# Monreside Thinker.

# Read These Ringing Words From the Pen of One of Spiritualism's Greatest and Noblest Representatives

SPIRITUALISM, As a system of universal eclecticism, accepts truth wherever found, and has no word of scorn, no sneer for any other, however for they rest on the eternal foundation of man's relationship to man and cannot perish. Their interpretations may be false; they may be misunderstood, and new light give them an entirely different meaning. Spiritualism may interfere with many darling beliefs of the churches, but never with the truth. The record of its progress in the last fifty years is that of the intellectual advancement of mankind. Spiritualism is without day or year, or limit of duration.—Hudson Tuttle, in "The Arcana of Spiritualism," soon to be re-published; see editorial page, first column.

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#### SEEN AND HEARD.

Interesting Notes and Comments by Hudson Tuttle.

The tumbling down of the Darlington apartment house in New York, like a b-house, killing nearly a score of workmen, is an object lesson of the shams of the age. How many of the sky-scrapers" are better? Many of hem stand because nothing has anced to knock them down. Should a half-hearted wind strike the Chicago towers they would go down like twisted straws. The greed of mammon is no-where more forcibly shown than in these death traps. It required an Iroquois disaster to awaken people to the langers of theatres and halls which had been pronounced safe. As there and been no accident, it was inferred here would be none. It came as it might have come at any time, and peole were astonished that they had not seen the danger before. There is a minimum danger from earthquakes yet here is more danger to these buildings, than there would be if they stood at the foot of a volcano, not from the insta-bility of the earth, but of the winds. If there can be no law enacted compelling builders to stop this side of the moon, adding story to story, then tenwho value their lives, and the lives of their families, should refuse to occu-

From the report of the inspectors of the Eastern Penitentiary of Pennsylvania, an exceedingly interesting fact is gathered. The Rev. J. Welch is the moral instructor of the institution, and has made a careful report of the religious affiliations of the inmates. There were 433 inmates received for various crimes from murder to petty thieving, during the past year. Of these 320 had attended Sunday-school in their youth, and 157 were church members. There was not one who claimed to be a Spiritialist, or in any way influenced by Spiritualism.

Yet from the pulpits we hear it constantly reiterated that Spiritualism leads to crime! Unblushingly declared, when according to this report, and it is confirmed by reports of every penal inty per cent of the inmates of the penitentiary were reared under church influence, and there is not a Spiritualist within prison walls! So conspicuous is this the case that the "moral instructors" of many prisons while giving elabcedents of the inmates, are silent as to their religious training.

Will not Spiritualists remember this fact and hold it in readiness to repel the vicious libel, which is put forth by opposers who well know it is false?

The Scientific American has a spir ited engraving of the Mikasa, the largest battle-ship of the Japanese and in the world, represented as leading the squadron into action. Magnificent Yet the pity of it! One nation builds at a cost of several millions of dollars a ship on which the inventive skill of genius is exhausted, in planning means of defense and attack. Another nation does the same. The two are manned by the best men that can be selected vigorous, in the prime of life, taken from their homes, to manage this float ing battery of death. They meet on the eas, and their crews like enraged beasts set to destroying each other For what? They know not, nor care To destroy is their business, and they make the great hulls tremble with the massive shells they hurl at each other. At last there is an explosion, terrific as volcanic outburst, and one of the ships reels, her guns are silent, she falls to one side like a wounded thing, and goes down with her crew, and there is nothing remaining but white-crested waves. Five hundred men that were their nation's vital force, will never be welcomed by wife, or sweetheart, mother or sister, who will weep in loneliness for their loss! Oh, the pity of Oh, the waste of it! And what is the gain? Five hundred corpses mouldering the ocean's depths, and the fair earth bereft of the presence of living men! And for this their mothers suffered and gave them care! As a nation we are to devote a hun-

dred millions to make the navy equal to that of the strongest European nation. The European nations will give hundreds of millions to make their yet stronger. Every year vast sums go to support the navy yards, the officers and crews of the battle-ships, which are not only useless but a menace to national liberty and peace of the world. What might be done in the arts of peace if was devoted in that direction. A party of wealthy Japanese have

just arrived after an extended tour of European countries. They came for the purpose of investigation. They will visit the factories, rolling mills, shipards and mills of this country; invesigate the conditions of the poor, the arity institutions and administration of the laws, and especially the practical workings of the Christian religion. One of the party, a graduate of the University of Tokio, said that after a careful and impartial study of the religions of Europe, they had come to the conclu-<sup>11</sup>ed, and that their own was in every way superior. Now this is ungrateful after the millions of lavished money and hosts of missionaries have devoted their lives for the salvation of these heatnen! Will they find the Chris tianity of America better to their mind than the European? When they look into the lives which are professedly dominated by this religion, will the find it makes for a higher moral char home converted? Now is the time for an evangelist, like Moody, or Sam Jones. to get in his work, and have the report convert a great nation!

The population of Japan is crowded. and the struggle for existence in conse nuence intense. The conditions are those which are said, by writers on the nsubject, to lead to pauperism and wrime. Yet there is remarkably less of

these in Japan than in this country. there is just as much honesty, integrity, and worth outside the churches as with in. If they trust a minister or deacon because of hig office, they will have a chance to be left. Whatever Christianity may have been in some former age,

at present its profession is not assurance of a pure and unselfish life. A Christian camel can go through a needle's eye into heaven-providing the needle is lined with gold. These heathen tourists have much to learn about the American religion. With a comparatively sparse population, and wasteful abundance of production, they will find that, the means of gaining a and the many are in want. Charities are established on every hand, and crime abounds—appalling crimes such as are unknown in their country. Unsophisticated heathen, the missionaries made them believe that a Christian country was inhabited by angels made so by their religion!

Bayard Taylor said when he landed at the end of a long wharf in the harbor of Constantinople, he was anxious about his baggage which was unguarded.

"It is safe." said his Mohammedan a mile.

For the honor of this country it is to be hoped that its hundred thousand pastors will pray that this quick-witted, keen-eyed party do not visit the penitentiaries, or insane asylums, work-houses, gilded saloons, the slums of and their "dives," dance halls," and houses of assignagirls and women in the great stores and factories; pray that they are not vited to dine with the "four hundred," and thus get an idea of the froth and scum at the top as well as of the slime at the bottom.

Now that Mormonism has been forced to the front and to show its this earthly life. "Man is still in the hand, it is interesting to know just process of making," he continues. "He what a Mormon must believe—the The Book of Mormon does not teach polygamy but condemns. It happened that in its early days the new faith drew in many more women than men and Joseph Smith was at his wits' end to know what to do with them. He had a convenient "revelation," which annulled the text of the Book, and gave the right to practice polygamy. The church was always divided and a norion of its members never practiced it. The creed as stated in a leading news paper is as follows:

1. God is a person with the form and flesh of man. 2. Man is a part of the substance of

or birth sin.

5. The earth is only one of many inhabited spheres. 6. God is president of men-made gods, angels, good men and spirits

awaiting to receive a tabernacle 7. Man's household of wives is his kingdom, not for earth only, but also

8. Mormonism is the kingdom God on earth. The most orthodox Christians can find little fault with this creed.

all speak of the "Personality of God, and if a personality then he must be like man, whom the Bible declares He made in his own image. As for "orig inal sin," there is disagreement, and probably none but a handful of Calvinistic presbyterians will hold fast to it and they are shaky.

Defining God's office as president may be expressive but most Christians will look upon it as a libel. The majority of Christians would amend the th article reading "wife" for "wives," and renounce the alluring prospect of a beyy of partners in the life to come other worlds than this. It is not a matter of religion anyhow, nor whether they be inhabited by human beings or tadpoles. Of the last item, no one but Mormon will accept. From what floats out from the inner courts of this pelated religion, it is more like what

General Sherman calls war. The second article is a delight to Christian Scientists, for it is exactly their creed in toto. Everyone is a part of God, and as God is infinite, the individual must be infinite, for a part of the nfinite is as great as the whole. - Every ndividual is not only a part of God, he is God-the whole thing. Mormonism seems to apply this claim only to its priests, and they do as they please and back themselves, by timely "revela-

The sixth article is a sop for reincarnationists. That appears to be a part of the faith. Millions untold of spirits awaiting to be incarnated. Mormonsm, it is true, does not tell us what these hosts have been doing since infinite time began, or what they will do if not incarnated. Some may never get the opportunity! It is well to suppose they are going through the mill of reincarnation, gaining "experiences," and climbing up or falling, heavenward or

mire-ward! Herein we have, right before our eyes, a growing religion, and if the government would be inspired with a scientific spirit, an invaluable object lessor in the evolution of a religious faith would be presented showing how all religions originate and mature.

It is puzzling to understand why Sol omon with hundreds of wives and concubines, and innumerable childrenthe Bible fails here—should be proverbially the wisest man, and chosen of God, and Smoots, whose fault is only that of "Old Dog Tray" being caught in bad company, is not fit for a place in HUDSON TUTTLE.

The human race would be too unhappy if it were as common to commit atrocious things as it is to believe them -Voltaire.

Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with. -Drummond.

#### A DELICATE STRAW.

THE FUTURE OF MAN AS ILLUS- Interesting Reflections and Conclusions SOME THOUGHTS ON THE RIPEN. Let the Penitentiaries Become Reforma-TRATED BY DR. MOORE.

Migration After Death to Other Stellar Worlds, Says the Dean Emeritus of the Bible College at Colum bia-God's Method of Evolution.

That man will ultimately inhabit the entire universe and that all the planets and stars which fill the immensity of space are in preparation for his final abode, is the remarkable declaration made by Dr. W. T. Moore, of Columbia, Mo., in a book, "Man Preparing for Other Worlds," which will be issued in a few weeks. Dr. Moore, who is dean emeritus of the Bible college of Missouri, and a noted theologian, sustains his argument with both scientific facts and religious history. He believes in the theory of evolution, but goes further than the commonly accepted theories and beliefs that spiritual man has physical man. He also argues that the spiritual evolution has just begun and hat the spiritual man of the future will be as far above the spiritual man of to-day as the present physical man is ahead of the primeval Darwinian mon-

"My opinion," says Dr. Moore, "is that man will after death emigrate from this earth to occupy these stellar I also believe that in these new abodes man will continue to grow through the ceaseless ages of the fu-ture and that the infinitude of worlds is necessary to satisfy the conditions

God's Evolution, He Says. Dr. Moore also believes that the changes in the future life will not be so marked as many now think and as many preach. This world, he claims, is for preparation for the future life. which will differ in many respects from even on this earth. Slowly but surely he is rising higher and higher in the scale of being. Step by step he is gaining his ascendancy over all created bealready seen that the struggle through which he is passing is a part of the evolutionary process by which he is fitted for the future life. Suffering is hammer with which he strikes into shape the material of which man is composed. The furnace of the present time through which man must pass is essential to separating the dross

from the pure gold of character. 2. Man is a part of the substitute.

God, and will himself become a god.

3. Man was not created by God, but through the endless cycles of the furnity and will never ture. We are learning here what we ture. This is may practice after a while. This is the incubating planet. Being practically in the center of the universe, physically considered, it is fitting that the human race which shall inhabit the whole universe should have its beginning here. It is now very generally conceded that the unity of race, unity of language and unity of religion be come more and more evident as we be come better and better acquainted with the history of this world's progress. Is it not a helpful solution to the probem of the future if it can be made probable that all the worlds that now oll in space will be ultimately inhab ited by people who have lived, sinned, suffered and been redeemed during

> their pilgrimage on this earth. A Common Brotherhood. "In that case the whole universe will ultimately be inhabited by a common brotherhood, who will be fitted for the most sublime fellowship through the ceaseless ages of the future. Doubtless we shall carry with us from this world many of the memories and habits and even vocations with which we have been familiar and which have helped to form our characters while passing through the discipline of the present

> "The future, after all, will not usher in so great a change as some imagine This mortal must put on immortality etc., but we hold to the types of char acter which have been formed here. It may be that we take up our future life at the place where we lay down the present. We certainly have a right to expect that the life on the other side of death will be practically an extension of the present life, though our spheres of action will be carried higher and our possibilities for development largely augmented. We are now engaged in subduing the earth, bringing all physical forces under our control Already the lightning is made to do our bidding; the great deep has been bridged over and has become subject to the business of commerce, while the very atmosphere we breathe is rapidly becoming wings for intercourse among

the nations. Intercourse Between Worlds. 'We have only to extend this fact to the spiritual sphere which will be the next abiding state of man, and then we may behold intercourse between worlds, now unknown to us, just as there is at present intercommunication between continents of the earth."

See yonder poor, o'er labored wight, So abject, mean and vile, Who begs a brother of the earth To give him leave to toil; And see his lordly fellow-worm The poor petition spurn, Unmindful though a weeping wife

And nelpless offspring mourn.

By Nature's law designed. Why was an independent wish E'er planted in my mind? If not, why am I subject to His cruelty and scorn? why has man the will and power

To make his fellow mourn?

If I'm you haughty lordling's slave.

Slander is the revenge of a coward ind dissimulation his defence. John Man alone is and shall be our god.

Feuerbach.

### ORIGIN OF LIFE.

Lord Kelvin in a British association presidential address advanced an interesting theory concerning a probable origin of the teeming vitality of our world. He held—and Helmholtz also advo-cated the idea—that it was possible that the first germs of life were carried to this earth from other worlds than ours by meteorites. The shooting stars, charged with lower organisms, were thus regarded as sowing with us the seeds of life. Naturally the question here resolved itself into a case of largement as a constitution and itself into a case of largement as a constitution and itself into a case of largement as a constitution and itself into a case of largement as a constitution and itself into a case of largement as a constitution and itself into a case of largement and itself into a case of e premier pas. Once vitality made its its appearance on the learth's "surface, the initial stage of all future developments was taken. On the theory of evolution it would require time for the lower forms thus sown to evolve and develop into higher kinds of organisms So far, there is represented no philosophical difficulty in conceiving how the appearance on the globe of animals and plants may have taken place.

An interesting suggestion in connec-tion with this subject was recently made in the shape of the idea that by pulverizing a portion of the interior of a meteorite, the existence of organic (or living) matter might be determined. This notion might certainly be carried into practical effect with little trouble, and the chemist would have no difficulty, I apprehend, in settling whether the meteorite was wholly mineral in composition, or whether it exhibited traces of organic substance. Be that as it may, we are led towards another view of life's origin, which to biologists has always presented a large amount of

Francesco Redi showed the philosophers of Florence that the maggots ated by the dead and putrefying sub-stance, were really the larvae and offspring of fresh flies, and grose by a nat-ural process of reproduction from the eggs laid in the meat by the mother files. This simple observation over-threw the "spontaneous generation" theory for a time, because it directed the closer observation of cases which had been before unhecitatingly accepted as illustrative of the view that that which was dead could give origin to that which was living. Later on, the question was reopened by the discus-sion of the origin of animacilles and other low forms of life in stagnant waother low forms of life in stagnant way ters, and in infusions of leaves hay, flesh and the like. The microscope showed such infusions to swarm with vitality; and by aid of experiments forms. Liquids known to be capable of producing life were boiled and steril- army. ized, and yet showed a full crop of animalcular existence. Hence it was con-cluded that if Redi was right as regards mals, his view did not apply to the lower grades of existence. But Spallanzani, in his turn, showed

were taken in excluding air from them. no life appeared in the infusions; they remained barren of all vitality. the air was admitted to them they soon gave evidence of the presence of life, so that it was concluded that the "germs" of the organisms, really came from the air. This view gave origin to the "germ theory" of to day, which has had such a marked influence on the prevention of disease, and on many departments of the art and science of medicine and surgery. The experi-ments of Pasteur, Tyndall, and others will be fresh in the minds of readers They showed that even mechanical filters would keep infusions lifeless by preventing germs from gaining access Opened in the pure germless to them. gave evidence of life when they were so treated in the lower valleys, remained clear and sterile. Such evidence that life could only appear as the result of pre-existing vitality caused Huxley to maintain that the theory of "spontane-ous generation" had been smally routed

and that biogenesis was all victorious. The application of the germ theory is en as clearly in the view taken of an infectious disease as in experiments on animalcular development. For the san- liever in Spiritualism. itarian to-day no more, believes that a case of scarlet fever, small-pox, or typreceding case) than he does in the development of a potato from anything else than a parent plant. All the prac-tice of hygiene is founded on the conception that if we can tay hold of first cases of infectious disorder and efficiently isolate and disinfect, we prevent them from multiplying into thousands. signs and symptoms that the doctrine the de novo origin of lower flife. He ferent living sources, ns, for example, when he relates that from the egg or different being from the parent may be

Here it is suggested, we are beholding, still in operation, the process of evolution which in the past may be be-lieved to have been the cause of the varied development of life from its prim itive germs. Also Dr. Bastian argues for the development of animalcular life directly from the schim or pellicle which forms on the surface of infusions. His views have remained those a heterodox scientist, hardly ticed by the biological world, but they certainly open up a vista of philosophcertainty open up a vista of philosoph-ical possibilities none the less. We may require a fresh series of investiga-tions by way of showing whether—even if the germ theory be true—life may originate in ways other than those rep-resented by phrental breezistence— Dr. Andrew Wilson in Unicago Tribune.

### THE HARVEST.

Reflections on a Needed Practical Missionary Work.

The harvest is now being garnered by pefore in the history of spiritual af fairs has there been such an abundant crop. Materialism, which flourished so rank in the past century, is fast giving way to the proof of occult science and psychic phenomena. Men and women are more willing to investigate into spiritual things than formerly and as the masses get more thoroughly educated they think for themselves instead of taking that which has been handed lown for ages.

The summons one hears now-a-days rom the modern pulpit are tinged with he very thoughts cherished by the Spiritualists and unless more aggressve work is done to organize and band ogether the progressive souls that have struggled to maintain their views amid opposition ere long will awake to find that the grain has been garnered in by the churches. I have heard from the pulpit of a Presbyterian church on Easter day as liberal a discourse on Immortality as any Spiritualist lecturer could give, the only difference being that the minister expressed a cherished hope and the possibility of a return of the loved ones, while the lecturer would niable proof of the same.

The soil of superstition has been harrowed, the seed of spiritual progress has been sown and the plant has been carefully tended by the few enlightened souls that have dared to think in the past. Now the harvest is ripening and who is gathering in the grain, the rightful owners or those who have denied the plant of progress sustenance and did all they could to hinder its growth? Are we doing all we can to gather in the harvest, or are we holding back waiting till some one else has gone in advance and we have to take the leav

ings?
I have watched the aggressive and efthe missionary lines both at home and from them in our methods to spread the truths we possess. Note how carefully they train their children, taking them when little tots of 4 or 5 years old, entertaining them with little stories, giv-ing them presents at Christmas and picnics in the summer. Then the youth have their various societies with made in the eignteenth century it was entertainments and socials throughout sought to demonstrate that this abundthe winter. Their philanthropic and ant development of life could arise humanitarian work is attended to by without the pre-existence of parent the older members, but all work as a harmonious whole like a well-trained

Their missionary work both at home and in foreign lands is presided over by a board of directors and all expenses met by that board. They would not dream of expecting the few churches in apan or China to pay the missionaries fares there, entertain them, pay for place of worship and give them all the that if the liquids were sterilized more money collected. That is just what we demand of the few scattering Spiritualists throughout this country, and it is a method that is holding back the great wave of progress that would otherwise

Twenty years ago where now there are but two or three avowed Spiritualists, there were dozens of them throughout New York state and flour ishing meetings were held. To day the very name of Spiritualism is largely misunderstood by the masses and is considered synonymous with fortune telling, sleight-of-hand and charlatan-What wonder that the few who ism. What wonder that the few who hold the pearls of truth hug them to their hearts through fear of being misunderstood if they let their light saine?

The number of the vanguard is rapidbeing depleted and who shall take their places if there is no one to rekindle the flame of truth in their communities? From lack of proper organization years ago, their children have largely been gathered into the churches and their beliefs scoffed at and traduced. This is no idle talk, but actual facts. I have seen it demonstrated in many families and, to be personal, I will say that I am the only one out of a family of four chidren who is a be-

What is needed is more active ag gressive work in all parts of the state instead of a congestion in our large of germs (derived, of course, from a cities, Missionaries should be sent out to teach the people the truths of Spir itualism in its religious, moral and ethical aspects, a test medium who can demonstrate spirit return, a good musician who can Jurnish spiritual songs and make harmonious conditions for the meetings and a business manager But there are not wanting, even in these latter days of the full recognition dates, attend to hiring of halls, pay the of the germ transmission of disease, salaries, etc. With this working group much good could be done and permaof biogenesis is not universally accept ed. Dr. L. C. Bastian has long held out for the view that nature still illustrates societies could be a source of revenue to the N. S. A. But with the method also argues for the development of cer-tain forms of life from varied and dif-child to support its parents before it is hardly able to take care of itself. We should aim for quality not quantity and if only five good permanent societies were established each year it were better than twenty feeble

LIDA BRIGGS BROWNE.

#### TWICE SUMMONED TO HER DEATH.

Mrs. Josie Buller, of Fairview, Utah Begs for More Time at First Call and Then Obeys the Next.

Fairview, Utah,-Summoned by an angel, Mrs. Josie Fuller died to-day. I wice she received the call. Twice she negged for more time. At last she anwered the summons. Mrs. Fuller was either a Spiritualist nor a Mormon. out claimed to be imbued with divine revelation. She was a Baptist.

He who rebels against conscience rulus character.

#### PUNISHMENT.

To the Editor: -- I have just rerease an excellent editorial in The Progressive Thinker of March 12th, in which you truthfully say: "The old method of vengeance, the infliction of punishment, with expectation of deterring the convicted criminal from repeating the crime, and keeping others from lawbreaking, through fear, has proved a from your editorial is suggestive of other thoughts to me, which I here pre-

Since the consensus of advanced thinkers of the civilized world is based on observation of facts, that severe punishments for crimes neither deter nor reform criminals, and we see a gradual relaxation of vengeance, and tendency to a mitigation of severe pen alties as the world becomes civilized and more sympathetic, may the time not come when all arbitrary punishment by man will cease, and the law of trine of man's total depravity wanes and we see at least a spark of good into a flame by the warmth of love should it not inspire us with faith in the omnipotent POWER of love to overcome ALL evil?

When we observe the growing sentiment against war, capital punishment and the general mitigation of penalties in the last hundred years, especially in the last fifty years, may we not all penalties will cease, and in the place of penal institutions will arise reform schools? Even now, some states have turned some of their penitentiaries into Reformatories-notably Indiana, where the Prison South, at Jeffersonville, the old penitentiary has been converted into a Reformatory, where the stripes have been discarded and decent clothtaught in school two hours each forenoon and afternoon, and a good library is furnished and a moral instructo takes the place of a chaplain. All that is humiliating or suggestive of degradation is removed. It is encouraging to optimistic reformers to know that a little over a hundred years ago over one hundred crimes in England had death penalties, and when Queen Victoria took her throne, eighteen crimes had death penalties, and when she passed over but two, as in this country. It illustrates that pari passu there goes ponding sympathy for sufferers and a sentiment that men do not deserve punreformatory.

formatory at Jeffersonville that less than fifty per cent of the inmates could from ministers of the so-called Chrisread and write, and that but fifty of the 928 had a common school education, and but 30 had advanced to a high school. It proves that imperfect as our school system is, it is in a degree moralizing. It gives plausibility also to the saying that "ignorance is the Men are not so really prone only sin.

to evil as they are ignorant of how to be good and happy. They are unfortu-All men do that which they think will bring happiness. Our acts are the results of thoughts, and our thoughts the result of organization, and organization of prenatal influences, and after all, everything we do is the result of organization, education and environment. So why should we punish? Who has a right to inflict pain on any sentient be-

done precisely as he did. The world is learning the great truth, that truth and love are the only saviors from sin. They are the unfailing eternal principles of the universe. Like begets like. Love begets love. Hate begets hate. Truth begets truth. Knowledge begets knowledge. "Know the truth, and the truth will make you free." "Father, forgive them; they know not what they do." "Thy people

ized, educated and environed precisely

are destroyed by lack of knowledge.' We have only a right to teach by precept and example, and no right to coerce or cause pain. The world must and will be saved by individual effort, and not be combined force. By a plameless life by each individual who knows and sees the true light.

Let each one individually teach all he truth, and live all the love he can. and think all the good he can, and "think no evil," and the psychic effect will be wonderful. Let us not only practice the golden rule, but also the iamond rule, which is, "Think of others as we would have others think of

The psychic effect of reading of wars and looking at pictures of battles is very vitiating to the minds of people, especially to the young—cultivating savagery in their minds. Another sign or the advance of the world towards true civilization is that within my recolection severe penalties, especially executions, are done in secret. It is a concession that to witness cruelty begets cruelty. If to witness a murder by strangulation or electrocution is vitiating, so is the hearing or reading of it. All punishment is unscientific, brutal and demoralizing. It must soon cease, is the hope of the writer J. C. BARNES.

#### 578 E. 60th st., Chicago,

Why do you make the supreme being resemble an Eastern tyrant? Why make him punish slight faults with eternal torment? Why thus put the name of the divinity at the bottom of the portrait of the devil?—Helvetius. Where all are selfish, the sage is no better than the fool, and only rather more dangerous.-Froude.

No rock is so hard but that a little wave may beat admission in a thousand years,-Tonnyson.

The devil never tempted a man whom he found judiciously employed.—Spur-

O brother, why fumble and stumble and grumble through life? That is not the way to success.—Ananda.

#### SAW NO LEERING FACES.

NO CLERGYMEN ALLOWED TO OF CIATE AT THE FUNERAL OF ISAAC N. EVANS-FUNERAL ORA-TION DELIVERED BY H. PRES. COTT-HIS PECULIAR RELIGION.

The funeral of the late Isaac N. Evans was held from his home in Westcock, N. B. The day was very stormy, but a large number of the friends of the deceased were present to pay their last tribute of respect. In matters of religion, Mr. Evans was not strictly orthodox in his views, and in accordance with his expressed wish no clergyman was engaged to conduct the funeral

Instead a short address was delivered by H. T. Prescott, the deceased a short time before his death having requested Mr. Prescott to do him this service. After the hymn, "One Step Enough for Me," had been sung very sweetly by Miss Dot Johnson, Mr. Prescott deliverel an address occupying about half an our, after which Miss Johnson sang, "One Sweetly Solemn Thought," a favorite hymn of the deceased.

"Ladies and Gentlemen:-The difficult and trying position I find myself in this afternoon is not of my own seeklate lamented friend, who a short time before his death asked me to say a few words on this occasion. As the position is entirely new to me I trust you fulfill the duty I owe to the friend who lies yonder. I am not here to eulogize our friend who passed away from us last Monday. I had known him for ed him. He was kind and hospitable in his home, a good neighbor, a faithful friend. I am not going to say he fulfilled the Scriptural injunction by lovalways turned the other cheek, but I lo know he would do good for good. believe our deceased friend was a good man. He was not a believer in broader than that; he believed in the religion that appealed to the intellect in the so-called orthodox religion of which my friend, Mr. McLatchy, whom I am pleased to see here to-day, is an exponent. For priest and priestcraft our friend had no place, and he faced the end surrounded only by those he loved. Nor did he see in his last moments the leering faces of devils waiting to carry his soul down to hell. His end was calm and peaceful, and I would have our orthodox friends mark this. I was told by the warden of the relas it is in striking contrast to the warnings so often received by many of us

Passing on the speaker pointed out that it would be easier and more human to believe that death ends all than to entertain the slightest doubt that the dead were suffering the torments of an orthodox hell. Mr. Prescott here quoted an extract from an address of the late Robert Ingersoll, in which that celebrated agnostic gives expression in nost-eloquent language to the same

Mr. Prescott pointed that there is no death. To-day he said we will re-move the body of our friend from hence and to-night it will rest under the silent stars. But his spirit is not dead, it is still with us; it is here in these rooms, the rooms it loved when it was in the flesh. The speaker here quoted "There Is No Death," by a well known poet:

as any other person, we should have There is no death! The stars go down To rise upon some other shore, And bright in heaven's jeweled crown They shine forever more.

> There is no death! the forest leaves Convert to life the viewless air: The rocks disorganize to feed The hungry moss they bear.

Mr. Prescott referred to a great Scotch agnostic who had been educated for the ministry, but who had given up his brilliant prospects to bring the true light to his fellow men. He also quoted from this authority, whom he characterized as the greatest living Scotchman. The speaker charged the Christian church with retarding the progress of the world and with persecuting to the death the world's greatest scholars and scientists. In conclusion Mr. Prescott quoted several passages from the writings of Tyndall and Spencer, and closed his address with a general reference to Spiritualism and the advance it is making among the thinkers of the world-among have a desire to investigate and learn for themselves. He hoped that Mr. McLatchy would not take offense at anything he might have said, but should he do so, and should he desire it, Mr. Prescott declared he would be quite pleased to debate the subject at any convenient time and place.

#### LIFE'S TRAGEDY.

Man's life is a tragedy; his mother's From which he enters, is the tiring room;

This spacious earth the theatre, and the stage That country which he lives in: Pas

sions, Rage, Folly and Vice are actors; the first cry The Prologue to the ensuing tragedy. The former act consisteth in dumb

The second, he to more perfection grows; I' th' third he is a man, and doth begin

To nurture vice, and act the deeds of I' th' fourth declines; i' th' fifth dis-

And trouble him; then Death's his Epi--Sir W. Raleigh. logue.

I would exhort you to refuse the offered shelter, and to scorn the base re-pose, to accept, if the choice be forced you, commotion before stagus, tion, the leap of the torrent before the stillness of the swamp.—Tyndell.

## The Innermost of Manhood.

AS ELUCIDATED BY CHARLES DAWBARN, OF CALIFORNIA.

pounded from matter and force, seems to be the set- realize something our senses can grasp.

possibility, at least to an Anglo-Saxon mind.

Intelligence can only manifest itself, so far as mortals know, through substance by the use of energy. The three, blended and inseparable, are the only heirs it. And that form is "substance." of the eternal past. But they are absolutely separate entities. Matter is not force, and intelligence is discussed by science, is that it has so much energy it is at the next step even the tinet from either. Yet they are never found apart.
One without the other seems a natural impossibility.
And it is certain that everything of which we can constitute of the seems and intense of the seems of the see ceive is a blending of all three into molecules, from nothing is too big for it to attempt to manufacture by the mightiest sun down to the microbe, just now the darling pet of the physiologist.

By a mere play of words the scientist tries to draw a line between chemical attraction and intelligence. Above that line it may be "reflex action, with a purpose to it." Ultimately his rising barometer marks a he calls "instincts" he ultimately reaches the conception that very likely Prof. Loeb, and his brethren of like ilk are intelligent men.

work, for it is little but a record of cruelties practiced discoverable. The reader will be far more interested in a little careful investigation of the cosmical relalatter are the modern substitutes for the old concep- and energy has thereby a personal existence. So our lar influences that compel even man into obedience. tion of matter and force.

other words, the scientist has taught us to count space at last found some like-minded friends, one or more. and its changes from one form to another are mile- mineral, vegetable and animal. Their effort and outwith nothing in it as an impossible conception. We The attachment becomes conspicuous to society at stones by which every molecular gathering marks its put of intelligence imply consciousness, even though will not muddle our brains by discussing the nature large, and then the man with a microscope shows you birth, growth and dissolution. All this we have said there be neither a brain nor a tongue to tell the tale. and properties of this wonderful ether, as labeled and what he calls a molecule, which is merely a blending again and again in former articles, but when a promi- And man, viewing the result through his very limited catalogued by our learned professors of physics. of units. But although composed of units this molenent scientist declares certain movements and senses, claims that he has reached one degree yet. They have attempted to bring this marvelous ether cule has a mind of its own. It runs its own energy changes to be "purposeful" but not intelligent, it higher, which he calls "self-consciousness." It is at within our limited powers of conception. They make and intelligence in its own way. The unit, being a reseemed to the writer as if it must once again be resthis point we must leave this grand universal intelligence. a guess, and call it a theory, in which they describe publican at heart, if he has one, submits to majority peated and emphasized. ether as such a possible impossibility that the present rule. The united result is, he becomes a unit-fraction If we count the foregoing as a preface we now stand commence our special study of man. reader and writer will leave them to enjoy their the- of a molecule of gas or solid, as the case may be.

That Intelligence is a manufactured article, com- But when they use the word "substance" we begin to

the nature of this wonderful "substance." It is not ments. Watching molecules, as we formerly watched the world of physics, or whether it become invisible After pointing out that in lower forms of life every much we know about it, but that little is very importunits, we perceive them wielding their united in the moult of "produce action of mininter position." We know it as a collection of mininter position. important movement is the result of "reflex action," ant. We know it as a collection of minute particles, gence and energy by which they blend with other "psychic," it is the work of intelligence at every step. he goes on to assert that such actions may be "pur- which, because they cannot get any smaller, we call molecules to produce greater effect. In other words, Neither the unit nor its blendings are omnipotent, poseful" but are not "intelligent." He goes yet fur- "units." I know the scientific name just now is "cor- they have achieved a personality. Just as the unit so it may take a millions years, and many a blending ther and asserts there may be a chain of such reflexes, puscle" or "electron," but there is always a chance is himself a personality, so the molecule by possessing and unblending, before we can sense it and give it a each acting as cause to the one that follows, but even that a little more science may be fatal to even a corform, intelligence and energy also becomes a person. Latin name, but its intelligence is, all the same, doing that chain is only purposeful, and not intelligent, puscle, so we will stick to "unit," but with a clear un- But we remember that this new personality is merely its work as best it can in its own way. The unit can Such an assertion requires, as we have said, a German derstanding that we mean a particle so small it can- a blending of indestructible units, and will drop apart necessarily gain none of this knowledge by experibrand, for in the English language it is absurd. A not have even a tiny fragment chipped from it. Al- sometime. We are now watching a very different ence, except through its matings. So the intelligence purpose, except as the result of intelligence, is an im- though the "unit" is thus merely a cosmic mite, it is personality to that of the unit, but with similar man of a unit may be described as an ignorant intelligence absolutely immortal, at least so far as mortal or archifestation of likes and dislikes, fond embraces and compared with the intelligence of the molecule. But

further combinations.

This dear little unit, yours and mine reader, is overflowing with energy, so that, if it has nothing more important on hand, it just dances a perpetual hornpipe. But all the same, it is keeping a good look-He cannot define one more than the other, but he assumes a certain level which he calls "consciousness." out for chances to make, and go to housekeeping. It Below that line he calls movement "chemical." shows wisdom and sagacity, but it is very loose on morals, for it "explodes" its husband (or wife) of today if it discerns a stranger unit which it likes better. All our explosions, from volcanoes to boiler smashconsciousness." By working on and up through what a divorce put through in a hurry. But these likes and dislikes all prove that intelligence is pervading the little unit.

The reader now sees that this wonderful and eter-The writer does not intend to further criticise the nal little speek of a unit is part substance, part enteachings of the learned professor, nor to re-read his ergy, and the rest of him intelligence. Back of that movement and a controlling intelligence that is indein manifestation from that of any individual citizen. we cannot go, at least in earth life, for if the three-in- pendent, save only as subject to the influence of its And the earth in its relation to the sun and cosmos is upon dogs and lower creatures in a search for the unone are indestructible, that is the beginning and end
one are indestructible, that is the beginning and end
one are indestructible, that is the beginning and end of the unit for us.

unit's experience. He now only counts one when it our starting point if we hope to understand anything that spirit can deal only with spirit comes to a vote to he remains just a citizen worker of the meaning and result of personality. We claim with his brother units in that molecule. But the in- that wherever intelligence is manifesting in form we telligence, and also the energy, now manifesting are have a personality. Of the ether we know nothing, no longer that of a single unit, for they are now but the unit is itself such a manifestation. Presently wielded by and with the power of a molecule,

very safe ground, for a molecule is neither indestruct- ship of all its units. That partnership is what Loeb ible nor eternal. All but about eighty of his friends calls "purposeful," by which we understand that its and relatives have been cut up and dissected by cold. United intelligence, energy and substance is working blooded scientists (of the chemical variety. That to an end impossible to an unmated unit. Whether on it, which he assumes will settle any such dispute a theory, we come down to solid fact when we discuss come for all. angel can conceive or guess. It, of course, has form, explosive separations. The point here to be rememthat molecule has form, intelligence and energy, though we have not yet found out how to photography bered is that the molecule, even if not eternal, yet therefore it is a person. Its intelligence, like its form, it. And that form is "substance."

manifests more substance, intelligence and energy may seem yery different from that of a unit, but we

> nations of these molecules, which he labels as mineral, and it is this blending of molecules with which the scivegetable and animal. In fact, every form in Cosmos, entist deals, and which keeps him busy weighing, discerned by telescope or microscope, is a gathering measuring and analyzing. He has learned to recogof molecules. In each there is the aggregate sub-nize the substance and the energy, but has so far stance, energy and intelligence of its united and failed to perceive the intelligence. He has, however, ing is just a multiple of the small one. In fact, no two such groupings are ever alike. In each great collection of molecules into a form, its energy, substance that is to say in physics and psychies, is a blending of and intelligence are, and must be affected by other molecules, we begin to see something of the vastness groupings, far and near. Every crystal in the rocks of this realm of personalities, which we are entering. and its surrounding intelligence and energy.

out into detail would demand a book rather than an gence, substance and energy, which will, in its turn, But we have not done with this wonderful little article, so we must now pass on and up into manhood, be as distinct as that of a whole nation is distinct tion of intelligence to substance and energy, which unit yet. Any and every form exhibiting intelligence with perhaps an occasional side glance at the molecu- from that of its cities and their separate citizens.

facing a tremendous natural fact, which is the founory, till another just as good is ready to take its place. But we have so far traced only the beginning of a dation of all that exists in Cosmos. It is and must be

A FAIR PROPOSITION.

To the Editor:-There are Spiritual

believe there is such a thing as gen-

over forty years, and having been con-

ing materialization; nearly that many

also very many persons calling them-selves materializing mediums who are

not so in tact; and it has occurred to

me that the question could easily be

manifestation in question by a very

simple test—no tying with ropes or

other severe and harsh method usually

resorted to by skeptical investigators.

MAY CHOOSE TO BE PLACED)

WITH A SHEET OF MUSQUITO NET-

the medium for his or her time, if suc-

the seance in The Progressive Thinker,

reaching at least: 40,000 readers, an ad-

vertisement that will: do the medium a

THE WORLD'S POOR JUDGMENT.

We children of this little earth
Have many foolish ways;
How do we incasure people's worth?
Who gains our highest praise?

We judge melobut 1995 what they are,

We neither ask nor ware how far

Yet he whose fame is everywhere May not have had to rise

As far as the poor toribbler there

Gains ordinary worth Has risen further than the king

If men are judged when they awake

Who was a prince at birth.

Where pearly portals shine,

The first place in the line.

We children on this little ball,

The place a man may hold is all,

S. E. Kiser.

Loyalty to others must characterize

In judging worth, suppose

Nor care how far he rose.

Witt Warner.

Some one whom Fame ignored

A man hasibad tolclimb:

The common and Sublime.

With weary, achings eyes.

The outcast who by laboring

Care The Progressive Thinker,

A. M. GRIFFEN.

world of good, financially.

Who will accept this offer?

PORT THEREOF.

settled as to whether any particular

that unit finds its mates, and a form molecule now We now leave the unit to his own resources, and faces us. The unit has lost nothing, not even its free-proceed to watch the molecule. But we are not on dom to depart, so the molecule is a working partner-

remember there is no real difference, save as the mass At the next step even the molecule must be left be- thinks and moves to a result impossible to the unit.

blended units, 3-It does not follow that the big group- come very near to it when he announces that he finds "purpose" back of what he calls "reflex" action.

Since everything in nature, visible and invisible, is substance compelled into certain shapes by its own Every form has its intelligence, but its manifestation of that intelligence will tend to differ more or less We now recall that every form through which intel- from that of all other forms. The planet result has a person. Thus this earth, and planetary intelligence, differing from that of its units, ligence can manifest is a person. Thus this earth, and planetary intelligence, differing from that of its units, ciplents in these meetings, with much success. At each service some one (and often more), who has never be-

We have intelligence everywhere around us, of unit has its own personality. That is a very import- Every unit has maintained its independence which mineral, vegetable and animal alike tell the We hear much now-a-days of the ether of space. In ant point. Now we go a step further. Our unit has through every Cosmic experience. It comes and goes, tale. The scientist can draw no marked line between gence, which when Cosmic is counted as divine, and

(To be continued.)

# The Great Question Before Spiritualists To-Day.

MATERIALIZATION.

in the Ranks of Spiritualism.

To the Editor:—A great many Spirit- themselves, and of scientists, simply uallists seem to be worrying and fret- because they themselves have been ting over what has come to be desig- foolish. They would doubt their senses nated at "Mr. Hale's \$1,000," and the fact that no materializing medium has as yet advertised that he or she is at as yet advertised that he or she is at once going to Los Angeles and earn it. \$1,000, they will deposit it with some Even The Progressive Thinker has been advising that some medium, who knows him or herself to be honest, travel away out there and secure the money.

Where is the sense in worrying one's self about something that has no actual existence? When will the majority of people learn to distinguish a "bluff?" Talk about "easies" and "guilibles!"

Persons whose Spiritualism hinges on whether or not some one or two mediums are exposed as frauds, are not Spiritualists at all; but simply phenomena fiends who have "slopped over," and who will soon "slop" back again, and after awhile strike a level where they may with propriety be designated Spiritualists. Our Los Angeles friends will eventually enter the fold.

If every one of the materializing me diums known to the public should be exposed, it would have no effect upon the writer's opinion of materialization. because he knows it to be a fact.

If there is one place in the United States where the mediumship business is "rotten," it is certainly in Los Angeles—and San Francisco. "Fakes" and partly developed mediums seem to like the climate. IT WOULD BE DO-ING THE CAUSE AN UNTOLD AMOUNT OF GOOD IF MR. CHERRY, MR. HALE, ET AL., WOULD WEED THEM OUT, BUT THEY SHOULD GO ABOUT IT IN THE RIGHT WAY. I am not going to attempt to defend

Mrs. Elsie Reynolds, for I am interested only as a matter of principle and abstract justice, but I must say that Mr. Cherry's exposure of her. as printed in The Thinker, was crude to the Such exposures prove nothing, and will have no effect on any appre ciable number of people, and further on in this letter, I can explain why more minutely. Neither would an actual knowledge that Mrc. Reynolds had found some woman dishonest and "guienough to pay her for lessons on how to do the materializing act be any proof that she herself always did. or does, her work according to the methods she taught to the other woman. It would simply be proof that Mrs. Reynolds is not particular as to her method of "turning a dollar." Probably Mrs. Reynolds KNOWS ALL THE TRICKS THERE IS TO BE so only negatively. That is, the condi-KNOWN ALONG THIS LINE OF ME DIUMSHIP, and probably she would DIUMSHIP, and probably she would opportunity for deception by the methods of the slum politician have no scruples against selling a dium, or confederates, would be elimithrowledge of these tricks to any one pated and yet the materialization take.

Mr. Hale offers \$1,000 for a knowledge of these tricks to any one nated, and yet the materialization take foolish enough to pay her for it, or place. I would not guarantee that ink. against giving them to a personal or such things daubed on the materialiany one question his honesty? There sell, as spirit power is not for sale.

gave seances exposing the methods" is stant desired, or the circle broken, it a presumption based on her own state- would not be found to be the medium, ment; which also acknowledges that she for such things may naturally happen is dishonest and out for the money, and hence are never tests of fraud A' more reasonable conclusion is that The form might speak and might not she, depending solely on trickery and The committee might be allowed to lacking the "smoothness" of Mrs. Reynolds, or lacking some other power possessed by her teacher, was unable to but the medium would be under such produce results sufficient to attract audiences, and so concluded there would be more money in "exposing the methods." and thus further stultified and debased herself by playing Judas.

Mr. Cherry, Mr. Hale, et al., are doubters and skeptics of materializa-The Conflict of Thought That is Raging tion. In fact, they deny it. They deny The Conflict of Thought That is Rag- A Plan to Test Materializing Mediums. the evidence of reliable witnesses: they deny the testimony of thousands of persons probably as intelligent as

> reliable trust company in Los Angeles, liking. Hudson Tuttle has said in your absolutely non-withdrawable by them-selves, or for any other purpose before the lapse of a certain time—say one cuse for not accepting. If not accept-year. They should allow some such gener-

> of three, not in any way connected with name of Modern Spiritualism. Mr. Hale or his friends, or those persons who furnish the money, selected rialization mediums is concerned, it has from reliable and prominent citizens of not been favorable. I visited Annie Los Angeles, and satisfactory to all Stewart, of Terre Haute, Ind., some parties concerned; this committee to decide whether or not the manifesta sidered one of the best materialization tions are genuine; the personnel of the mediums of her time. committee to be subject to change if the influence of any member of it I found she was practicing deception; should be found to be detrimental to however, hundreds went away conthe manifestations; and the medium vinced that they had talked with their not to be limited as to the number of departed friends, when they had only seances necessary to produce the man-talked with Annie Stewart. What has ifestations—that is, within reason.

> matter, should publish the certificate of the trust company with which he leposits the money, to the effect that be withdrawn under a stated time by tion medium practicing before the pubthe parties depositing it, and that it is lic. Every materialization medium payable within said time only to some should be required to go before the person who holds the certificate of the State Association, and be examined un-

> \$1,000." And if these people should really make their "bluff" good in the fort, and in no way interfere with the way I outline, I, myself, might under-take to find a materializing medium to "pick the plum," provided I could above conditions, let the association secure a clear field for a given time. If I should take hold of this matter.

would try to have the manifestation take place before Mr. Hale and his friends, or some of them at least, but would not guarantee to do so, because might doubt their ability, especially when influenced by the thought of the \$1,000, to recognize the genuine, and because they might not be the proper influence for the seance.

I would probably prove positively to the committee that the form presented must be the materialization of a disembodied spirit, but would guarantee to do tions would be such that every possible opportunity for deception by the me-The genuine, she could not zation, would not afterwards be found his offer stands. Accept it, or reject it, spirit power is not for sale. That this Mrs. Hyland "because if the form should be held and not all are a gentleman (or lady), and show ashamed of the dishonest work, and so lowed to return to the cabinet the injuries a blackguard. Be kind, gentle touch it and might not. There might be several forms and might be only one, conditions that the appearance of any would demonstrate materialization and

> E. M. VAIL Marshalltown, Iowa-

the working of an extra mundane force.

MATERIALIZATION.

ing the Ranks of Spiritualism.

To the Editor: - I see the offer made by Mr. Allen of \$1,000 for one full form materialization, under test conditions, has been ignored by so-called materiali-Now, if Mr. Hale and his friends materialization is a humbug and a delusion: that it has been weighed upon the scales of justice and has been found paper that Mr. Allen's offer is a straightforward proposition, and there is no exdown upon the pages of history as al conditions as these: A committee fraud and a delusion upon the fair

So far as my experience with matetwenty-five years ago. She was con-

After a week of careful investigation become of the great Annie Stewart? Mr. Hale, if he is engineering this Her methods were exposed, and she went down the same as all others. Is there no way of demonstrating the

truthfulness of materialization? I say has been deposited; that it cannot there is a way to test every materializahas produced a materialization under tion have a screen basket made of wire the required conditions.

Let said association take pleasure in arranging a in proportion as we keep the soul seance at some prominent Spiritualist's open and alive to these impressions, the required conditions. When Mr. Hale has done this, it is when setting down. Then secure the time enough to worry about "Mr. Hale's basket to the floor. This will in no fort, and in no way interfere with the condition of materialization. that can stand the test under the give them a recommendation properly signed with the seal thereto attached. Those that ignore the above test condition should be condemned and expos ed by all True Spiritualists. This will

drive from our ranks all impostors and leave nothing but the genuine. J. J. CRANE. Summertown, Pa-

A Plea for a Kindly Spirit in Discuss ing Materialization.

What a variety of opinions in regard o materialization. How contradicting! Many times the amenities of civilized life are overlooked, and common politeness and decency are ignored, and genuine materialization. Why should his motive be questioned? Why should and considerate in the treatment and criticism of others.

J. S. SMITH.

No soul is desolate as long as there is human being for whom it can feel trust and reverence.—George Eliot. Much of the religion to day is only respect for the religion of the past.—In vestigator.

Success is full of promise till men get it; and then it is last year's nest from one who aspires to reach any of the which the bird has flown.—H: W: higher standards of success.—John De

Extracts From a Lecture Delivered by Adelaide K. Brooks Before the Hyde Park Occult Society, Chicago.

If the Spiritual experiences of any individual should be carefully traced and all its phenomena recorded, I think we would find proof that almost every perists in great number who really do not son is the subject of monitions wholly out of and beyond himself. These mouine materialization, while they do be nitions may vary in form, intensity, or lieve in the other forms of manifestapower, but they all have the same type tion. Having been a Spiritualist for of charcter. They all shadow forth intelligence of some coming event, or devinced of the genuineness of various lineate some necessary course of ac-forms of spirit manifestations, includion to which the soul is, as it were, made a confidente in advance of the years ago, I believe that there are many senses for some fixed and special purgenuine materializing mediums to-day, pose, which in the event is made to apnotwithstanding the fact that there are pear

These impressions may be angels' whispers. We believe that while dis-enthralled spirits from the advanced ground which they occupy, are capable of looking over and into the future and of perceiving the results of causes person is a medium for the form of which are yet in the germ, or in their undeveloped rudimental state, we be-lieve that as they are still human, they feel a deep interest in human affairs, The method I suggest is this:

COVER THE MEDIUM (IN A CABtheir own immediate friends and loved and especially in those which involve companions while in the hody. How natural, then, how rational to

INET OR NOT AS HE OR SHE suppose that they whisper warnings in-TING, AND TACK IT DOWN ALL to the placid ear of the areamer, when AROUND TO THE FLOOR. THE ME the false conditions of the outer world DIUM MAY SIT, STAND OR LIE no longer operate upon him, and the DOWN, IN ANY POSITION MOST AT discordances of his elementary being EASE; AND HAVE A CIRCLE COM- produce no jar; how natural that they POSED OF HIS FRIENDS, INCLUD- should portray consequences or events ING. OF COURSE, TWO OR THREE in the lineaments of visions; how rea-DOUBTING THOMASES TO OB sonable to suppose that the spirit SERVE RESULTS AND MAKE A RE should suggest true and right modes of action in cases of uncertainty or If any medium in Chicago, or vicin. doubt, upon which important results are ity, will submit to these conditions I polsed.
will take pleasure in arranging a In pr

In proportion as we keep the soul residence, where fair play can be assured, and will also suitably remunerate and the inner life is developed.

To the ignorant, with all their miscessful, and also publish an account of takes, we owe much, for their very errors have yet assisted to keep alive the embers of Spiritualism. Their simple candor has served to fan the spark which otherwise might have been as nearly smothered as what is vital in itself can be. In their unquestioning faith and implicit réliance on the phenomena, they have observed they have come nearer to truth than the philosophizing skeptics, who have at once pitied and despised them; for the true and natural eye of the simple, in looking about itself, traced the operation of unknown causes in facts which the learned glanced over without perceiving. But do you know, scholars are now coming forth to widen the prescribed boundaries of science, and they will not much-longer dare to stigmatize philosophy by casting upon her the parentage of their own narrow and artificial laws. They will not much longer attempt to restrain her freedom or limit her infinitude, for many of them are even now sitting down like children at the feet of nature enquiring earnestly if there may not be written in her books higher and more beautiful laws which they have either wholly overlooked or obstinately refused to believe. Psychology is the great science of the

age, and the study of spiritual phenomena is engrossing the attention of the finest minds. It is in accordance with this growing tendency, this increasing demand for "more light," to explore the hitherto dark chambers of the human soul, that we are gathering up all the interesting facts we happen to meet with, which have a bearing on the great

All that has life must have growth: from the little we build the great. Everything in the animal and vegetable kingdom develops until it reaches ma-turity—this is only accomplished by

the ceaseless activity of nature's forces When the child has reached man or womanhood, has it stopped growing? Physically, yes; but mentally and morally, no. A giant in stature may be, and often is, a pigmy in incellect and char-Strictly speaking, there is no such thing as full maturity of mind, uness we conceive the human intellect as reaching perfection. As long as there are new facts and ideas to grasp, he mind has room for improvement.

The intellect develops much as the schoolboys' big snowball; the more if revolves in the world of facts, the greater it becomes; as its power increases, s capacity for gathering nev strength also increases.

But, on the other hand, not to go for ard means to go backward. The child is father to the man-how important then, to start the ball of knowledge rolling in early life. We strike out into the great world

full of courage, knowing within its hidden depth below we will find treasures not to be found on the surface of things. Every duty we omit obscures some truth we should have known. Separation cannot be real. If we undertake to separate ourselves from the life we term unseen, deeming it practical to do this, just that moment we cut ourselves loose from the shore where safety alone ies, and as we go drifting about in life's stream aimlessly, and without any higher motive than get what we can can and keep what we get, we will find ourselves later in life nearing the great rapids that toss and tumble their black waters mercilessly and disastrously to all within the current that goes madly rushing onward and onward, leaving the wreckage along its uneven shores Let us not draw away from the real into the unreal. Let us all strive to keep our atmosphere magnetic with love and faith, for this is the only atmosphere into which spiritual forces

can enter understandingly and assert their power. Even the works of Christ himself were subject to conditions. Even Jesus could not work in an atmosphere rendered negative by want of laith. Spiritual power, like electricity, must work through the conditions that con-

duct it. When we have learned to overcome conditions, in place of allowing conditions to overcome us, we will be nearer the great fount of Spiritual unfoldment, and not until then can we expect satisfactory results.

We stand on the brink of such untold joys and deeper realization that there is no room or time for repining

or regret. Open the way, and light will follow as night the day. Once we learn that spirit impresses us—spirit in and out of the body—the moment we learn to receive that which is for us, given us by our spirit loved ones, the entire scenery of life will be transformed. So I plead for phenomena in its purest form. Let it be to our philosophy an inspiration. Let the different phases of spiritual demonstrations be living pictures illustrating a great truth. One is

a complement to the other.

The early investigator must receive some demonstrations of truth. great mistake often made in the desire to learn this little and no more. This state is, of course, deplorable from ev ery point of view, and should not be entertained for one moment, for nothing is so good but what better can be found, and it is for you and me to find this and unfold in this higher phase of life's experiences.

Psychic science has discovered that than does not gain or assume a spiritual body at death, because he has always

My interpretation of looking within is. placing the material aside and viewing. the scene in spirit, illuminated by the

The problem of communication between those in the seen and ill the unseen would be more simple and much edules a with fit he world temember

perfectly. The material body is a shell that obstructs the way leading to spirit communication. Believing this to be a fact, I think it the greatest and most important step to take, that of purifying the body, both in thought and food. All these great and important activities are means to an end, and that end is true spiritual development. We are spiritual beings in our essential selves at this moment, or we are nothing.

To live the life of the spirit we must be in tune with spirit and radiance. The time has come when we hegin to realize this spiritual development. All the signs of the times point it out. and when we bring to our senses the full realization that we are living in two worlds now, this moment, that we are creating on the unseen side (which is the most potent and determining side), conditions which we must live out sconer or later—when we stop and think about these things, there will be a thinning out of our "idle dreams," and workers will take their place.

Let us remember, too, that this ethereal from which we are building now, will be the one, the body, we shall use after the change called death. Just in proportion as we develop this nobler self are we entering on conditions of higher happiness in the present.

The higher powers are developed daily. Every day being a blessed day, day a fresh beginning, so to speak, taking from the yesterday only strength and joy that enables us to grasp the problems of to-day and look forward with eagerness for the to-

(To be continued.)

News From Washington, D. C.

Spiritualism in the District of Columia moves steadily forward. The First Association is being served by J. Clegg Wright, with "tests" by local mediums

Your correspondent holds a meeting in Wonn's Hall each Sunday evening, with Mr. Williams as speaker. The subject, "The Mistakes of Mediums and Others," continued for two weeks by the controlling influences, created quite an interest among the hearers, and was fore received a message or test, expresses a desire for more knowledge. and thanks us for the message that has torn aside the dark veil of death.

Prof. C. P. Longley, the "grand old

man" of Spiritual songs, has been quite ill for some time-not confined to his room entirely, but unable to attend to his duties, as is his usual custom, with an activity in keeping with that of an "orthodox Christian" years youngers than himself. We trust that bright spring days will soon restore him to his former vigor.

Mrs. Longley is always busy with her duties as N. S. A. Secretary, but finds time to spread many grains of Spiritual thought among those who come in touch with her, and ever alert for all that will bring good to the cause, or assist a worthy worker in every way. Her influence in the interest of pure mediumship is very helpful here as

Anniversary day was observed by the different societies with appropriate ex-

ELLA ROYAL WILLIAMS. Washington, D. C.

Third Annual Report of "The Bower of Beauty Lyceum," Monson. Maine.

Our work has been a success during the last year. Our numbers have increased and the deep interest has been truly inspiring. The children have been as sweet rose-buds riowly untolding, and showing the rare sweetness of We have found "The Progressive

Lyceum," published by our good brother, John W. Ring, of great value to us. Its lessons have left a marked impres-Will surely tend to a higher moral and spiritual development in our children. The only cloud that has fallen upon

ourLyceum during the past year is the transition of our beloved Grandpa Drake. His hearty co-operation gave us new courage and inspired us to nobler living. At the present time our Lyseum num-

bers seventeen. We meet every Sunday afternoon at 1 o'clock at Granama Drake's scance room. To her deep interest and helping hand we as a Lyceum are greatly indebted, for she has been untiring in her efforts and devotion. Mrs. Hatti, Cratts has also helped us greatly. Andrew Jackson Davis' great generosity and kingness made is possible for us to have his books, which are of great value to us. C. Fannie Allyn kindly sent us her sweet songs, "Glad Tidings." John W. Ring has ever been nelpful by his timely letters and words of wisdom. Our risen friends have stood near. To one and all we offer our neartfelt thanks.

The good work will surely go on, it is needed necessary work. May home Lyceums be started everywhere. We want a score started in Maine immediately.

No other investment of your time and money can possibly yield such large returns. Subscribe now for 'the Progressive Thinker;" it is the open doorvay to something better than you have known before. As Spiritualists, let us stand for the truth.

MARY DRAKE JENNE.

#### A VERY IMPORTANT CALL IS MADE. GENEROUS OFFER, AND A CALL

TO SPIRITUALISTS.

To the Spiritualists at Large: -A generous offer has been made by a prominent Spiritualist in this city to give ONE THOUSAND DOLLARS to he Mediums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists at large will contribute another Thousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the following address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public.

MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

No man has any spiritual blessing that he can keep to himself.

In the divine scales a dime often weighs more than a dollar.

Human science is an uncertain guess. -Prior. I have no genius; it is only patient, concentrated toil that gives me suo. cess.—Sir Isase Newton

# A Lecture by John W. Ring.

## A Comparison of the Fundamental Principles of Modern Spiritualism and the Spiritual Basis of the Religion of Jesus Christ.

Religion of Jesus Christ, we shall take them; they shall lay hands on the the statements adopted by the National sick and they shall recover." When Spiritualist Association in 1899, and Paul was stricken (Acts, 9) the self

"We believe in Infinite Intelligence." to visit Paul at a certain place, snow-personality limits, circumscribes and binds to location, modifications which should not be placed on Creative Energy. (John, 4:21-24). "Ye shall neither in this mountain nor yet at Jerusalem worship the Father. God is a spirit and they that worship him must worship to visit Paul at a certain place, snowing that the aims and ambitions of spirits. Rev. Talmage said, "Men shall do in heaven what in their best moments they did on earth; the tombit and they that worship him must worship in post." "We shall know as we are lem worship the Father. God is a spiral spir canopy of starlit blue, with sweetly grieve over the trials of the friends moaning evening breeze and the shrill still in the form of flesh than can the

in the cold blast of winter storm, to you ignorant—for the manifestation of hear the voice of truth in the mighty spirit is given to every man to profit roar of the thunder tones and in the seething of the lazy, lapping ocean tide, wisdom, to another the working of mirror to sense the Law of Life, moving racles, to another prophecy, to another

art thou that judgest another man's servant?-For none of us liveth to himself and no man dieth to himselfin India they would have been devotees oblivion of Nirvana, even as they now study of Jesus and anticipate the golden paved Jerusalem. The Law of Love "Beloved, believe not every spirit, but unto Life, which is Progression; ever try the spirits whether they are of God, higher the soul climbs by the way of knowledge and trust. Those things into the world. which we may know gives pleasure Acts, 19:11-17 have not charity I am become as sound- nomena of Modern Spiritualism. ing brass and a tinkling cymbal. And Thessalonians, 5:19-20-2:) "Quench though I have the gift of prophecy and not the spirit, despise not propheedge and though I have all faith so that syings, prove all things, hold fast that I could remove mountains and have which is good." that I could move mountains and have Charity never faileth, but whether

the woman at Endor, and the commu-nication which he had with Samuel: Saul perceived that it was Samuel." story of Hagar and her child, the anwas mindful of material needs: showing that the personal identity is rich man, showing how that the rich Elias appeared as recorded in Luke, 9:28-36; also Matt., 17:1-8, they were conscious of the things that were transpiring, "and spake of his decease

which he did. (Matt., 17:11-13.) The from communicating with us. Since fact that John the Baptist was a trance there is but one life and "only a thin medium through whom Elias operated veil" hangs between the "here and the shows that all ages move to the same hereafter," we must know that all end—the fulfillment of the Law of classes of spirits come to us. Even as Love. The several times when Jesus we meet the deceptive and hypocritical splendently regardless of the clouds of want, perhaps, to make the world hapreturned to his disciples he showed among the true and sincere here, so every evider tretaining his "per may we sometimes receive untruthful every evider Mark, 16, he re messages from the unseen; for believe and death are but the shadows which dividual less unhappy.-R. D. Stocker. sonal identify

newed the pr

shall follow !

In making a comparison of the Fun-name shall they cast out devils, they damental Principles of Modern Spirit-shall take up serpents, and if they palism and the Spiritual Basis of the drink any deadly thing it shall not hurt parallel them with quotations from the same spirit went to Ananias and appeared to him in a vision, telling him 'We believe in Infinite Intelligence." to visit Paul at a certain place, show

notes of the nightingale as music, parent grieve over the bruised fingers reaching out in spirit for the necessary or bumped head of the child, for each virtues to bind up the wounded side knows that it is an experience comand heal the bruised heart of Humanwill cause an intense sympathy which (Ephesians, 4-6): "One God and will hold us very near to the loved ones (Ephesians, 4-6): "One God and Will hold us very near to the loved ones father of all, who is above all, and of earth, and what he profit of knowthrough all, and in you all." That ing or being near unless communication when the so-called dead is a that the Phenomena of Nature, physical and spiritual, are the expressions fact scientifically proven by the Pheof Infinite intelligence." To feel the nomena of Modern Spiritualism." (1 pulsations of Infinite Intelligence in Cor., 12:1-11): "Now concerning spirthe soft kiss of the summer breeze and itual gifts, brethren, I would not have

through Progression, even higher and the discerning of spirits," etc. Coloshigher, sanctifying the very dust and sians, 2:5: "For though I be absent in by our every turn lifts us higher. (1) the flesh, yet am I with you in the spir-Cor., 3:16): "Know ye not that ye are it." John, 2:51: "Hereafter ye shall the temple of God and the Spirit of God dwelleth in you?" (2 Cor., 4:17-18.) Acts, 17:22-28.

Son of Man." The Son of Man is known 18.) Acts, 17:22-28.

"We affirm that a correct under—as the principle of Love, and surely uses standing of such expression and living even such would open the gates of the unseen, where joy and peace abide formulations are living ones might come the true religion." (Romans, 14. "Who ever, that our loved ones might come in their beauty and light to inspire and lift us to higher walks of life. What would more strongly move a young whether we live, therefore, or die, we are man or woman to purity of thought the Lord's." "Let every man be fully persuaded in his own mind." (James spirit mother hallowed the wandering 1:27): "Pure religion and undefiled footsteps with changeless love? Il before God and the Father in this—to Thessalonians, 2, appears as a reflectist the fatherless and widows in tion of II Chronicles, 18:18-22. A lying their affliction, and to keep himself unspirit sent by the Lord; if this be the spotted from the world." Love to all God which maketh even our infirmities regardless of religious concepts, for ev- sources of strength, then there is little ery man is religious as his environ-ment and eduction has made him so. of the Law of Progression, which we Had the followers of Jesus been born know moves toward development, making the undeveloped who have passed to Buddha and looked forward to the to spirit life to return for retributionthen must we assist them as best we can, always remembering 1 John, 4:1:

because many false prophets are gone which we may know gives pleasure Acts, 19:11-17: "God wrought mira-and profit but the abiding truth giveth cles by the hands of Paul, so that from peace; through calm or storm, feast or his body were brought unto the sick, famine, still "all is well" is enough to fill every heart with refreshing eases departed from them, and the evil Peace. (Romans, 13:1-10.) "There is spirit went out of them." Our Psychic no power but of God, the powers that physicians to-day diagnose disease by be are obtained of God-love worketh a lock of hair from the afflicted and no ill to his neighbor, therefore love send herbs, also paper sometimes, and the fulfilling of the law." Moved many wonderful cures are performed. by the holy impulse of living in accordance with the intelligence which is manifest in every Phenomena of Na- 5-6:) "But as one was felling a beam manifest in every Phenomena of Na- 5-6:) "But as one was felling a beam ture, we become kind and tender; the birds and beasts are expressive of some lesson for us, the sinfulness of borrowed," and the man of God said, of my father as I now know any more just now, but do, kindly, and to please me, read tainly must spend the greater portion of his time at the anvil, and it may be that he makes use of Satan as a bellows birds and beasts are expressive of cried and said, Alas, master, for the some lesson for us, the sinfulness of others becomes our care and looking burned, and the man of God said, of my father, as I now know, and there of the sound it.

All things in nature bring forth their a rest and a little fresh air. Petersilea, I am glad you have come. You are just fect spirit seeking for expression. (He in thither, and the iron did swim." Yet kind—that is, all natural objects, tobrows, 11:1.) "Now faith is the sub- many spend their time and energy to gether with animals; and man must the man I want to help me. So tell stance of things hoped for, the evi- explain the moving of a table, purportdence of things seen." How much this ing to be spirit power, rather than acspan of life may realize and how much cept the sign which was promised unto there is to see if one is but observant; the people of the earth. Genesis, 32: in fact, life is activity and the languer 24-30. Jacob wrestled most of the night of faith must be made expressive of with an angel, and had his thigh thrown love in action—CHARITY. 1 Cor., 13, out of place; yet people now question exalts charity: "Though I speak with the possibilities of spirit touches, as the tongues of men and angels and is positively demonstrated by the Phe-

John Wesley, in whose family much not charity I am nothing. And though spiritual phenomena took place, said: I bestow all my goods to feed the poor "What pretense have I to deny well What pretense have I to deny well and though I give my body to be burn- attested facts because I cannot comed and have not charity, it profiteth me prehend them? It is true that most nothing. Charity suffereth long and is of the men of learning in Europe have kind; charity envieth not; charity given up accounts of apparition as vaunteth not itself, is not puffed up; mere wives' fables. I am sorry for it, doth not behave itself unseemly, seek- and I willingly take this opportunity eth not her own, is not easily provoked, of entering my solemn protest against thinketh no evil; rejoiceth not in in- this violent compliment, which so many iquity, but rejoiceth in the truth; bear- that believe the Bible pay to those who eth all things, endureth all things. do not believe it. I owe them no such service. They well know (whether there be prophecies they shall fail, Christians know it or not) that the whether there be knowledge it shall giving up of these apparitions is in efvanish away, for we know in part, and fect giving up the Bibe; and they know we prophesy in part, but when that on the other hand if but one account of which is perfect is come, then that the intercourse of men with spirits is which is in part shall be done away, admitted their whole castle in the air. abideth Faith, Hope and (Deism, Atheism and Methodism) falls Charity, these three; but the greatest to the ground-with my last breath will I bear testimony against giving up to 'We affirm that the existence and infidels one of the grandest proofs of personal identity of the individual con- the invisible world-I mean that of aptinue after the change called death." paritions confirmed by the testimony of (2 Cor., 12:2-5.) Read carefully the all ages." These references are enough story of Saul's visit to the medium, to convince any thinking person that spirit communion is an established fact as far as the Bible is concerned; but should you want more they are there 1 Samuel, 28. Their conversation de on almost every page, in fact, the book notes that they each knew the other, is a record of Spiritual manifestations, and that Samuel well remembered the The work of Modern Spiritualism as affairs of his mortal. Genesis, 21, the an organization is no longer to convince people that spirit communion is a fact for religious and scientific leaders of every age have proven that; our aim the same. In Luke, 16:19:31, is renow is to assist those who desire the viewed the stery of Lazarus and the sweet solace and comfort which this holy presence affords to gain a knowlman knew of his condition-retained edge of those laws which makes the rehis individuality—and wished to cau-tion his brethren in the form. His there are laws which control the transgressions and ignorance of the growth of physical things, so there is Law of Progression formed a geat gulf a law which must be complied with to which held him. When Moses and have spiritual manifestations. (Mark. "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed holds the them." (Matt., 13:58:) "And he did TRUTH. which he should accomplish at Jerusa-lem."

Zatharlas received the prophecy endowed with the Messiahship thwart-(Luke, 1) from Gabriel that John the ed by the unbelief of those with whom Baptist would be born, and would go he worked shows how we in our unforth in the power and spirit of Elias, kind criticism drive our loved ones

From the Spirit Realms.

### Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the the spirit of anything. Spirit is above by the smallest schoolboy or girl, and beyond fire. Brimstone and fire anyone capable of perpetuating such transmission of important letters from those long are of the earth earthy and the combusin spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are into other and more ethereal substances—one may say as soon as its blacksmith's shop, where chains are blacksmith's shop, where chains are blacksmith's shop, where chains are forged. All, here is one," and we went in. They are the ones that are bringing misery and woe upon blacksmith's shop, where chains are forged. All, here is one," and we went in. There were four men hard at work within it for a moment? Such thoughts alone prove insanity—on this subject if sure they will prove interesting to our readers.

Letter Number Six.

Mr. Hudson Tuttle-Dear Sir:-Through the mind of my wife, I became aware that you have accepted the ether theory—if theory it can be called. This fact attracted me to you so strongly that I, myself, visited you in person, who am in the spirit world; and I was delighted to find that you upheld the

truth as I find it here. You, together with many astronomers and some scientists, now recognize the great fact that all space hroughout eternity is really not space at all, but ether; and as your influence is very great on the earthly plane, we, nere, are more than delighted that your enormous influence will be cast in the balance of truth. A greater truth was never given to mankind; and by and through this truth, the world will be able to discover very many other things never thought of before.

My wife also tells me that you have written about rings being thrown off from the suns, which eventually become planets.

Mr. Tuttle, if you could know how my spiritual form vibrated with joy more places than one. Now, with Denand gratitude that you could perceive ton's help, and the help of my wife, I and gratitude that you could perceive shall try to make reply. Of course, cars and railroad, which of course had ingly glad that you wrote that fact in answer to a question asked of you and pullished it in The Progressive Thinker. Dear Mr. Tuttle: Years ago, when my father first controlled the writing of the book called The Discovered Country, I had never read or heard of such a theory as planets being formed from the rings thrown off from suns.

You will be pleased to remember that am, and was, a musician; not given to the study of astronomy or science. had no time for anything outside of my musical career and studies. I had never read anything concerning worldbuilding or the atom. I had never ever seen one of your books, or any of A. J Davis'. The writing of The Discovered Country, and also Oceanides, by the spirit of my father, was the first time I ever heard of these great truths.

To please me now, a disembodied simply have a finer, more ethereal body -will you, to gratify and please me, if for no other reason, read those two books The Discovered Country and Oceanides; kindly bearing in mind, that when they were written, I had never even heard of these great truths.

Mr. Tuttle, suns are formed, as I now know, from atoms, or, if you please. nebulae; and planets are formed from the rings thrown off from those suns, when the suns become too large to hold together the enormous bulk. If planets were simply formed from the nebushine alike with their own light, according to their size; but all know this is questions, you know. They are simple, not so; all know that the planets do not shine by their own light, but the light which they reflect from the suns

—each sun being the progenitor of its own system of worlds or planets. I will not write any more just now,

These form a family or group; and take good care of you, and she is of chains throughout all eternity. We suns also produce their children, the group. Nature forever repeats itself.

My wife has been reading the follow ing in The Progressive Thinker, as given by the Rt. Reverend Challoner. "Ah, what a gloomy misery it must then be to be chained down to a bed of fire and brimstone, not for ten years, nor for ten thousand times ten, but for as many hundred thousand millions of ages as there are drops of water in the ocean, atoms in the air, or in a word, for an immense eternity. \* \* \* Nor shall the length of time inure these wretches to the evils which they suffer so as to make them more supportable \* \* \* but after millions of ages, their torments shall be as fresh and their paused.

ment, and have turned to us for com-

ministering spirits guard.

'Whatsoever ye would that others

teachers—by Confucius, 500 B. C.-

since their doings have been recorded;

ly and sympathetically minister to the lack of development. The Great Spirit,

soul qualities, like the sun shines on re-

should do unto you do ye also unto Mercy.

feelings of them the same as on the first day."
A great shudder ran through her

form as she read, and she said: there was one human being on the face of the earth who could fully believe plied. that, that person would become a ravply to that most horrible paragraph. your earth who would willingly allow brutes reason beyond such twaddle." even one of his or her worst enemies No; the worst of human beings are not

But I thought this was a good subject it required prodigious labor and a large to consult my friend Denton about; so quantity of iron—moreover, this iron I laid the paragraph before him as pic had first been smelted in an iron fountured on my wife's brain and from dry, and previous to that, had been dug thence upon the ether. In fact we from a mine of iron ore. How many could find it pictured upon the ether in men were engaged in digging the ore, insane on these subjects if not on oth- Now we want to know who made those ers; but there are thousands of persons chains that are used to chain the who read The Progressive Thinker, wicked down on beds of fire and brimwho are not Spiritualists, and very, stone. Did God forge them, or the very many who are Catholics; and, really, the most of the orthodox hell is, and where it is located? You churches teach the same horrible dog-tell us there is but one God and one then he is chainless, and surely what is the poor fellow to do? mas; so, what I have to say is not es- Devil; now, from the earth alone, there pecially for Spiritualists, but for those are thousands of spirits ascending evwho read this who think they believe in ery day and have been for millions of a bed of fire and brimstone and being years—you say six thousand—well, let chained down thereon.

and his supply of brimstone unlimited." Denton laughed.

"According to chemical analysis, the brimstone cannot last forever, for after being burned, it changes into other substances, a portion of it becoming a very beautiful light, ethereal gas, which does not come under the law of fire; and never, under any circum-stances, does it return and become brimstone again. So, take courage, my dear sufferers, chained down in hell,

the brimstone cannot last forever."
"Well, how about 'the chains?" I asked. "I suppose they must be made of iron? Who forged them, the devil

Again Denton laughed Yes, people ought to know the de tails concerning such stupendous asser-tions. If God forged the chains, he cer-I am glad you have come. You are just have the father, mother and children. your good lady not to mourn, for I will planets, which also form a family or me, for a short time, and then we will group. Nature forever repeats itself.

I went with him as he requested and as, of course, we were near Los Angeles, he took me to a place in that city. It was a place where they were using large quantities of brimstone for some sort of bleaching purposes. The details of this business did not particularly interest us at the time; it was simply the large beds of burning brimstone that we were now interested in. "Petersilea," said Denton, "walk di-

rectly through that mimic hell-fire, or if you don't like to, follow me." So we together, laughingly, walked directly through it again and again.

clinging things of earth, in the full fact

whom we styled ignorant, we will con

which is Love and whose dustice is

An Easy Way to Make Money.

An infallible book is an impossible

Some of us are too ambitious; we

things save that which appears proper the Law, if there be any such thing,

to us, is causing many to turn from the scenes of mortality with heavy, sordid which is Love. When twilight shades

hearts, often filled with revenge. How shall gather and one by one the star

mindful we should be that every human appear, when the hum of busy day has

soul must unfold into divine expresmented into the stillness of restful sion; surely then we would remember night, when our tired hands are folded

that it is not the well, but the sick who on our heaving breast, our lips move need a physician. Suppose nine out of ten messages which we receive from eyelids cover aching eyes, and all that

the unseen world are from those unfor- is mortal slips into prolonged repose;

tunate ones who lack spiritual develop- when we shall stand shorn of all the

forting courage and helpful strength, or Inherent Justice, then perhaps we

how pleased we should be of the oppor- will long for that Love and Mercy

tunity to assist these poor, needy souls which we withheld, or possibly we will

in endowment, are striving to climb to veil Memory, who faithfully presents to

that height from which they can secure us the narrow concept which we form-a more helpful concept of Truth, Love ed and fashioned worlds, and placed

and Mercy. Then, too, perhaps the tenth one is our nearest and dearest, who turns to us with the breath of the hands of those whom we thought weak

realms of beauty to speak the words of touch ours with sympathetic touch,

unchangeable love and watchfulness, then will the heart of those whom we

what peace is in the heart where angels believed cruel warm us with a pres-

"We believe that the highest moral-tinue in this mighty plan of Life to

ity is contained in the Golden Rule, ward more holy expression of the Law

since their doings have been recorded; and regardless of the forms and doctrines which have grown from man's conception of this one great law, it still holds the thought of all lovers of TRUTH.

Surely one who is moved by the sweet spirit of this thought can condemn no other man's conception of Go(o)d; and if the thought of another seems crude to him he can but patient.

the unknowable that moves in and conception, and to-day no one really through every religion to uplift and believes that our present Bible is such bring into perfect expression the latent a book.—Dr. Lyman Abbott.

dwell, what love moves the life that ence which unlifts; taught by

who, though perhaps a little below us crave the forgetfulne

and two envils, each having a bellowsboy, making in all, six persons.

"That's hard work," I remarked.
"How black and sooty they look."
"Come here, Petersilea," said Denton, "and let me chain you with one of these

"Why, you cannot even lift it," I re-

ing maniac. Even if a dog were to suffig. We cannot lift chains. Chains spirit, and have passed through that fer such torments, the whole world have no power over us, you see. Now which you call death, I quent to know would rise up and destroy the flend who the questions are, who chains the spir-something about brimstone, especially could cause such misery. Just to read its in hell? God or the Dovil? and who as I was one whom the Catholics and it, alone, is almost enough to turn one's forges the chains? These are pertiorthodox abhorred—one whom they brain." She calls on me to make a renent questions that all who believe in thought would surely burn in that brimfire and brimstone and chains for spir-stone fire. A man who can put forth such horri-ble fargon, ought to suffer, such tor-they do not ask them; and they should ments himself, for at least one day, to demand answers and reasonable ones stance which resembles brimstone as cure him of his insane folly. But there at that. No man or woman should you understand it; not a particle of is not a human being on the face of stuitify his or her reason. Many brimstone have I seen since I entered

Now we did not ask these men how could easily see that it took six men a chains that are used to chain the little fun on the subject first, which alone every day for six thousand years; may not be out of place here.

"Friend Denton," I said, "I thought earths from which spirits are ascending you had killed the devil, and put out the every day just as they do from the fires of hell; but here he is as good and earth upon which you are, and there are fresh as ever; his hell is just as hot, as many wicked, or as I shall say, unprogressed spirit ascending from those earths as from your own. Who forges those chains, and where do they get these questions. No man should make such awful assertions, that are enough to craze the brain of men and women. vithout he can prove them.

Some of you who believe these things may say "Oh, but they are spiritual chains, and the fire and brimstone are not literal but figurative." Rt. Reverend Challoner did not say so. He said fire and brimstone and chains. If they are spiritual things and not literal, then you are Spiritualists and must come over to our ground.

And now, let us look at the subject

from the spiritual standpoint; but be-fore we do this, I, William Denton, want to ask a few more questions. The Rt. So be careful, all of you down there, Reverend Challoner has told us of the and keep out of those beds of burning less pit. Now, if hell has no bottom. then the bed of brimstone must fall through, for brimstone is very heavy and needs a good support. If the floor God dwells, they have invariably anis made of wood, that would soon be burned up and destroyed; if of rock, then no rock, be it ever so hard, could stand an eternal fire of brimstone without being shattered into fragments; and now we come to the last, iron; the out all things; God is all that was, or chains must also be of iron. A brim- is, or ever shall be; and without God is

soon melt away and fall through to nowhere or somewhere. Now, mark, I, William Denton, have once more knocked the bottom out of "Are you much hurt?" he asked as we hell, and I will continue to knock it out until it disappears altogether. Be-

"Fire and brimstone cannot hurt a to be bound by chains, would be despirit. It has no power over the spirit stroyed in a short space of time.

Such rot could not be believed even anyone capable of perpetuating such horrors ought to be confined in a lunatic asylum. They are the ones that are no other.

Now, as we have said before, if all these things are spiritual instead of material, then are those who teach such things Spiritualists, If you say God is a spirit, the Devil is a spirit, and all who have died are spirits, then you are a Spiritualist, and we will take you on that ground, and we will take up the "No, No. Can you? No, we are spir- brimstone theory first. Now, as I am a

There is not throughout all the snirit ual universe, so far as I know, any substance which resembles brimstone as this domain. Brimstone belongs entire ly to the material, earthly world. We to undergo such torture for one day long it took to forge a chain, but we have here a subtle gas which rises up from the burning brimstone of earth long time to forge one chain, and that but even this gas cannot harm a spirit, for spirit is finer, more subtle still; neither have we in all the spiritual ealm so far as I know, anything resem bling iron. Iron belongs entirely to the earthly planes and does not ascend a iron into the spiritual realms, and iron ore is really a fusion of metallic sub the earth once endured, it is not known

here in the spirit world as iron. Now, that does away with your brim stone and your chains—now we have about his Satanic Majesty. What is he to do without brimstone and chains If

the poor fellow to do? No brimstone, no chains. Methinks I see him sitting mourning and hopeless ped of fire and brimstone and being years—you say six thousand—well, let it rest at six thousand if you like—and thousands of spirits from the earth little fun on the subject first, which alone every day for all thousands of thousands of spirits from the earth little fun on the subject first, which alone every day for all thousands of thousands of thousands of spirits from the earth little fun on the subject first, which alone every day for all thousands of thousands o like that of an ox, a long tail like an whose eyes glare like living coals, and who belches forth fire and brimstone. I ought to have seen him, according to all the teaching of the Catholic and orthoadmit that I have not—my tears are those of joy, however, and not of grief. Challoner is in duty bound to answer I have searched high and low, everywhere, but not a sign of him can I dis ual beings in my search, and questioned them each and all, but not one can find him, and they know not where he is. Some here believe he does exist

> somewhere, but where? that is the question Now, I will tell you what I think. ne does exist, which is somewhat doubtful, he is so miserable on account of the chains, that he has thrown himself headlong down to earth, with the determination of remaining where he can

> have that which belongs to him-burn-

ing brimstone and iron chains. fire, the brimstone, the chains; but he brimstone, and I would advise you not has said nothing about the floor of hell, to allo wany of those blacksmiths to nor the staples that fasten the chains forge chains about you. They are pretto the floor. Is the floor, on which the ty clever fellows, usually, and do not beds of brimstone rest, made of iron, or often chain people. To be sure they of stone, or of wood? These chains sometimes forge chains for the chain must be stapled down somewhere, to something solid enough to hold them, have never heard of their forging any for the burning brimstone could not fur- for his Satanic Majesty, and I have nish sufficient support to hold the never known a single one of them who

Now, last and greatest of all, is the God question. I have not seen a personal God, and when I ask the highest angels that I have seen, where swered me thus: "God is goodness: God is love; God is Virtue; God is holiness; God is wisdom; God is truth; God is beauty; God is life; God is heaven; God is everywhere; God is within and withstone fire would melt an iron chain in a not anything. God is male and female very short time, and an iron floor would equally blended, for thus are all things

WILLIAM DENTON. CARLYLE PETERSILIA, AMELIA PETERSILEA, (To be continued.)

#### EASTER CATECHISM.

Questions and Answers Concerning the Resurrection of Jesus.

Why is this day celebrated by Chris ian people? To commemorate the resurrection of

What witnesses are there to prove that he rose from the dead? Matthew, Mark, Luke and John. Did either of these historians see him

rise from the dead?

Mark 16:1.

Who first visited his tomb on the morning of the alleged resurrection? ene and the other Mary.—Matt 28:1. Mary Magdalene, Mary the mother of James, and Siloam—three women.-

Mary Magdalene and Joanna Mary he mother of James and other women -five women at least.—Luke 24:10. Mary Magdalene alone .-- John 20:1. For what purpose did the women visit he tomb?

To anoint the sepulcher.-Matt. 28:1. To anoint the body.—Mark 16:1. No object stated—brought spices Luke 24:1. No object stated by John.

At what hour of the day was this visit made? At day dawn.-Matt. 28:1.

At sunrise.—Mark 16:2. Early in the morning.—Luke 24:1. Before daylight.—John 20:1. What apparitions did the women see: An angel sitting on a stone outside the sepulchre.—Matt. 28:2.

One young man sitting inside the sepulchre.—Mark 16:5. Two men standing incide the tomb and a vision of angels (whatever that may be).—Luke 24:4 and 24:23.

No apparition was visible when Mary your or my unbelief. His ways are pier—whereas we should be content but she made a second visit, when she ways of Peace and Life and our strife with the endeavor to make a single in saw two angels, one sitting at the head and the other at the foot where the

To whom did the women communicate their discoveries? To the disciples.—Matt. 28:7 and 9. To no one.—Mark 16:8.

To the eleven apostles, and all the rest.—Luke 24:9.
To Peter and John.—John 20:2.

Do you infer from the statements made that Jesus appeared after the socalled resurrection as an incarnate According to Luke he did. He says

expressly that Jesus disclaimed being a spirit, and claimed to have flesh and bone. He also makes him eat broiled fish and honey.—Luke 24:39, 42. Matthew and Mark are silent on that subject, but John describes hi mas twice appearing in a closed room-John 20:19 Two women, namely: Mary Magda and 26—acts which a man incarnate ene and the other Mary.—Matt 28:1.

Is there any writing in existence giving the direct testimony of the women mentioned, or either of them, upon this subject? There is none whatever.

Do Matthew, Mark, Luke and John gree respecting the number of times sus appeared after the resurrection and the places where ne appeared?
They do not, nor do either two of them tell the same story regarding such

appearances.

How would an action at law for the recovery of a dollar be treated by : unbiased judge and jury, when such action was sustained only by such evidence as has been given in this case? The judge would charge that the case deserved no consideration what-ever—that the statements made were evidently nothing more than idle street rumors which the writers had heard among the ignorant barbarians sur-

rounding them and which they had

credulously gathered and recorded. J. CLEMENT SMITH. Topeka, Kansas.

When vice prevails and impious men bear sway, the post of honor is a prirate station.—Addison. Nothing is so much to be feared as at "These signs me, our lack of sympathy for human we make by limitations and miscon. The street is full of humiliations to body of Jesus had lain.—John 20:1 and fear. Atheism may, comparatively, be believe; in my weaknesses, our condemnation of all coptions. We know not the future of the proud.—Example.

20:12.



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with every instrument. Many who were have, after a few sittings, been able to ume might be filled with commendatory letters. Many who began with it as an amusing toy, found that the intelligence controlling it knew more than themelves, and became converts to Spirit ualism.

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# A Lecture by John W. Ring.

## A Comparison of the Fundamental Principles of Modern Spiritualism and the Spiritual Basis of the Religion of Jesus Christ.

nalism and the Spiritual Basis of the drink any deadly thing it shall not hurt Religion of Jesus Christ, we shall take them; they shall lay hands on the the statements adopted by the National sick and they shall recover." When Spiritualist Association in 1899, and Paul was stricken (Acts, 9) the self parallel them with quotations from the same spirit went to Ananias and ap-

Personality limits, circumscribes and binds to location, modifications which should not be placed on Creative Energy. (John, 4:21-24). "Ye shall neither the property of the p er in this mountain nor yet at Jerusa-lem worship the Father. God is a spir-it and they that worship him must wor-ship him in spirit and in truth." No known," the love of child for parent massive structure of elegant furnishings, no gorgeous altar or swelling or
gan notes is to compare with the devoHappy in the knowledge which our tion of a soul who stands beneath the spiritual state affords; we can no more canopy of starlit blue, with sweetly grieve over the trials of the friends moaning evening breeze and the shrill still in the form of flesh than can the notes of the nightingale as music, parent grieve over the bruised fingers reaching out in spirit for the necessary or bumped head of the child, for each virtues to bind up the wounded side knows that it is an experience com-

Father of all, who is above all, and of earth, and what the profit of know-through all, and in you all." That ing or being near unless communications something like, "We believe tion be possible? "We affirm that comsounds something like, "We believe tion be possible? "We affirm that com-that the Phenomena of Nature, phys-munication with the so-called dead is a ical and spiritual, are the expressions fact scientifically proven by the Pheof Infinite intelligence." To feel the nomena of Modern Spiritualism." (1 pulsations of Infinite Intelligence in Cor., 12:1-11): "Now concerning spirthe soft kiss of the summer breeze and itual gifts, brethren, I would not have in the cold blast of winter storm, to you ignorant—for the manifestation of hear the voice of truth in the mighty spirit is given to every man to profit roar of the thunder tones and in the withal; for to one is given the spirit of seething of the lazy, lapping ocean tide, wisdom, to another the working of mito sense the Law of Life, moving racles, to another prophecy, to another through Progression, even higher and the discerning of spirits," etc. Coloshigher, sanctifying the very dust and sians, 2:5: "For though I be absent in by our every turn lifts us higher. (1 the flesh, yet am I with you in the spir-

art thou that judgest another man's to Buddha and looked forward to the oblivion of Nirvana, even as they now then must we assist them as best we study of Jesus and anticipate the gold- can, always remembering 1 John, 4:1: en paved Jerusalem. The Law of Love "Beloved, believe not every spirit, but unto Life, which is Progression; ever try the spirits which they are of God, higher the soul climbs by the way of knowledge and trust. Those things into the world."

which we may know gives pleasure Acts, 19:11-17: "God wrought mira-I could remove mountains and have which is good." that I could move mountains and have

personal identity of the individual con- the invisible world—I mean that of aptinue after the change called death." paritions confirmed by the testimony of (2 Cor., 12:2-5.) Read carefully the all ages." These references are enough story of Saul's visit to the medium, to convince any thinking person that the woman at Endor, and the commu-nication which he had with Samuel: Saul perceived that it was Samuel." 1 Samuel, 28. Their conversation de on almost every page, in fact, the book notes that they each knew the other, is a record of Spiritual manifestations, and that Samuel well remembered the affairs of his mortal. Genesis, 21, the an organization is no longer to convince story of Hagar and her child, the an people that spirit communion is a fact was mindful of material needs: showing that the personal identity is the same. In Luke, 16:19-31, is re now is to assist those who desire the viewed the story of Lazarus and the sweet solace and comfort which this rich man, showing how that the rich holy presence affords to gain a knowlman knew of his condition—retained edge of those laws which makes the rehis individuality—and wished to cau ception of messages possible. Just as his individuality—and wished to tion his brethren in the form. His there are laws which control the transgressions and ignorance of the growth of physical things, so there is transgression formed a geat gulf a law which must be compiled with to a law which must be compiled with to which held him. When Moses and Elias appeared as recorded in Luke, 9:23-36: also Matt., 17:1-8, they were mighty work, save that he laid his conscious of the things that were hands upon a few sick folk, and healed transpiring, "and spake of his decease them." (Matt., 13:58:) "And he did which he should accomplish at Jerusa of their unbelief. Surely this medium,

Charity never faileth. but whether

Zatharlas received the prophecy endowed with the Messiahship thwart-(Luke, 1) from Gabriel that John the ed by the unbelief of those with whom Baptist would be born, and would go he worked shows how we in our unforth in the power and spirit of Elias, kind criticism drive our loved ones which he did. (Matt., 17:11-13.) The from communicating with us. Since end—the fulfillment of the Law of classes of spirits come to us. Even as

In making a comparison of the Fun-damental Principles of Modern Spirit shall take up serpents, and if they

'We believe in Infinite Intelligence." to visit Paul at a certain place, show and heal the bruised heart of Human-mon to all. Our "personal identity" will cause an intense sympathy which (Ephesians, 4-6): "One God and will hold us very near to the loved ones

Cor., 3:16): "Know ye not that ye are it." John, 2:51: "Hereafter ye shall the temple of God and the Spirit of see heaven open and the angels of God dwelleth in you?" (2 Cor., 4:17-18.) Acts, 17:22-28. "We affirm that a correct under-standing of such expression and living in accordance therewith constitutes as the principle of Love, and surely 'tis even such would open the gates of the unseen, where joy and peace abide forthe true religion." (Romans, 14. "Who ever, that our loved ones might come in their beauty and light to inspire and servant?-For none of us liveth to him- lift us to higher walks of life. What self and no man dieth to himself- would more strongly move a young whether we live, therefore, or die, we are the Lord's." "Let every man be fully persuaded in his own mind." (James 1:27): "Pure religion and undefiled footsteps with changeless love? Il before God and the Father in this—to Thessalonians, 2, appears as a reflection of the control of the cont visit the fatherless and widows in tion of II Chronicles, 18:18-22. A lying their affliction, and to keep himself unspotted from the world." Love to all regardless of religious concepts, for every man is religious as, his environment and education has made him so. Had the followers of Jesus been born know moves toward development, making the results have recorded. in India they would have been devotees ing the undeveloped who have passed

and profit but the abiding truth giveth cles by the hands of Paul, so that from peace: through calm or storm, feast or his body were brought unto the sick, famine, still "all is well" is enough handkerchiefs or aprons and the disevery heart with refreshing eases departed from them, and the evil (Romans, 13:1-10.) "There is spirit went out of them." Our Psychic no power but of God, the powers that physicians to day diagnose disease by be are obtained of God—love worketh a lock of hair from the afflicted and no ill to his neighbor, therefore love send herbs, also paper sometimes, and is the fulfilling of the law." Moved by the holy impulse of living in accordance with the intelligence which is manifest in every Phenomena of Na. 5-6:) "But as one was felling a beam ture, we become kind and tender; the tho axe-head fell into the water and he birds and beasts are expressive of cried and said, 'Alas, master, for it was some lesson for us, the sinfulness of others becomes our care and looking the sinfulness we behold the perplace; and he cut a stick and cast it fect spirit seeking for expression. (He past the siniuness we believe the fact spirit seeking for expression. Fire in thither, and the iron did swim. Let kind—inal is, an inatural objects, the man I want to help me. So tell brows, 11:1.) "Now faith is the submany spend their time and energy to gether with animals; and man must have the father, mother and children. So tell brows the submany spend their time and energy to gether with animals; and man must have the father, mother and children. So tell brows the submany spend their time and energy to gether with animals; and man must have the father, mother and children. So tell brows the submany spend their time and energy to gether with animals; and man must have the father, mother and children. So tell brows the submany spend their time and energy to gether with animals; and man must have the father, mother and children. So tell brows the submany spend their time and energy to gether with animals; and man must have the father, mother and children. So tell brows the submany spend their time and energy to gether with animals; and man must have the father, mother and children. So tell brows the submany spend their time and energy to gether with animals; and man must have the father, mother and children. So tell brows the submany spend their time and energy to gether with animals; and man must have the father, mother and children. dence of things seen." How much this ing to be spirit power, rather than acspan of life may realize and how much cept the sign which was promised unto there is to see if one is but observant; the people of the earth. Genesis, 32: in fact, life is activity and the languor 24-30. Jacob wrestled most of the night of faith must be made expressive of with an angel, and had his thigh thrown love in action-CHARITY. 1 Cor., 13, out of place; yet people now question exalts charity: "Though I speak with the possibilities of spirit touches, as the tongues of men and angels and is positively demonstrated by the Phehave not charity I am become as sound- nomena of Modern Spiritualism. (I ing brass and a tinkling cymbal. And Thessalonians, 5:19-20-2-:) "Quench though I have the gift of prophecy and not the spirit, despise not propheedge and though I have all faith so that syings, prove all things, hold fast that

John Wesley, in whose family much not charity I am nothing. And though spiritual phenomena took place, said: I bestow all my goods to feed the poor "What pretense have I to deny well I bestow all my goods to feed the poor "What pretense have I to deny well and though I give my body to be burn attested facts because I cannot comed and have not charity, it profiteth me prehend them? It is true that most nothing. Charity suffereth long and is of the men of learning in Europe have kind; charity envieth not; charity given up accounts of apparition as vaunteth not itself, is not puffed up; mere wives' fables. I am sorry for it, doth not behave itself unseemly, seek and I willingly take this opportunity eth not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; bear- that believe the Bible pay to those who all things, endureth all things. do not believe it. I owe them no such service. They well know (whether there be prophecies they shall fail. Christians know it or not) that the giving up of these apparitions is in efwhether there be knowledge it shall fect giving up the Bibe; and they know vanish away, for we know in part, and we prophesy in part, but when that on the other hand if but one account of which is perfect is come, then that the intercourse of men with spirits is which is in part shall be done away, admitted their whole castle in the air And now abideth Faith, Hope and (Deism, Athelsm and Methodism) falls Charity, these three; but the greatest to the ground—with my last breath will of these is Charity." these is Charity."

I bear testimony against giving up to infidels one of the grandest proofs of spirit communion is an established fact as far as the Bible is concerned; but should you want more they are there for religious and scientific leaders of every age have proven that; our aim ception of messages possible. Just as there are laws which control the have spiritual manifestations. (Mark, "And he could there do no mighty work, save that he laid his

holds the thought of all lovers of TRUTH. Surely one who is moved by the sweet spirit of this thought can condemn no other man's conception of Go(o)d; and if the thought of another seems crude to him he can but patiently and sympathetically minister to the lack of development. The Great Spirit, which he did. (matt., 17.11-15.) The little that John the Baptist was a trance there is but one life and "only a thin the unknowable that moves in and conception, and today no one really made the through whom Elias operated veil" hangs between the "here and the through every religion to uplift and believes that our present Bible is such and a vision and a vision that all ages move to the same hereafter," we must know that all bring into perfect expression the latent a book.—Dr. Lyman Abbott.

Mathematical specific production and impossible separation one really through veil" hangs between the "here and the through every religion to uplift and believes that our present Bible is such and a vision of angels (whatever that bring into perfect expression the latent a book.—Dr. Lyman Abbott. soul qualities, like the sun shines on re-Love. The several times when Jesus we meet the deceptive and hypocritical returned to his disciples he showed every evidence of retaining his "per- we receive untruthful ways of Peace and Life and our strife with the endeavor to make a single in- saw two angels, one sitting at the head

# From the Spirit Realms.

Spirit Carlyle Petersilea,

While on Earth Mr. Petersilea was a medium for the and beyond fire. Brimstone and fire anyone capable of perpetuating such transmission of important letters from those long are of the earth earthy and the combustions ought to be confined in a lunatransmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are such as the sum of the earth earthy and the combustion of brimstone ceases as it is turned into other and more ethereal subtances—one may say as soon as its spirit is released. Now, let us go to a blacksmith's shop, where chains are bringing misery and woe upon the world. Could any clear, reasoning blacksmith's shop, where chains are formed in the world. Could any clear, reasoning blacksmith's shop, where chains are formed in the world. Could any clear, reasoning blacksmith's shop, where chains are four men hard at work and two anylis, each having a bellows. In other, and the combustion of brimstone and fire Brimstone and fir sure they will prove interesting to our readers.

Letter Number Six.

Mr. Hudson Tuttle-Dear Sir:-Phrough the mind of my wife, I became ware that you have accepted the ether -if theory it can be called. This fact attracted me to you so strongly that I, myself, visited you in person who am in the spirit world; and I was delighted to find that you upheld the truth as I find it here.

You, together with many astronomers and some scientists, now recognize the great fact that all space throughout eternity is really not space at all, but ether; and as your influence is very great on the earthly plane, we, here, are more than delighted that your enormous influence will be cast in the balance of truth. A greater truth was never given to mankind; and by and through this truth, the world will be able to discover very many other things never thought of before.

My wife also tells me that you have written about rings being thrown off from the suns, which eventually become planets.

Mr. Tuttle, if you could know how my spiritual form vibrated with joy and gratitude that you could perceive this great truth, you would be exceedingly glad that you wrote that fact in answer to a question asked of you and pullished it in The Progressive Thinker. Dear Mr. Tuttle: Years ago, when my father first controlled the writing of the book called The Discovered Country, I had never read or heard of such a theory as planets being formed from the rings thrown off from suns.

You will be pleased to remember that the study of astronom for science. I had no time for anything outside of my musical career and studies. I had never read anything concerning world building or the atom. I had never ever een one of your books, or any of A. J. Davis'. The writing of The Discovered Country, and also Oceanides, by the spirit of my father, was the first time I ever heard of these great truths.

simply have a finer, more ethereal body will you, to gratify and please me, if for no other reason, read those two books The Discovered Country and Oceanides; kindly bearing in mind, that when they were written, I had never even heard of these great truths. Mr. Tuttle, suns are formed, as I now know, from atoms, or, if you please, nebulae; and planets are formed from the rings thrown off from those suns, when the suns become too large to hold

together the enormous bulk. ets were simply formed from the nebulae, and all formed alike, all would ing to their size; but all know this is questions, you know. They are simple, not so; all know that the planets do plain questions that any boy ought to not shine by their own light, but the understand." light which they reflect from the suns -each sun being the progenitor of its own system of worlds or planets. I will not write any more just now,

group. Nature forever repeats itself.

ages as there are drops of water in the we were now interested in. ocean, atoms in the air, or in a word, for an immense eternity. \* \* \* Nor shall the length of time inure these if you don't like to, follow me." wretches to the evils which they suffer so as to make them more supportable directly through it again and again.

\* \* but after millions of ages, their "Are you much hurt?" he asked as torments shall be as fresh and their paused.

ministering spirits guard.

Whatsoever ye would that others

teachers—by Confucius, 500 B. C.—since their doings have been recorded;

and regardless of the forms and doc-

trines which have grown from man's

conception of this one great law, it still

should do unto you do ye also unto Mercy.

feelings of them the same as on the

first day."

A great shudder ran through her form as she read, and she said: there was one human being on the face of the earth who could fully believe that, that person would become a ravply to that most horrible paragraph. your earth who would willingly allow brutes reason beyond such twaddle." even one of his or her worst enemies to undergo such torture for one day. No: the worst of human beings are not

Mr. Denton, and myself exchanged a

may not be out of place here.
"Friend Denton," I said, "I thought you had killed the devil, and put out the every day just as they do from the ver heard of these great truths.

fires of hell; but here he is as good and earth upon which you are, and there are tropically as many wicked, or as I shall say, unand his supply of brimstone unlimited."

Denton laughed. "According to chemical analysis, the brimstone cannot last forever, for after being burned, it changes into other substances, a portion of it becoming a very beautiful light, ethereal gas, which does not come under the law of fire; and never, under any circumstances, does it return and become brimstone again. So, take courage, my dear sufferers, chained down in hell.

the brimstone cannot last forever."

"Well, how about the chains?" I asked. "I suppose they must be made of iron? Who forged them, the devil shine alike with their own light, accord- or God? People ought to ask these

Yes, people ought to know the details concerning such stupendous assertions. If God forged the chains, he cerbut do, kindly, and to please me, read carefully those two books. I declare to you that they were written by the spirit that he makes use of Satan as a bellows of my father, as I now know and these of my father, as I now know, and there can be no mistake about it.

All things in nature bring-forth their a rest and a little fresh air. Petersilea, These form a family or group; and take good care of you, and she is of chains throughout all eternity. suns also produce their children, the great use to us just now. Come with have been told that hell was a bo planets, which also form a family or me, for a short time, and then we will group. Nature forever repeats itself.

I went with him as he requested and My wife has been reading the following in The Progressive Thinker, as geles, he took me to a place in that city. It was a place where they were using burned up and destroyed; if of rock, the world soon be burned up and destroyed; if of rock, as burned up and destroyed; if of rock, and the state of the s as, of course, we were near Los An-"Ah, what a gloomy misery it must large quantities of brimstone for some then be to be chained down to a bed of sort of bleaching purposes. The details fire and brimstone, not for ten years, of this business did not particularly in-out being shattered into fragments; and is everywhere; God is within and with nor for ten thousand-times ten, but for terest us at the time; it was simply the as many hundred thousand millions of large beds of burning brimstone that chains must also be of iron. A brim-"Petersilea," said Denton, "walk di-

rectly through that mimic hell-fire, or So we together, laughingly, walked

whom we styled ignorant, we will con

which is Love and whose Justice is

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Some of us are too ambitious; we

things save that which appears proper | the Law, if there be any such thing,

to us, is causing many to turn from the but we know the fulness of to-day scenes of mortality with heavy, sordid which is Love. When twilight shades

hearts, often filled with revenge. How shall gather and one by one the stars

mindful we should be that every human appear, when the hum of busy day has

sion; surely then we would remember night, when our tired hands are folded

that it is not the well, but the sick who on our heaving breast, our lips move

need a physician. Suppose nine out of no more with smile or sneer, heavy ten messages which we receive from eyelids cover aching eyes, and all that

the unseen world are from those unfor- is mortal slips into prolonged repose

tunate ones who lack spiritual develop- when we shall stand shorn of all the ment, and have turned to us for com-forting courage and helpful strength, of Inherent Justice, then perhaps we

how pleased we should be of the opportunity to assist these poor, needy souls which we withheld, or possibly we will

who, though perhaps a little below us crave the forgetfulness which would

in endowment, are striving to climb to veil Memory, who faithfully presents to

that height from which they can secure us the narrow concept which we form a more helpful concept of Truth, Love ed and fashioned worlds, and placed

and Mercy. Then, too, perhaps the them all in the keeping of that Sutenth one is our nearest and dearest, preme Law—Love. Then will the

who turns to us with the breath of the hands of those whom we thought weak

realms of beauty to speak the words of touch ours with sympathetic touch,

unchangeable love and watchfulness, then will the heart of those whom we

what peace is in the heart where angels believed cruel warm is with a pres

"We believe that the highest moral-tinue in this mighty plan of Life to

ity is contained in the Golden Rule, ward more holy expression of the Law

dwell, what love moves the life that ence which unlifts; taught by

soul must unfold into divine expres melted into the stillness of restful

"Fire and brimstone cannot hurt a to be bound by chains, would be despirit. It has no power over the spirit stroyed in a short space of time. of man nor beast. It has no power over

and two anvils, each having a bellowsboy, making in all, six persons.

"That's hard work," I remarked.
"How black and sooty they look."
"Come here, Petersilea," said Denton, "and let me chain you with one of these

"Why, you cannot even lift it," I re

"No, No. Can you? No, we are spir ing maniac. Even if a dog were to suf-ing maniac. Even if a dog were to suf-its. We cannot lift chains. Chains spirit, and have passed through that fer such torments, the whole world have no power over us, you see. Now which you call death, I ought to know would rise up and destroy the field who the questions are, who chains the spir-something about brimstone, especially could cause such misery. Just to read its in hell? God or the Dovil? and who as I was one whom the Catholics and it, alone, is almost enough to turn one's forges the chains? These are pertiorihodox abhorred—one whom they brain." She calls on me to make a renent questions that all who believe in thought would surely burn in that brimfire and brimstone and chains for spir-stone fire. A man who can put forth such horrible jargon, ought to suffer such tor-they do not ask them; and they should ual universe, so far as I know, any subments himself, for at least one day, to demand answers and reasonable ones cure him of his insane folly. But there at that. No man or woman should is not a human being on the face of stuitify his or her reason. Many brimstone have I seen since I entered

I laid the paragraph before him as pic- had first been smelted in an iron fountured on my wife's brain and from dry, and previous to that, had been dug thence upon the ether. In fact we from a mine of iron ore. How many could find it pictured upon the ether in men were engaged in digging the ore, more places than one. Now, with Den- we cannot say; but a good many; then ton's help, and the help of my wife, I there was the transportation to the shall try to make reply. Of course, cars and railroad, which of course had spiritualists do not need a reply to employed thousands of men when consuch insane absurdities, for a brain that structed, the dumping at the foundry can harbor such thoughts is certainly that hundreds of other men had built. insane on these subjects if not on oth- Now we want to know who made those ers; but there are thousands of persons who read The Progressive Thinker, wicked down on beds of fire and brimam, and was, a musician; not given to mas; so, what I have to say is not es. Devil; now, from the earth alone, there the poor fellow to do? pecially for Spiritualists, but for those are thousands of spirits ascending evwho read this who think they believe in ery day and have been for millions of a bed of fire and brimstone and being years—you say six thousand—well, let chained down thereon.

The same are the same and being years—you say six thousand—well, let it rest at six thousand if you like— and tried very hard to find that creature in thousands of spirits from the earth little fun on the subject first, which alone every day for six thousand years; earths from which spirits are ascending progressed spirit ascending from those earths as from your own. Who forges those chains, and where do they get that bring me? The Rt. Reverend Challoner is in duty bound to answer hese questions. No man should make such awful assertions, that are enough o craze the brain of men and women.

vithout he can prove them. Some of you who believe these things may say "Oh, but they are spiritual chains, and the fire and brimstone are not literal but figurative." Rt. Reverend Challoner did not say so. He said fire and brimstone and chains. If they are spiritual things and not literal, then you are Spiritualists and must come over to our ground.

And now, let us look at the subject from the spiritual standpoint; but beore we do this, I, William Denton, want to the floor. Is the floor, on which the beds of brimstone rest, made of iron, or of stone, or of wood? These chains must be stapled down somewhere, to something solid enough to hold them, for the burning brimstone could not fur nish sufficient support to hold the have been told that hell was a bottomless pit. Now, if hell has no bottom, then the bed of brimstone must fall through, for brimstone is very heavy then no rock, be it ever so hard, could soon melt away and fall through to no creeted. where or somewhere.

Now, mark, I, William Denton, have once more knocked the bottom out of "Are you much hurt?" he asked as we hell, and I will continue to knock it out until it disappears altogether. Be

EASTER CATECHISM.

Questions and Answers Concerning the

Resurrection of Jesus.

Why is this day celebrated by Chris

To commemorate the resurrection of

What witnesses are there to prove

Did either of these historians see him

Who first visited his tomb on the

ene and the other Mary.—Matt 28:1.

Mary Magdalene, Mary the mother of

ames, and Siloam—three women.—

Mary Magdalene and Joanna Mary

he mother of James and other women

Mary Magdalene alone.-John 20:1.

For what purpose did the women visit

To anoint the sepulcher.—Matt. 28:4

.At what hour of the day was this visi

At sunrise.—Mark 16:2. Early in the morning.—Luke 24:1,

What apparitions did the women see

An angel sitting on a stone outside

One young man sitting inside the

No apparition was visible when Mary

To anoint the body.—Mark 16:1. No object stated—brought spices.

No object stated by John.

At day dawn.-Matt. 28:1.

the sepulchre.-Matt. 28:2.

epulchre.—Mark 16:5.

Before daylight .- John 20:1.

-five women at least.—Luke 24:10.

Matthew, Mark, Luke and John.

hat he rose from the dead?

ise from the dead?

ian people?

Mark 16:1.

the tomb?

Luke 24:1.

made?

sides all this, bodies substantial enough

Such rot could not be believed even no other.

Now, as we have said before, if all these things are spiritual instead of material, then are those who teach such things Spiritualists. If you say God is a spirit, the Devil is a spirit, and all who have died are spirits, then you are a Spiritualist, and we will take you on that ground, and we will take up the brimstone theory first. Now, as I am a

stance which resembles brimstone as this domain. Brimstone belongs entire Now we did not ask these men how ly to the material, earthly world. We long it took to forge a chain, but we have here a subtle gas which rises up could easily see that it took six men a from the burning brimstone of earth so bad as that.

But I thought this was a good subject to consult my friend Benton about; so I laid the paragraph before him as pic. I laid the paragraph before him as pic. realm so far as I know, anything resem bling iron. Iron belongs entirely to the earthly planes and does not ascend as iron into the spiritual realms, and iron ore is really a fusion of metallic sub stances, caused by the intense heat that the earth once endured, it is not knows

here in the spirit world as iron. Now, that does away with your brim stone and your chains—now we have left, God and the Devil. Let us see about his Satanic Majesty. What is he to do without brimstone and chains If who are not Spiritualists, and very, stone. Did God forge them, or the very many who are Catholics; and, Devil? And we want to know how large really, the most of the orthodox hell is, and where it is located? You churches teach the same horrible dog tell us there is but one God and one

No brimstone, no chains. Methinks I see him sitting mourning and hopeless tried very hard to find that creature in the form of a man, with horns jutting out from his forehead, one foot cloven like that of an ox, a long tail like an pe's and forked like a serpent's tongue, whose eyes glare like living coals, and who belches forth fire and brimstone. I ought to have seen him, according to all the teaching of the Catholic and orthodox churches. But, with tears, I must admit that I have not-my tears are those of joy, however, and not of grief. I have searched high and low, every where, but not a sign of him can I discover. I have met thousands of spiritual beings in my search, and questioned them each and all, but not one can find him, and they know not where he is. Some here believe he does exist somewhere, but where? that is the question.

Now, I will tell you what I think. he does exist, which is somewhat doubtful, he is so miserable on account of the chains, that he has thrown himself headlong down to earth, with the determination of remaining where he can have that which belongs to him-burning brimstone and iron chains.

to ask a few more questions. The Rt. So be careful, all of you down there, Reverend Challoner has told us of the fire, the brimstone, the chains; but he brimstone, and I would advise you not has said nothing about the floor of hell, to allo wany of those blacksmiths to nor the staples that fasten the chains force chains about you. They are preferable. ty clever fellows, usually, and do not often chain people. To be sure they sometimes forge chains for the chain gang, and some for prison cells, but I for his Satanic Majesty, and I have never known a single one of them who

has ever seen him. Now, last and greatest of all, is the sonal God, and when I ask the very highest angels that I have seen, where and needs a good support. If the floor God dwells, they have invariably an swered me thus: "God is goodness: God is love; God is Virtue; God is holiness; God is wisdom: God is truth; God is beauty; God is life; God is heaven; God now we come to the last, iron; the out all things; God is all that was, or stone fire would melt an iron chain in a very short time, and an iron floor would equally blended, for thus are all things

> WILLIAM DENTON. CARLYLE PETERSILIA, AMELIA PETERSILEA,

(To be continued.)

To whom did the women communicate their discoveries? To the disciples.—Matt. 28:7 and 9. To no one.—Mark 16:8.

To the eleven apostles, and all rest.-Luke 24:9. To Peter and John.-John 20:2. Do you infer from the statements made that Jesus appeared after the socalled resurrection as an incarnate

According to Luke he did. He says expressly that Jesus disclaimed being a spirit, and claimed to have flesh and bone. He also makes him eat broiled fish and honey.-Luke 24:39, 42, Mat thew and Mark are silent on that subject, but John describes hi mas twice appearing in a closed room-John 20:19 morning of the alfeged resurrection? appearing in a closed room—John 20:19
Two women, namely: Mary Magda and 26—acts which a man incarnate

could not have performed. Is there any writing in existence giving the direct testimony of the women mentioned, or either of them, upon this subject?

There is none whatever. Do Matthew, Mark, Luke and John agree respecting the number of times Jesus appeared after the resurrection and the places where ne appeared? They do not, nor do either two of them tell the same story regarding such

appearances. How would an action at law for the recovery of a dollar be treated by : 11 unbiased judge and jury, when such action was sustained only by such evidence as has been given in this case

The judge would charge that the case deserved no consideration what ever-that the statements made were evidently nothing more than idle street rumors which the writers had heard among the ignorant barbarians surrounding them and which they had credulously gathered and recorded J. CLEMENT SMITH.

Topeka, Kansas.

bear sway, the post of honor is a prinewed the promise that "These signs me, our lack of sympathy for human shall follow them that believe; in my weaknesses, our condemnation of all ceptions. We know not the future of the proud.—Exercise. ate station.—Addison.



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# When vice prevails and impious men

# The Mystery Solved.

## Science Is the Handmaid of the Spiritual Philosophy.

investigations discovered that when Radium is en- ether as the lightest of all the elements, both in densclosed in a sealed flask it gives off the gas Helium. This gas so developed and so enclosed after a period of twenty-four hours, or thereabouts, disappears entirely from the flask, thus showing that Helium is capable of passing through the walls of the flask. Now comes Mendeleeff, a celebrated Russian chemist, with the suggestion that the universal ether is a gas like Helium and is incapable of chemical combi-

Says a writer in The Lancet (February 27), reviewing Mendeleeff's essay:

tive power of ether, which enables it to pass through forming the smoke-like column often seen to rise from every envelope, that it would be impossible to deter- the body of Eglington when in a recumbent position; mine experimentally its mass in a given amount of we have the material forming the misty cloud upon other substances; therefore, he speaks not of the im- the floor so often seen in the seance room, and from ponderability of ether, but of the impossibility of which the full formed apparition finally emerges; we weighing it. In short his propositions are: (1) have the material from which the marvelous hands That the ether is the lightest ultimate gas, and is en- and arms, shown by Keeler, Pettibone, Winans and dowed with a high penetrating power, which signifies others, are formed. We have the material by means that its particles have, relatively to other gases, small of which De Rochas has apparently transferred sensiweight and extremely high velocity; and (2) that bility to a glass of water. In short, we have only to ether is a simple body or element incapable of enter- perceive that Helium is "the universal ether," and ing into combination or reaction with other elements the mystery is solved. We have the material which or compounds, although capable of penetrating their feeds the flame of intelligence in the brain of man as substance just as helion, argon, and their analogues oxygen in the lung supports the physical structure are soluble in water and other liquids. He even pro- by cleaning away the debris. Verily, science is after poses to place ether as an element in the periodic sys- all the "handmaid" of the Spiritual Philosophy.

H. B. tem at the top of the series of elements known as the zero group (lighter than hydrogen), which comprises Chicago, April 9, 1904.

Not long since a scientist in the prosecution of his helion, neon, krypton, and zenon. He thus regards ity and atomic weight, as the most mobile gas, as the element least prone to enter into combination with other atoms, and as an all-permeating and penetrat-

Readers will remember that in my last letter I suggested that the apparition which I saw at Riley's home might have been a "gust of Helium." In view of Mendeleeff's suggestions, these were no idle words. We have but to perceive that the physical anatomy of the sensitive (Riley) is endowed with the power of absorbing or condensing the universal ether in unusual quantities, and we have the material with which the "He recognizes, in spite of the enormous penetra- forms appearing are clothed; we have the material

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A Most Remarkable Incident.

Most of the newspapers publish psy chic facts, and as often fancies. Their readers like such items and they dare not suppress them. This happened in New York and has been widely reported. It proves that in this one instance the trance was reliable and profitable:

A triple wedding and the recovery of a long-lost son is the marvel of the densely populated neighborhood of which Hamilton Fish Park is the center. It was all the result of a dream. Bernard Kratz and family came here

years ago, from Chemnitz, Austria. Recently the father fell ill, and he prayed daily that he might see his eldest son, Isidor, before he died. Isador, when 12, left Chemnitz to enter the store of his uncle in Victoria, New South Wales. His uncle died and since then his family, who meanwhile had moved to this city, had not heard from Isidor. The mother sent many letters of inquiry to Australia and America. They returned stamped "Dead." by the dead letter of fices, but to her tortured imagination the word meant that her son was dead. She consulted many fortune-tellers. Then one day she went to a neighbor, who in trance makes predictions. She says she told the woman nothing of her history or misfortune. The woman fell into a trance and said:

'You have a son far away. You think he is dead, but he lives. He is on a boat. , He will be here inside of twelve Then she predicted that three of Mrs. Kratz's children would marry within three months.

The very next day two of the daughters, Ether and Lena, went to Ellis Island and asked if Isidor Kratz had come on a ship. No such person had come. The sisters left disappointed but returned a week later and made the same inquiry. This time the clerk said: 'Yes, Isldor Kratz is here. He came

Lena and Esther were led to Isidor. He said he was Isidor Kratz. Lena was born in New York, and would only look at the man curiously, but Esther after asking him questions about his sisters and other relatives, said he was

her brother, and embraced him. He went is with them and was us will be solved. My last word, then taken into sick-room. The father is this: Let us be humane to each other, looked at him only an instant and ex- and the spirit of humanity will natu- world is over.—George MacDonald, claimed: "It is laidor." The old mother rally extend itself to the whole kinship wept.

Isidor is still at home and has found employment. Three of the Kratz children have married. Lena has become Mrs. Goldstein. Esther, who was a widow, has become Mrs. Steinberg. Jacob, a son, has married Mollie Kromnier. The father died shortly after.

#### The Kinship of Life.

There is sound philosophy coupled with true humane humanitarianism, in perfect accord with the ethics of Spiritualism, in a lecture by the Secularist. G. W. Foote, on "The Kinship of Life-A Secularist's View of Animals' Rights," published in The Freethinker. Here are a few paragraphs:

And now for a few words respecting vivisection. I regard it as the ultimate horror of man's unjust dealing with the animals. I believe that Secularists are prepared to support legislation for its entire prohibition. We are not in favor of any priesthood. The old ecclesiastical priesthood burnt men for the good of mankind; the new medical priesthood tortures animals for the same object. But bad means never led to a good end. I suspect salvation that has to be promoted by murder. I am not in love with health that has to be promoted by torture. Personally I do not want to find a little gold dust in the polluted troughs of cruelty. I would rather keep poor and clean. Nor will I be misled by cheap talk about the great principle of sacrifice. When an anarchist told me, soon after the assassination of President Carnot, that new ideas always had their baptism of blood, I told him that I did not object to their shedding blood; they might shed all they had: what I objected to was their shedding the blood of others. If some perfull of scientific zeal, and burning with the enthusiasm of humanity, will

offer myself. And I object to his offering any other man-or any other ani-No one has denounced vivisection with greater eloquence and sincerity than Colonel Ingersoll, the famous Freethought orator of America. The following passages are taken from his appendix to a book entitled Personal Experiences, by Philip G. Peabody, formerly

president of the New England Anti-Vivisection Society: "Vivisection is the disgrace and shame of some of the sciences."

"Of what possible use is it to know just how long an animal can live without water; at what time he becomes insane from thirst, or blind, or deaf? Who but a fiend would try such experiments? And if they have been tried why should not all the fiends be satisfied with the report of the fiends who made them? Must there be countless repetitions of the same horror?"

"Let us do what we can to do away with this infamous practice—a practice that degrades and demoralizes and hardens, without adding in the slightest to the sum of useful knowledge. "Without using profane words, words

of the most blasphemous kind, it is impossible to express my lockling, horror, and hatred of vivisection."

Ingersoll said that a physician who practices or upholds vivisection is unfit to have the care of the sick, or to be trusted with the life or welfare of any human being. He declined to take the hand of a vivisector, or to sit at the same table with him. Some such ostracism is really necessary until we are able to stop this infamy by law. We must let doctors see that the lust of knowledge is no excuse for the deeds of a Jack the Ripper.

guarantee for the eventual better treatment of animals is the cultivation of humanity—the greatest word in the world. This is a far safer ground for our hopes than any abstract theory of "rights." It is in the gradual extension of the the Japanese. sympathetic instinct from the individual to the family, from the family to the tribe, from the tribe to the nation, from the nation to the race, and from our own race to that of the animals, that we find the surest promise for the future of humanitarianism. Above all things, let us cultivate sympathy and imagination. Imagination brings near to us the distant in time and space; and cuse, N. Y. There will be good speakali cruelty, short of positive malignity, ers and phenomenal mediums; choice would be restrained by a realization of future consequences. Children should be taught to be humane. Mere cleverness may make a clever rogue; it is humane education that is most needed, and, alas, that is most neglected. The scientific side of life is better able than the poetic to take care of itself. True culture involves the training of the emotions as well as the intellect, otherwise we shall never realize the fine ideal of Renan, who "could not be discourteous even to a dog." When we have cultivated humanity in children, and ai-

forded later opportunity for its practice

by men and women, the problem before

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

A big job, and one that in its intent does not portend any real good to free American institutions, is that indicated by the following excerpt from the daily press. It is no less an undertaking than that the Romish hierarchy seek to convert to Romanism the great irreligious class in the United States. It will be seen that as estimated, the "irreligious" population comprises fiveeighths of the entire population of our country. The scheme is a big one, and doubtless there will be a degree of success in wheedling and misleading people into conversion to Romanism.

Friends of civil and religious liberty and freedom of thought should be alert to foil these evil designs.

Washington, April 6 .- Bishop Maes of Covington, presided at the opening session to-night at the Catholic university of the second conference of missionaries associated with the new apostolic mission-house. The object of the missionary movement as explained in the address is to bring into the Catholic church the population of the United States not affiliated with any religious organization. The estimate is that 50. 00,000 people of this country are in

Father A. P. Dovle of New York was the first speaker. He was followed by Bishop Maes, who urged the necessity offer himself to be vivisected, I shall reof keeping up the missionary movement spect his generosity, whatever I may begun about ten years ago. During the last year, he said, great numbers had think of his intelligence. But I object to his offering me. He must wait till I come into the church, especially in the south and west.

Monsignore O'Connell, rector of the phiversity, welcomed the missionaries to Washington. Father Walter Elliott. acting rector of the apostolic missionhouse, pointed out the need of the help and co-operation in the movement of secular priests established in each diocese as missionary bands. Father Mc Carty of Washington made a plea for harmony and activity in the work.

Russia, the Most Religious of Nations.

The notables of Russia are praying constantly to God to give their army and navy success, and butcher the other fellows-the Japanese. Bad news lately reached the Emperor-the de struction of several of his battleships, whereupon he ordered the news made public immediately and commanded the commission of military censorship to communicate the dispatch to the newspaper correspondents. He next sent for his confessor to celebrate a requiem. His Majesty said:

"God has willed that the Yenese should perish by touching a mine and that the Boyarin should be damaged. Now Providence, whose designs are inscrutable, has willed also to deprive us of the Petropavlovsk and the brave men aboard her."

On another occasion, the Czar, Czar ina and members of the court drove to the Admiralty Church, where impressive memorial services were held for the victims of the Petropavlovsk, The Czarina was in deep mourning and she wept and sobbed throughout the entire service. The Czar tried constantly to sooth her. After the service the Czar After all, it seems to me that the true ina weepingly embraced Vice Admiral Makaroff's widow. The Emperor kissed the widow's hand. Both their majes ties were deeply affected by the catas rophe that had happened to their battle ship.

So far, God seems to be on the side of

NOTICE OF ANNUAL CONVENTION.

The seventh annual convention of the New York State Association of Spirit ualists will be held on Friday, Saturday and Sunday, June 3, 4, and 5, at Empire Hall, corner North Salina and West Genesee streets, in the city of Syramusic under the direction of the Syra cuse society. A list of speakers and mediums will be published later. All earnestly and cordially invited to at-Individual membership, \$1 per HERBERT L. WHITNEY,

727 Monroe street, Brooklyn, N. Y. We seldom realize it, but very fre

quently the reason we have no use for eople is because they will not allow themselves to be used.—Puck The older a man gets the more desir-

able things he can think of that is too late to do.—Puck. When we are out of sympathy with the young, then I think our work in this

He who loses no love for others loses all life for himself.

# The Electric Light Belief and

LIGHT, AND UNDER PERFECT attempt to take the journey. TEST CONDITIONS, AN ACHIEVE-crushed with her great sorrow and with

such persons become phenomena flends come the dupes of any humbug that

truth of Spiritualism. Mrs. Folsom and clative friends in this city.

I both regretted our inability to attend

C.W. STEWART. the Chicago mass-meeting, but at that

MESSAGES WRITTEN INDEPEND time Sister Folsom was scarcely able ENTLY, IN FULL ELECTRIC to stand on her feet, and did not dare

MENT NEVER, BEFORE ACCOM- every nerve quivering with physical PLISHED BY ANY OTHER ME- pain, by sheer will power Mrs. Folsom DIUM, CONSTITUTING A GRAND went to the hall to fulfill a promise to TRIUMPH OF THE SPIRIT FORCES give a physical seance. Her success THAT CONTROL MRS. FOLSOM.

To the Editor: I have been reading. To the Editor: I have been reading ence, and was then blindfolded by a with intense interest some of the fine skeptic, and in less than an hour she articles in the current number of The gave fifty names that were all recog-Progressive Thinker, and it seems strange that any Spiritualist should account to be without its set and examined by the people to see that consent to be without it; yet I know nothing was written on them, and then many professed Spiritualists who spend without the cards ever for a moment large sums of money in what they are leaving the sight of the audience, she pleased to call "investigation," who gave fifteen written messages under cannot be induced to invest A PENNY control of Spirit Carson, in full electric control of Spirit Carson, in full electric SPIRITUAL LITERATURE OF light, the messages being written inde-ANY KIND. But I generally find that pendently, the card being held to her for two or three seconds. forehead who, from an utter ignorance of the Some of the messages being in red spiritual philosophy are not only able to others yellow, some in purple and some see spirits just as well where they are in gold. Many of them addressed to not, as where they are, but easily be total strangers and all were recognized.

Such manifestations are convincing to the most skeptical as the test condi We are struggling along here in St. tions are perfect. We have fine auditouis since the transition of Brother ences and the great misfortune that Folsom, doing the best we can under ad- Mrs. Folsom has sustained has proven verse conditions to spread the beautiful that she has a host of warm and appre-

St. Louis, Mo.

#### SPIRIT PHOTOS.

Dr. Geo. B. Warne, President of the Illinois State Spiritualist Association, Kindly Criticises the Methods of S. W. Fallis.

A recent experience in the gallery of a socalled spirit photographer of Chicago was productive of very decisive results. A "sample album" of his pictures is always on exhibition at his rooms for the purpose of inviting the callers thereat to become patrons of the artist. The fact that one Spiritualist newspaper. The Light of Truth, has devoted several columns to recent exploit ation of this man's work before its readers, coupled with the farther fact that my own picture, on which the face of Mrs. Emma Nickerson Warne unmistakably appears, is influencing friends of Mrs. W. and myself to be lieve this a case of genuine spirit mani festation leads me to furnish the his tory of that picture to the readers of The Progressive Thinker.

A close friend and business associate of Mr. S. W. Fallis several times solicited me to investigate the latter's wonderful apowers. So confident and persistent did he become that after furnishing me one spirit photograph, of which Shakespeare was the central figure and Jesus that of another, he carried his desire so; far as to send tickets for complimentary sittings for President Barrett, of the N. S. A., and my-self. At the close of a meeting of the Hyde Park Occult Society, which I addressed Sunday evening, January 10, I replied to the importunate solicitor: "I will be at Fallis' gallery two weeks from to-day at 10 o'clock in the fore-In the meantime I prepared to test the psychic powers of Mr. Fallis. First, I selected from my home collection three cabinet photographs; one of Theodore, Parker, the early Unitarian minister, and one of each of my two living sons-in-law. Next I decided to get them into Mr. Fallis' possession with a fanciful story of the relationship of those parties to me. Several persons

for that purpose. The pictures reached him as planned. On the day of the sitting there were present at the gallery Mrs. Dr. Cross, Mrs. Silberhorn, of the Hyde Park Occult Society, Dr. Freedman, the Australian healer, and myself, besides Mr. Fitz Hugh Smith and Mr. Fallis. I was allotted the first sitting. After the usual exposure, while I still sat in front of the camera, the other members of the party were asked to lend their magnetism to the spirits by placing their hands on the instrument before the plate was removed, while Mr. Fallis took off his glasses, experienced a twitching or two, closed his eyes and said: "Doctor, I must describe some of the friends I see about you. One of them is a good-looking young man with a heavy mustache, about thirty years old. Another is smooth-faced, with prominent cheek bones, about the same age. Still another is an older man. dressed in old-fashioned clothes.

woman also comes to one of these three men-to the smooth-faced one-with a mother's influence." . I replied: "I cannot place the wo man, but am very positive about the gentlemen you mention," for I knew at his first utterance that he was describing the picture I had sent him.

On that day he did not have any pic ture of Mrs. Warne. I heard he wanted one very badly, and so selected and sent him one of her, through the same channel, subsequent to the sitting. Over a month later I received from Mr Fallis a cabinet sized spirit photo containing twelve faces, besides my own Four of the members are exact reproductions, only on reduced scale, of the four faces I furnished Mr. Fallis, and two of the four are those of persons still in the mortal body. None of the others are yet recognized. A slight change was atempted by altering the cameo pin worn by Mrs. Warne in her contributions—large or small, will be picture into a cross, an ornament she thankfully received by did not own or encourage others to MARY T. LONGLEY, wear. The pin belonged to a set in N. S. A. Secretary.

picture into a cross, an ornament she did not own or encourage others to wear. The pin belonged to a set in which the carrings were cameos, and no attempt, was made to change the one of the latter exposed to view. The same picture of Mrs. Warne appeared on the spirit photos of Mrs. Cross and Mrs. Silberhorn, varying only in location and clearness, but her face is lacking on Dr. Freedman's spirit picture. ing on Dr. Freedman's spirit picture. Strange Mrs. Warne should appear in

the counterpart of a picture taken over fifteen years ago instead of in one taken before her death, with latter was a de cided favorite with both of us. Why, of all the living relatives, should only the half of this fund. How many Chicago two be reproduced by spirit power whose pictures were in Mr. Fallis' pos session shortly before my sitting? Anxlety to convince me and advertise his business left to the use of pictures near at hand. eg il Let whosoever will sit and pay for

money soon parted. Never allow a enables us to wage the battle of life spirit photographer to uncap the lens and observe its amenities at the same of the camera himself if he offers test time. conditions. Fasten both of his hands so you will have no doubts as to their been voting in Colorado, I believe they whereabouts before the shutter is re-have done at least five times as much as moved for the exposure. My conclusuall the rest of the non-voting women in sions are based on cittings with more the United States put together; and I sions are based on cittings with more the United States put together; and I than one medium for the phase in quesbase this modest claim upon the record tion. Personal necessities of the medi- of our statute books as compared with um are subordinate to the establish those of other states. For women ment of the truth of a given manifesta stand relatively, for the same thing ev-

such work be classified as Freak Pic tures, but not as given by arisen intelli-GEO. B. WARNE.

Report of the N. S. A. Secretary.

To the Editor:-With your kindly permission, I am ready to make my sec ond report to the public through your valued paper, of the contributions to the N. S. A. Mediums' Relief Fund. Contributions previously mentioned gave a total of \$138.78. Up to present time, March \$1, we have received, since last report, \$156.70, as follows:

Dr. B. Anna Schermerhorn, \$10; Hen ry M. Edmiston, \$10; I. L. Taylor, \$10; S. C., \$10; J. R. Francis, \$5; Cecilia. Nelson, \$5; Mr. and Mrs. Louis Fouts, \$5; Mary T. Longley, \$5; Psychic Research Spiritual Society of Richmond, Va., \$5; Mrs. Z. A. M. Allen, \$5; Maria McGuinness, \$5; H. C. Fulcher, \$5; Mrs. Geo. Fellows, \$5; Mrs. Bigelow, in memory of her father, S. Howe, \$5; Ann Rice, \$5; B. Dorscher, \$5; S. N., \$5; Major U. S. A., \$5; Cash, Worcester, \$2.50; Mr. and Mrs. J. W. Gates, \$2; Sarah J. Storks, \$2; Geo. A. Davis, \$2; Mrs. S. S. Sutton, \$2; James H. Taylor, \$2; A Seeker, \$2; Mrs. L. A. Manning, G. L. Watson, \$1; E. F. Avery, \$1; Winkler, \$1; M. Betz, \$1; Mrs. Briggs, \$1; A Medium and Spiritualist \$1; L. Steinborn, \$1; Homer B. Austin, \$1; Mrs. Louise Crawford, \$1; Friend in Michigan, \$1; Chas. Baumann, \$1;

Widow's Mite, Kansas City, \$1; A. B., Decora, \$1; W. E. Hurst, \$1; Ellen Forster, \$1; John M. Musselman, \$1; Harriet Crafts, \$1; Jas. Barber, \$1; Lotela and Nannie \$1; T. S. A., Truth-seeker, \$1; Clarrissa H. Mullens, \$1; D. Edson Smith, \$1; Albert Tappert, \$1; A Friend—F. D. E., \$1; Chas. Hangartner, \$1; Robert Hayle, \$1; Lewis B. Morse, \$1; Jacob Hey, \$1; J. H. Brotherton, \$1; Martin Pearson, 50 cents; A Friend, 25 cents; A. Denerean, 25 cents; G. W. Macatee, 20 cents.

This list with the former, makes up total of \$295.48. We have a little more than seven hundred dollars to raise before—or by the first of June. in order to secure the thousand dollars promised for the Mediums' Relief Fund were thought of by me as efficient aids by our friend who is nameless. Please, dear friends, those of you who have not itualist would send just what could be spared, whether a dime or a dollar, we would soon have the fund well filled and the good work of caring for the sick and destitute would be greatly increased. We notice that most of the contributors so far, are those who are always to the front, those who have always sent their donations when any call has been made for aid in our good Works, but few names are among those who are helping us to raise this fund, and yet, it would seem as if every Spir itualist would be glad to send something towards the support of aged and homeless mediums. One lady has donated five dollars in memory of her ascended father; if others would remem-ber their loved ones in spirit life and do something in this line, we are sure that the angel world would approve. number who send to us are in straightened circumstances, some are veteran soldiers, many aged and near to the other life; we thank them all-by letter, when we have their address, and also through these columns—we appre-

ciate the aid they give.
Some one has asked why we do not build a home for mediums, instead of paying them a monthly pension; our reply is, that it is impossible to raise money for a home-we have tried it; a home calls for a large expenditure of money, it must have a matron and other care-takers; it is impossible to get the money to carry on a home on even a small scale. We also find, that the mediums prefer to remain outside such an institution, and either do for themselves on the pension allowed, o amount: the most satisfactory plan we have found is the pension one. Please help the N. S. A. to keep it affoat. Your

600 Pennsylvania avenue S. E., Washington, D. C.

IMPORTANTI IMPORTANTI Read carefully the above report. Our mediums must be tenderly cared for when age or sickness prevents them from earning their living. Every Spiritualist meeting throughout the United States should take up a collection in bemeetings have done so?

Colorado Women and Legislation. To my mind, the ballot is simply one of our many modern labor-saving inventions. It is the easiest way. The balspirit photographs, but it will only be lot is nothing but an improved sledge-another illustration of the fool and his hammer, a modern battering-ram that

In the ten years that women have tion, while individual prejudice should crywhere, and their first care is natultry to prove not be tolerated by the sitter. Let all raily and inevitably for the child. Martineau.

Imagination How a Wicked Agnostic Editor Met a think it sacrilege if your pen, which is Spiritual Demand in an Emergency, always associated with comic work, as Set Forth by Charles Battel Loomis in the New York World.

"I guess they would, sir," said Michael. The editor of the paper was an ag-"Well, then, I'll have to get one of nostic. Fifty years ago he would have you men that aren't Christians to do it." been called an infidel, but we have soft-Then one of the artists spoke up and

ened our speech in some ways. Now, Baid: although he was an agnostic and really "Well, we may not be Christians, but knew nothing of a future life, he was we aren't anything else. That is, we the editor of a live paper, and he had to observe the times and seasons; therefore, when by the calendar he saw "That's so," assented several.

"But," said the editor, "I don't think any one of you can do the kind of work that will fit the story that 'Dan' thing that would appeal alike to art turned in. It's too good for so ephemeral a thing as a newspaper; it ought to But, although the editor was an aggo into a magazine and be illusostic, it is not to be understood that trated by an Elihu Vedder or some other great symbolist-meaning no dishe was a bad man. This is not a fable, respect to you boys.'

that Easter was near at hand, he de-

termined to get up an Easter number,

sparing .no expense to make it some-

where everything is told in symbols,

He was a good man, a kindly man, and

if men get into heaven by good deeds

alone (and there are those who say they

do), this agnostic was certain of a hap-

Among his corps of writers there was

young Hindoo, with one of those

short, and that name will do as well

as his own. He was a word poet, and

handled the English tongue with an

The Hindoo was also a good man,

although that is neither here nor there.

until his whole being was saturated

weave you a story of the Norse mythol-

him an Easter allegory he turned nat-

that will appeal to church people.

for an hour and then rose and wrote

it once again and after that he let it

alone, for he knew that every added

So he brought it to the editor, who

ead it through and said quite serious-

The allegory having been written, it

remained to have it illustrated, and

now for once the editor had some

thought of the fitness of things, and he

said to himself, "I must get a Christian

artists in and said to each one in turn, "Are you a Christian?"

And it was astonishing the answers

ly: "Almost thou persuadest me to be a

touch would take something of sponta-

understand?"

neity from it.

hristian.

ease that many an American envied.

py immortality. Can you imagine a

and where all the characters are types

lovers and to the multitude.

he had all his life doubted?

Ignace Borowski can do it, Mr. Paine," said one of the artists. "He won't draw newspaper pictures forever. He's as ambitious as they make 'em, and he's a crackerjack for that symbol business.'

All the other artists assented to this, more pleasant surprise than for a man to die an agnostic, and to awake a celestial being, knowing for a fact what and when Borowski, who had been at home with a cold, came to the office next day the agnostic gave him the Resurrection allegory by the Hindoo, and told him to read it through and do his prettiest in the way of illustrating names that rouse laughter among the

unthinking. In the office, where he was cordially liked, he was called "Dan" for Now, Borowski was a Polish Hebrew. who had come to this country with his parents when he was four years old. But he had a knowledge of English literature that is youchsafed to few Americans of nineteen, and he had that wonderful temperament that is found so often among the Polish Hebrews. He He could project himself into a subject was an artist to his finger tips. He had steeped himself in the best examples of with it, and he had written a Russian art to be found in this country, having story that more than one Russian expert attributed to Turgenieff. He could leries through the good offices of a do anything in words, and he could millionaire compatriot, and added to that he had condensed into twelve ogy and set it forth in a dress of brightmonths' study the work of a three er colors than would have been possible to a man of Scandinavian imaginavears' course in art instruction, and, as the boys said, he was not long for a tion. So when the editor was casting

newspaper office. about for the proper person to write He read the allegory that noon and his sympathetic soul recognized a kinurally to "Dan." And he sent for him dred spirit in the work of the Hindoo, and said to him quite seriously: "I and by afternoon he was hard at work want you to write me an allegory about on the illustration, having obtained perthe Resurrection. I want something mission to do the work at home, where he would be free from all distracting intheatrical, but simple and human. You fluences.

He felt he had lived a lifetime when "I understand," said this young Hinhis fellow artists saw his work. They were generous in their praise. There doo, and then he went to an art gallery and looked at those pictures that would was no jealous feeling at all. help him and after that he went to his Americans were honestly proud of their Hebrew brother, and the praise of one's lodgings and cast himself upon the floor and gave his imagination free play fellow craftsmen outweighs a whole theatreful of others. the allegory in an hour and then wrote

And now comes the conclusion of the whole matter. The story was unsigned, the picture had nothing but initials and the great public did not know that the ditor was an agnostic; but the day Hindoo-Hebrew story of the Resurrection admiring letters began to come in from the Christian public, and more than one confessed that the beautiful allegory and the spiritual picture had been in the nature of an unlift But let this letter tell its story.

"To the Editor of ——:
"Dear Sir:—I am not much on do to illustrate this," and he called his trines of forms, but I recognize Chrislianity and brotherly love when I see them, and I want to tell you how much And it was astonishing the answers good that allegory and its accompanyout a negative, some blushed and said out a negative; some blushed and said not good could have done either the nothing, but none gave an affirmative story or picture, and I wish you had answer until he came to a young Cath-printed the names of the author and dear friends, those of you who have not contributed, send in your donations at once for this noble work. If every Spir tone, "I hope so, sir."

Once for this noble work. If every Spir tone, "I hope so, sir."

Once for this noble work if every Spir tone, "I hope so, sir."

Once for this noble work. If every Spir tone, "I hope so, sir." "Well, Michael, you won't be able to for it.

illustrate this story, as it is entirely out of your line. I want a picture of the Resurrection, and the public would ful man who had known. "ONE WHO HAD DOUBTED." "They do His will," said the thought

# A Remarkable Premium Book

C"The Great Debate Between Rev. Moses Hull and W. F. Jamieson." It is a most remarkable book, elegantly and substantially bound in cloth and printed on the best paper It fills an important niche in the Spiritualistic and Occult Library, and every Spiritualist should have it. Your library will not be complete without it. It will charm you to read it. It will enable you to answer all the arguments ever made against Spiritualism. It is rich with pertinent criticisms by the scholarly Mr. Jamieson, and philosophical replies by Mr. Hull, and can but interest both believers and disbelievers. Read over our list of Premiums and see the conditions under which this remarkable book can be obtained.

Whatever we have done, other women | THE FELLOW WHO FIGHTS ALONE, wish to do. In many states they have tried and failed. The only difference is that they are using stone-age methods while we have those of the twentieth No one who knows anything about

our statute books will attempt to deny that Colorado women have revolutionized the attitude of our state toward the child. Two-thirds of their work has been for the children. But at this point let me say one word about what women have done. I have no desire to exalt Colorado women at the expense of Colorado men. The ballot box is not a dividing line; on the contrary, we have infinitely more interests in common than ever before. Indeed, the relation of men and women in Colorado reminds me of the English scrub-woman's eulogium on her lord and master: "Ah, my nan's that good, he's more like a friend than a 'usband!" We are in a minority by ourselves; and should hardly suc ceed in anything very bitterly opposed by our brothers.

ELLIS MEREDITH. Denver, Colo.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

The idle man is the devil's cushion. Bishop Hall. We do not believe immortality besuse we have proved it, but we forever

try to prove it because we believe it.-

But fiercer far is the fight to one Who struggles along unknown; Oh, brave and grim is the heart of him The fellow who fights alone!

> God bless the fellow who fights alone, And arm his soul with strength! Till safely out of the battle rout

He conquering comes at length; Till far and near into every ear The fame of his fight is blown, Till friend and foe in the victor know, The fellow who fights alone!

The fellow who fights the fight alone, With never a word of cheer, With never a friend his help to lend,

Tis he has need of a stalwart hand

He struggles for life, and more than

The fellow who fights the world alone,

Who joins the fray at the dawn of day

Must needs be strong, for the fight is

With friends at need to bid God-speed

And a heart not given to moan;

The fellow who fights alone!

With never a father's smile.

His sorrowful hours to guile,

And battles till light is flown,

The fellow who fights alone!

Ah, bitter enough the combat is

With spirits that understand;

With every help at hand,

With never a mother's kindly tone

With never a comrade near-

-Denis A. M'Carthy.

A handful of good life is worth bushel of learning.—George Herbert.

# Mediumship and Fortune=Telling.

various events that have transpired within the last difficult to discriminate between the fortune teller ried a second or third time. year which have brought the question very pertinent- and the spirit medium. ly and forcibly to our attention as Spiritualists.

-a prohibitory tariff, so to speak.

In this is on a par with the general legislation, espe-

afflicted with moral strabismus, and treat evils. or what they regard as evils, in a most inconsistent manner. They first license them to make them legal, and then tax them heavily in order to make them unprofitable and thus discourage them.

To the real moralist it would seem that if fortune they should be prohibited, or at least, not legalized by a license. On the other hand, if they are proper share toward the support of the government. If fortune telling is an evil, if it is a fraud, the government has no right to legalize them. If it is right and moral, it is an outrage to lay so heavy a tax upon it. phase of the question.

The thing which interests us is the fact that a strennous effort has been made to compel our mediums to take out license and pay the tax on fortune telling." Much indignation has been aroused among the mediums and their friends at this demand. They view ] it as an attempt to tax their religion, and therefore exercised by the medium and the fortune teller are a species of religious persecution, a violation of their constitutional rights.

The constitution of the United States guarantees to every citizen full religious liberty, and as mediumship is the basis or foundation of our movement the taxation of mediums is a blow at the very life of our

The authorities always disclaim any intention to interfere with the religion of anyone, and plead that there is great difficulty in discriminating between mediums and fortune tellers. The singular ignorance of the average official regarding Spiritualism is shown by the fact that in sending out notices to so-called fortune tellers they included pretty nearly all public workers in Spiritualism. I myself was honored by an invitation to call at the office of the license commissioner and pay for a license in accordance with the ordinance made and provided. My name was also published among a long list of delinquents.

The whole matter was so utterly ridiculous that I paid no attention to the summons. I was in hopes that the officers would come after me and give me have not molested me in any way.

be admitted that the license commissioner in endeav- whether their conjugal companions are true to them, so frequently the case.

A short time ago I called upon Mr. Clifford, our As you know, the city lays a tax of \$100 per year very efficient license collector, in behalf of one of our upon fortune tellers. I shall not stop to discuss the mediums, who had been cited to court for not taking demanded for license is exacted with the evident obfeet of discouraging the business. The ordinance rescientious observance of any religious exercise, but justice of this tax, only to say that the large sum out a license as fortune teller. Mr. C. assured me lating to this matter was passed with the evident be- he explained to me the difficulties which beset him. my experience, at least, is especially true of the so- of fortune hunters; that if any advice is given regardlief on the part of the Council and Delegates that For instance, in obedience to the law he would cite a called "gypsy" for time tellers. I have, for the ing worldly affairs, it will be purely incidental and fortune telling is a mere superstition on one hand regular fortune teller to come forward and pay for a purpose of testing them, consulted several of the most aside from the main object of the sitting. and a fraud on the other, and so the amount of tax license. The latter would comply and then give the noted of the gypsy oracles, and in no single instance was placed high as a sort of penalty for wrong-doing collector a list of names of those who he declared did they read aright either the "past, present or fuwere following precisely the same occupation, some ture." of them under the cloak of mediumship. As colleccially of municipal legislators, upon moral questions. tor, he had neither the ability nor the authority to The men who make our laws are almost invariably determine who are mediums and who fortune tellers, so had but one course open to him, that was to summon them to appear for trial and let the court decide the matter.

Wherever the question has been brought before the court our mediums have been discharged. A number of cases have been tried on their merits, and telling, horse racing, saloon keeping, etc., are evils, in every case the medium came off the victor. Several decisions have been rendered by the higher courts to the effect that Spiritual mediums could not and lawful they ought to be taxed only their fair be taxed for following their calling without a transgression of their constitutional rights. Nevertheless, they will always be annoyed and molested by tax collectors and officials, so long as the distinction between mediumship and fortune telling is not more However, we are not particularly interested in that clearly marked than it is now. Whether this distincthe mediums themselves. And it is to aid in making spiritually elevating. It is not the religious side of tion shall be made manifest depends largely upon this difference clear and unmistakable that I am moved to speak to-night upon the subject of MEDI-UMSHIP AND FORTUNE TELLING.

So far as the source and character of the power concerned there is little or no difference between gular but universal craving of people to know the passed into the silence and darkness of the tomb. future. Young girls apply to them to find out if they are to be married, how soon that interesting event to be the mouthpiece of the risen ones who desire They must place themselves where they will be look-

I am moved to speak upon this subject because of oring to do his duty and enforce the law finds it very or whether they are likely to be widowed and be mar-

prospects are, the ups and downs of the stock market, duty; that he regards himself as the humble instruand so on.

accuracy in prediction made by fortune tellers, it is fort to the seeker after light, and, above all, to make While a number of Spirit Mediums, some using cards, have predicted the future with amazing correctness, while the past has been to them like an open book.

Fortune telling, whether by a medium or by one who makes no claims to mediumship, followed as a profession, is, at best, not an exalted and uplifting ly see where the distinction comes in. None of the occupation. It is, indeed, far otherwise. It, as I have already said, appeals to the most selfish impulses and instincts, the most sordid and basest of emotions. No medium desires to be known as a fortune teller, and to be thus catalogued. Hundreds-I might say, thousands of mediums devote their gifts to gratifying the morbid curiosity of their patrons, predicting great things for them, unearthing lost wills, discovering hidden treasures, locating oil wells and gold mines, revealing imaginary plots, infidelity of friends or conjugal companions, and advising them in business matters of all kinds.

All this may be legitimate enough, but it is not

The medium who is true to the cause of the angels. who is actuated by high and holy emotions and aspirations, has a far higher mission than predicting the rise and fall of stocks.

The true medium is an evangel of light to the darkened minds of earth's children. He is a connecting them. If the fortune teller is honest and uses no link between the land of the real and the land of fraud or trickery in his business-and I think it is shadows; the mouthpiece of angels, conveying the quite conceivable that there may be honest fortune message of eternal life to the blinded ones of earth. tellers—he depends for his success upon the same His mission is the loftiest, his work the noblest that inherent qualities and forces as does the medium, no can fall to the lot of men or angels, and he should matter what his methods and manner of procedure. | jealously guard himself against the temptation to The use of cards, tea and coffee grounds, signs, degrade his powers to further and feed the purely symbols, etc., are of no consequence, save as a means sensuous and material desires and cravings of the in the organism, whether it be of the individual alone, gratify the mere animal man. He should maintain or with the aid of decarnate intelligences. The dif- that his mission first of all is to demonstrate immorference between them exists in the use of those pow- tal life, to prove continued existence, life beyond the ers, principally; not in the powers themselves. In the grave; that his gifts are first and foremost to demon objects and purposes for which they are exercised, strate that man is something more than a physical rather than in the source from which they emanate. body and brain; that so-called death is not the end, The fortune teller, as the term indicates, lives and but rather the beginning of life, and thus to comfort flourishes by pandering entirely to the purely selfish the hearts and dry the tears of the mourner who instincts of human nature, and especially to the sin- grieves over the fancied loss of a loved one, who has ation columns, must be entirely removed from the

an opportunity to show up their ignorance, but they is to occur, what kind of a husband is to link his fate to extend counsel and advice to their loved ones on ed up to and revered as the mouthpieces of the anwith theirs, is he to be rich, etg. Older women-and earth; not at all, but that should always be secondary gels, the beacon lights of spiritual progress, the fin-Much of this ignorance is inexcusable, yet it must now and then a man-consult the oracle to learn and incidental, not the primary object, as is now ger boards on the highways of moral, spiritual and

### H Lecture by W. F. Peck, St. Louis.

The medium should always impress upon the minds of those who seek his services that he regards his Men consult the wizard to learn what their business calling a sacred one; that he performs it as a religious ment of higher powers and intelligences, who are While there are undoubted instances of remarkable | bent, first of all, on bringing moral and spiritual com-

> If all mediums did this, it would not be long until the line of demarkation between the true medium and the mere fortune teller would be so clearly drawn that all could see it, and our mediums would have no further trouble on that score.

Read the advertisements in the daily, and especially the Sunday papers, of the various clairvoyants, mediums, psychics and fortune tellers, and you readadvertisers offer to prove to you the fact of continued life; none of them promise to aid you in your moral and spiritual development, or to bring you into soul communion with your departed loved ones. No; their promises are to predict your future, to find lost or stolen articles, to aid you in speculation, to help you to make money. Among these advertisers are doubtless some genuine mediums, who are thus prostituting their gifts by using them as servants of their own cupidity by appealing to the cupidity of others.

A year or two ago one of the foremost and best mediums in the country was employed by our society for platform work. While thus employed she was notified that she must take out a license. She was greatly distressed and worried, but some friends rallied to her assistance, a lawyer was procured, and, armed with the articles of incorporation of our church as a religious body, she went before the court and pleaded that she was practicing a religious duty, and that to compel her to pay a tax was a violation of her constitutional rights. The plea was successful, and she was discharged. A few days afterward I visited her at her rooms, and saw conspicuously posted upon the wall a card on which was printed this announcement:

"Business Sittings a Specialty."

Thus she deliberately made her mediumship a of concentrating the mind. The result, when honest, men and women who seek the aid of his powers. He strictly commercial commodity, and then asked the springs from the inherent psychic power involved should set his standard high and refuse to lower it to protection of religion to enable her to evade the tax levied upon a commercial business.

The moral is obvious.

If Spiritualism is to be lifted to a plane that will command the respect of the world, if it is to be universally regarded as one of the great religions of the world, and accorded its proper place among, and equal rights with other recognized religious systems, its mediums, who are its supporting pillars, its foundclass of montebanks and panderers to the sensual de-

for our age.

when they have transgressed than form them to be such as transgress, seldom

est.—Milton.
It does not take very much to conregulate the religion of the country, that he is a successor of the prophets,

-American Sentinel.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without

Cutting or Drugging.

A marvelous discovery has been made by that cleatist and Inventive Gentis, Prof. W. C. Vilson. He has invented a restorer known as Actina," through which all affictions of the

Wilson. He has invented a restorer known as "Actina," through which all affictions of the eyes and ear, such as bliadness, granulated lids. calculated and the state of the eyes and ear, such as bliadness, granulated lids. calculated lids. calcu

#### SOMETHING ENTIRELY NEW



The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page. right hand corner. If this number corresponds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

## INDU CE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circula. tion of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

' AMD

Other Offerings,

EMMA ROOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and storyettes contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with aluminum embossing. Many of the poems are especially adapted for

The author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature. tipes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of

the New Dispensation.

The Mecca says: "Psychic Poems." That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended. Will Carlton: "I have read with great

interest: Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet. • • the thoughts echo and re-echo through the deepest recesses of my

heart. I have some word of praise for every page." The author says in the dedication:
"To those whose thoughts and longings reach into the unseen Land of Souls,

this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey, thither.

Price \$1.00. For sale by HUDSON TUTTLE. Berlin Heights, Ohio.

Ascribing Things to a God Does Not Explain Them.

The Theists constantly make affirmations pertaining to gods, yet utterly fail to prove or sustain any of them. And they want to shift responsibility and demand of the Atheist explanations of and understood. things unknown. They say: "Since So with the sp the Atheist denies the existence of all gods and deities as realities, how does in the materialization of thoughts, demine account for the origin and cause of onstrated in powerful acts which move things, the operations of nature, the the material forces and effects. Back

mysterious and the unknown?" In this discussion the Atheist is on without which there could be no efthe negative, and not supposed to ac- fects. terrible blunders and failures in argument. It is the purpose of the Atheist to correct, disprove, deny and refute thing else to an unknown god. That other worlds in advance of this when simply leaves phenomena still obscure some intelligence will not exist higher and unknown; but some thinkers do than our own. that and let it rest there.

Some things will never be accounted is good—all is right." There is no abfor and understood. Every day of our solute, endless evil, but there are temlives our minds run upon things that porary evils; nevertheless, things termare unknown, yet we should remember ed wrong, bad, evil, must eventually that some things unknown to us are well known to other minds, which is be which may be a fact at one time may ing constantly demonstrated. There not be a fact at another time. A fact will always be more to learn, more to in one place may not be a fact in andiscover, for progression is boundless other place.

known, and we are compelled to let it are accounted for and settled when go at that. Attributing them to a god ascribed to an unknown god. Science, does not aid in their explanation, any the hope of the true Spiritual philoso more than ascribing them to a devil phy, has demolished the transcendental or human spirit. Can the finite mind twaddle about the soul of man being a hymn of the Rig Veda as "Aditi," siggrasp the infinite problem? Has the part of a god. Such baseless fabricamost profound thinker made more than tions rest on old stories of fable, under one step toward the final causes of the ban of ignorance. The god-idea ex-

tirely unknnwn to us. The effects of it as long as people are found willing revelators of knowledge; and knowledge and knowledge expose fallacy and falsehood of sprung from phantoms of the savage bright spirits; She is all that is born claims predicated upon fiction and dog- human mind-created through primimatism. Science traces phenomenal nature back to the state of eternal energy. Evolution, correlation of forces, persistence of energy, prove that phenomena are but the expression of eternal energy.

Science has disproved the old theory of creation out of nothing. We find the expressions of regular laws and forces guided by definite purposes and intelligent actions. Substance, energy, intelor changed, but that the units of which

nature which build, and also destructive principles that disintegrate all forms. Organic chemistry causes a plant to grow, and when that plant can no longer adapt its internal conditions ture. to its environment, it is disorganized by chemistry in another form-the result

The most potent, salutary forces in

to learn the causes and authors of such tion, polygamy.

wonderful mechanisms. We cannot see the gentle breeze or waves of air—

cannot see the sweet fragrance of thing were visible and tangible it would the cannot learn the causes and authors of such tion, polygamy.

What Are We Here For?

[Copy of a letter mailed to W. C. Smith, a three-headed god. If the cannot see the sweet fragrance of thing were visible and tangible it would the cannot see the sweet fragrance of thing were visible and tangible it would the cannot see the sweet fragrance of the cannot s

So with the spirit forces—the powers of the unseen are plainly perceptible

count for the things in dispute. It is | Experience is a good school. Every ries of falsehood. the province and duty of Theists to day we develop new conditions for fuprove what they affirm, but they make ture success, and everything we do in this life is preliminary to something better. We search for satisfaction and happiness, while passing through this the errors of Theism. Nothing is ac preparatory stage of study to fit us for counted for or explained or learned by a larger, fuller life, with wider environattributing the mysterious, the un- ment of being, in a higher school. The known phenomena of nature or any time will never come on earth, nor on

disappear from each individual. That

Some people accept the miraculous, The origin of mundane things is un- the mystical; suppose unknown things ists only in imagination, and the hu-The realm of absolute causes is en- man mind will be held in bondage to saves from sin the souls of those who causes are facts, and these are and ignorant enough to be duped and deceived. The god-idea tive man's inability to account for the forces in nature, beyond his comprehension. The lightning's flash, thunder's roar was the voice of an angry god-the sunshine his smile-good

evidence of his displeasure. sort, and have it in about everything, and dwelling outside of nature, as God is this or that-God does so and Father alone, He remained the efficient so-God is good, jealous, vindictiveligence operate together in the realm of nature. Forms may be destroyed or changed, but that the units of which occasion. "The sun is God of day." or the material cause is nothing but a or changed, but that the units of which occasion. The sun is good of day.

Torms are composed are indestructible of the sun or the day? Some say "Nature is my is confirmed by science.

There are constructive principles in nature which build, and also destruction of the was mistaken, for Nature is not any wherein dwell all matter and forces of the sun part of the manifested Divine Energy;"

God," as Thomas Paine said that. But the process of evolution everything out of His own body the process of evolutions which build, and also destruction in the sun part of the manifested Divine Energy;"

God," as Thomas Paine said that. But the process of evolutions wherein dwell all matter and forces of the manifested Divine Energy;"

many gods for the several departments in her the germ of the phenomenal chemistry in another form—the result of action and reaction under evolutionary law.

Nature bears an endless chain of causation which leaves no place for chance to make havoc with destiny, or bold the smallest area subject to unsubject to hensible-unknown."

To be a true Christian one must be toric times of the Vedic period. inture are hidden. We do not see lectricity, yet it is a wonderful force in nature, as are light and heat. Spir-lin nature, as are light and heat. Spir-lin as supernatural interference with laws of nature—accept a mass of contradic-line Mother and the nature-worship line forces are invisible, though won-tions and errors as God's holy truth—that was rejected and ignored by the

REALM OF THE UNKNOWN. cesses are hidden. The processes of teaches cruelty to humanity, deception, animal life, the secretions and motions move in harmony, and we are not able men, slavery, concubinage, prostituing the Rig Veda, the Divinet Mother thus robbery, lying, tyranny, cruelty to we proclaims her being and attributes.—

The Literary Digest.

flowers, nor many silent, potent forces be a wonderful monstrosity. We susin the world. We cannot see a thought, pect it is the same god that some Spiral a late issue of the Herald of Gospel tion of some prominent New York journor grasp the beams of light; yet they itualists believe in, judging by their Liberty, I met with your two questions also to countenance slander and unall exist, and their power is perceived quotations from the "Holy Bible." tions: "What is Man Here For? What is crupulously support an outrage, I have

which are marks of identity. Let no progressive thinker dream that superstition is more than scotched. Christianity is still the dominant force in politics, social life and literature. Its poison is in the blood of the white race. There are 100,000 preachers and priests in the United States, and their churches and concomitant Sunday school nurse-

Against these are comparatively few free-thought and scientific instructors. Liberals are optimistic only because they view the world subjectively. The sense of security will vanish when you

mingle with the masses. A steady desire to learn the truth for its own sake, irrespective of its bear-ings upon our predilections, is the most qualification for gaining knowledge. We must love naked truth more than mental habits We cannot accept the doctrine, "All or favorite beliefs; be willing to accept and acknowledge any truth when

t is made clear to reason. A. H. NICHOLAS. Summerland, Cal.

The Hindu Doctrine of the Motherhood of God.

In a recent book on "Vedanta Philosophy, by the late Swami Abhedananda, he dwells at some length upon the doctrine, novel until recently to the Western mind, of the divine motherhood of God. The "Prajapati." the Lord and nifying the motherly aspect of the Diand Protector of all: She is the Son and the Creator; by Her grace She worship Her. She gives unto Her chil dren everything that is worth giving She dwells in the forms of all Devas or and all that will be born. She is all in Thus runs the hymn of the Rig Veda, showing that in India before the beginning of the Christian era, God the mother of the universe. Jupiter. ortune his favor, while misfortune was the God of the Greeks, or Jehovah, the God of Judaism, we are told, was con-Some people must have a god of some | ceived as an extracosmic personal God, cause of the universe while nature ap-

body's god, and no god at all, be cause all gods are ideal and unreal, whereas there is nothing unreal in Na- is more appropriate to call this Divine Energy mother than father, "because, The devotees of Mythology, having like a mother, that Energy holds withshiped her as such from the prehis

'What Is Man Here For s His Business in This World?" In one concise sentence I might reply ers the entire round of its varied possibil!ties.

Giving a fuller conception to its meaning, a wholesome life includes a body built up to a state of perfect realth, that the spirit—the real ego within—may be lifted to its highest capacity of earthly good, in readiness for dvancing progression to a goal of righteous condition in the world be-

Conjoined to this ultimate purpose Man-and Woman-is here to enjoy the beautiful gifts of nature so profusely scattered in our path on every hand; the glorious, health-giving sunshine and sweet, fresh air: the green fields, with their possible wealth of all things need ed for hodily sustainment: interspersed with myriads of such delicate, perfect form and brilliant hues as fills the eye with pictures of unspeakable loveliness; all this under a canopy of blue sky and white fleecy clouds, looking down in serene grandeur on ever-chang ing landscapes of mountain and valley hill and dale; ocean, lake and river, that fill the soul with thrilling entrancement of admiring delight. All this for man's unstinted enjoyment.

But more: Man is here to stand with upright firmness on his own feet, fighting the battle of life for every atom of good it can give; with no grasping self-ishness that will hurt another, and heedful to drink in the pleasure of giv-

ing help to a needy brother. Herein lies the whole gamut of what man is here for. As for man being 'unaided by divine revelation," as you suggest, it is utterly unthinkable. The manifold beauties and wonderful operions of nature are filled to the brim with divine revelations, whose never-ending utterances speak of mighty force and intelligent wisdom, permeating every atom of the vast universe, far beyond man's finite capacity to fully comprehend. And yet, rarely to be seen, that all things in nature are working together for ultimate good. In conclusion, "Man's business here possibility, a beautiful world, perfect in all its parts and movements, alone

marred by the discord land suffering miseries entailed by selfish humanity, instead of brotherly loving helpfulness that would give foretaste of heaven on the lowly earth plane. ini W. WERTWORTH. Cleveland, Ohio. 97 . III.

No evil propensity of mathe human

leart is so powerful that it cannot be

Borrowing is the first step to failure

subdued by discipline.—Seneca.

Samo

creditors curse him,-George C. Lori-There is no wealth but character, no ecurity but brotherhood, no salvation but knowledge, and no supreme court but the enlightened conscience of man. -Herbert N. Casson.

To accept good advice is but to increase one's own ability.—Goethe. Be happy over something every day for the brain is a thing of habit; and be broad and welcome the highest dem-you cannot teach it to be happy in a onstration of power humanity can proderful in effects. Evolutionary pro- accept as a moral guide a book that Jews and the Christians. In a hymn of for years, Ella Wheeler Wilcox.

A Justice Condemns It as Charlatanism.

To the Editor: - Owing to the cow-Dear Sir:-By the merest chance, in ardice, it would seem, or willful intenbeen unable to voice in their columns a April 5, and disposed of the necessary protest against the prejudice instead of justice meted in a court room in Manhattan a little more than a month ago, 26, 27, 28, 1904. Bids were received when Dr. J. C. Street, a gifted man of and the committee on printing instructrare intelligence, and superior moral ed to have the work completed at once. principle, was denounced as a charlatan, and victim of self-hypnotization. because he dared to stand for the truth

I have faith that this protest will apmore fully the kindness of Brother A. pear in your columns—standing as your W. Heim, of Chandlier; Brother John B. I have faith that this protest will appaper does, for truth and progress, in-

tack on such a noble character as Dr. J. C. Street, makes us query, Are we back to the intolerable narrowness and persecution that marked the early Christian era? Can free and liberal America natical denunciations of a truth, be-cause that truth is not within the comprehension of a "justice." whose ordinary field of activity lies in cases of drunkenness, disorderly conduct, and common misdemeanors.

It seems incredible that in an enlight ened age, among progressive and supposedly free and unbiased people, such a denunciation could be made and presented to the public as "justice." This "justice" declared prophecy im-

possible-yet the historical past is conspicuously marked with names of famous men-master minds of their age and times, who testified to the truth of prophecy, and many are the eminent be done. men and women of our day, who bear similar testimony to its truth. Many look upon this wholesale attack

of prophecy, as having at its root some ulterior motive. It would appear that there are those who would establish a monarchy here, and discount the intelligence, courage and progress-for which the name

America stands.

ne denounced.

This action, if allowed to stand or continue, is a blot on our history.

Think of a man in this age, being the victim of a prejudice so marked, that a Justice will not look at his book, not countenance the strong support of intelligent, thinking men. This "Justice" had made up his mind to denounce, and

He said the accused had hypnotized imself into the belief that he could predict things, but that it was utterly impossible. From what source came the authority

for the asertion? Surely not from the Christian Bible, nor historical facts. When it comes to hypnotism,—we are all dominated by some mind power of either superior or inferior quality.

There is no doubt that these prophetic powers have been abused,-but what truly good power is not daily abused, and its abuse countenanced yet we do not denounce that power as non-existent. There are varying de-grees, too, of perfect expression of all For oft when on my couch I lie hings—so with prophecy.

Why be fanatical? Why not attack

problem with roughest courage-sift matter without bias-till it yield its grains of truth. Away with the persecutions! Let us

true man and true cause? Let us have instead of blas, Justice.

search. This showering of invective and rabid denunciation is too narrow

The Work in Indiana. The board of the Indiana State Asso-

business which had been accumulated since the birth of the association, Feb. As we enter into the work deeper. and realize the amount of work and money it takes to put the association upon a running basis, we appreciate

Chrisney, of Chrisney; Brother John F. stead of prejudice or fear.

The savage attack on Prophecy in abeth L. Williamson, of Richmond, and New York City, and especially the atmany others for their very liberal subscriptions and earnest efforts at Andernecessary movement on foot.

In looking over the list we can not help extending our heartfelt thanks to with its standard of progress, permit fa- all the contributors to this great cause and if there are any who had not the opportunity and pleasure of attending the convention and would like their names as helpers on the subscription list, we would respectfully ask them to send any amount to the secretary, Mrs. Carrie H. Mong, 415 S. Franklin street Muncie. Ind., who will send receipt for the same, and any amount will be great v annreciated:

We'are young in the work but aleady see the necessity of funds. Especially do we extend our heart felt thanks to Brother Chas A. Gaines of Anderson, for his tireless effort in securing such low bids on the work to

The printing will now be nushed through, and we sincerely hope that when the call comes the respective societies will charter with the state asso-E. A. SCHRAM, President.

CARRIE H. MONG, Secretary,

415 S. Franklin St., Muncie, Ind. THE DAFFODILS.

wandered, lonely as a cloud That floats on high o'er vales and

When all at once I saw a crowd, A host of golden daffodils, Beside the lake, beneath the trees, Fluttering and dancing in the breeze Continuous as the stars that shine And twinkle on the milky way, They stretch'd in never-ending line

Along the margin of a bay: Ten thousand saw I at a glance Tossing their heads in sprightly dance. The waves beside them danced, but

Outdid the sparkling waves in glee; A poet could not but be gay In such a jocund company; gazed-and gazed-but little thought What wealth to me the show had brought;

In vacant or in pensive mood, They flash upon that inward eye Which is the bliss of solitude; And then my heart with pleasure fills. And dances with the daffodils. -William Wordsworth.

With passive disregard of others' claims goes active encroachment on Let us honor our men who dere to

## .. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER. 

CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on

one side of the paper.
ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will enerally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

MISSIONARIES' NOTICE.—All mail for E. W. and C. A. Sprague, the N. S. A. missionaries, should be addressed for the present as follows: No. 725 West Jackson street, Bloomington, Ill.

ANNOUNCEMENT-Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

J. F. Pate writes from Torrcon, Mex.: could in no way get along without The Progressive Thinker, and as for the premium books, I have every one you have issued, and there is not one that is worth less than ten times the cost of them; in fact if I could not get them again I would not part with mine for any reasonable consideration."

Dr. Beverly writes: "At Lakeside" Hall, corner 31st street and Indiana avenue, the Spiritual Science Society will in January, we have held our meetings hold their last party of the season. This will be a ghost dance. Come and see for yourself, but if you don't come early, you won't stand a ghost of a show to get in. A free reading goes with every 25 cent ticket, and some of the sages. J. A. Bailey, of Clinton, Iowa, finest palmists and psychics in the city will be there. The finest entertainers. Prof. Hurlburt, the funny man, and Dr. Smith the fun-maker. vogel's Orches tra will give us the best. Our Sunday meetings increase in interest and end with a materializing seance by some honest medium on that line.

Dr. John C. Wyman, a prominent Spiritualist of New York, writes: "While not a subscriber to The Progressive Thinker, I purchase a copy every week, and believe it to be one of the best Spiritualistic journals in the whole world for revealing the facts, phenomena and philosophy of Modern Spiritualism. I wish you success and pros-

Dr. Beverly writes: "Mrs. Bliss, the great materializing medium, will give a public seance at Lakeside Hall, cor 31st street and Indiana avenue. Sunday evening, April 24. Admission 50 cents, by ticket only. Secure them of me at 44 East 31st street. No one ever questions her honesty nor are they disappointed at results."

M. E. Proctor writes from Springfield, Mass.: "Our society holds meetings through May. Mr. Wellman C. Whitney of this city has been doing good work for the cause. He is filling his fourth engagement with us. His psychic readings are very satisfactory. Next Sunday Mrs. Sarah A. Byrnes will be with us and will receive a hearty welcome. Mrs. E. D. Butler, of Lowell will follow for two Sundays, and then we have Dr. Geo. A. Fuller for one Sunday. His presence with us is always a Mrs. Katie M. Hain follows for three Sundays, closing our regular lecture season. She is a noted ballot test medium, and is always greeted by large and appreciative audiences."

Wm. H. Darby, of Toledo, O., writes: "The Progressive Thinker named, and is head and shoulders over any other periodical I can problem fold of. This is my honest conviction."

Moses Hull wants no more mail addressed to him at Marshalltown, Iowa. He finishes his labors in that place April 24. May 1 and 8 he speaks for the newly organized society at Wateripo, Iowa. His next objective point will be Chicago. He speaks in Kenwood Hall. 4308 Cottage Grove avenue, May 15 and 22, at 3 and 8 p. m. Letters addressed to him at Whitewater, Wis. will reach him. He as yet has no definite camp engagements for July nor the first week in August.

F. J. Lentch writes from Louisville, "The Speed congregation held Easter services as usual Easter Sunday. Sister Laura White lectured in an able manner to a crowded house. There was a christening of children by Mrs. Mann. Many beautiful messages were given to the strangers and the floral decorations were beautiful."

The 56th anniversary was celebrated at McKeesport, Pa., with addresses by Rev. Marguerite St. Omer Briggs and Dr. J. W. Briggs, followed by spirit messages by Mrs. Briggs and Mrs. Me-

gognay. G. J. Erdman writes from Bloomington. Ill.: "On the 3rd inst. (a little late) we had a nice meeting to celebrate the 56th anniversary of Modern Spiritualism at the 'Widows' Rest,' the home of Mrs. Rachel Brancher and Mrs. Mary Folsom, two staunch Spiritualists who have been working for the cause a good many years. Mrs. Mary Folsom read s poem written for the occasion, which was very well received. There was music and singing, a seance and a general good time. On the 9th and 10th insts. ve had Mr. and Mrs. E. W. Sprague with us again. They coming through,

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast satisfactory test conditions, to the cominto the waste basket.

VICTOR VOGEL'S ORCHESTRA AND BAND.—First-class music furnished on all occasions. Office and residence, 4217 Champlain avenue, Chicago, Ill. Telephone Oakland 1111. Mr. Vogel is a well-known Spiritualist of Chicago and a natural born musician. His orchestra will be most excellent at dances and entertainments given by Spiritualists, and will add much to the interest of the occasion. As a special feature of his musical work, he intromany original novelties-imitations of birds, etc.

we received the benefit. I think everybody enjoyed the lectures and tests very much. Sunday evening the hall was well filled; some were standing for want of seats. Mr. and Mrs. Sprague are very able and earnest in their work. A number of us have been sitting for development for some time, and are doing fairly well. We are living in hopes to develop one or more of the class soon, so as to have a medium for our society. It would be of great benefit to us.

The Kokomo Spiritualist Science Society is feeling a little proud of the increased attendance at their meetings. At the present rate of increase, the large hall will be taxed to accommodate the audience. Everybody wants front seats and all are so attentive one can hear the faintest whisper. The lecture last night was exceptionally good. Mr Ripley said that a little babe who passed to spirit life before attaining consciousness would be received in the spirit world by messengers who would nurse and care for the little one as a mother would here educate it, in all the experiences of earth life till it would attain to the school age, when, if one were a clairvoyant, one could see the little ones standing by the teachers in our public schools learning the A, B, Cs. After it had attained a certain degree of knowledge it would be placed in the schools in the spirit world where it would go on in progression the same as one who had passed a whole life in the material world. The messages were fine, one lady and gentleman receiving messages in which ten names were given of spirit friends and all were recognized. Lectures and messages next Sunday at 2:30 and 7:30.—kokomo (Ind.) Dispatch.

Secretary writes from Galesburg, Ill.: "The Progressive Thinker of a few weeks ago announced the birth of a child in the city of Galesburg; this child was christened the First Spiritualists Society of Galesburg. Thinking perhaps some of the good friends would like to know how this child is progressing, I will say that since we organized every Sunday night with some one of the members leading. In doing our work in this way every member they have some part in Spiritualism, speaker and test medium, has been giv ing us some good talks on the philosophy and phenomena of Spiritualism. Societies wishing to engage a good speaker, one that will work reasonably, will do well to write him in care of 38 N. Pearl street, Galesburg, Ill. We expect to have with us soon Mr. and Mrs. Sprague. Our meetings are well attended; new faces every meeting tells us that small voice is being heard, and that hungry souls are longing to be fed on the truths of Spiritualism.'

Mrs. Emily G. Philp writes: "The La dies' Auxiliary of the Englewood Spiritual Union held a social and dance at Hopkins' Hall, 528, W. 63rd street, Saturday evening, April 9. We had a very pleasant evening. We give a teepee social on Saturday evening, April 30, at the same hall. We anticipate a very pleasant time. All are cordially invited. Do not forget our Sunday serv

G. H. Brooks is now at home, No. 114 President street, Wheaton, Ill., taking a much needed rest. He will respond to calls for funerals, and after a little to a few Sunday meetings not far from home. He is completing his engagements for the season of 1904-'5. would like to fill the entire season. Send all mail and telegrams to his home address, No. 114 President street, Wheaton, Ill.

Secretarywrites from Wellington, O.: "Our meeting Sunday was certainly a good one. We had Brother F. W. Martin, of Elyria. He was asked to tell us what he knew about Spiritualism, and he gave a most convincing resume of his own mediumistic development. He was a regular 'sun-burst' to us. thorough honesty was so evident that the most skeptical could not doubt the truth of all he said. His talk did our little society here a world of good. We are about to form a circle for investigation and development. We want the thought influences from all the stronger societies, and feel sure that we shall have great results."

Police and peasantry in County Done-

gal, Ireland, are actively searching for a mysterious and uncanny thief. whole countryside in the lilies district, near Buneran, is interested. Its imagination has been aroused and it is quite convinced that the house of a neighbor has become the abode of supernatural strangers. In a cottage where the daughters of the family were engaged in shirt making articles have been missed day by day, and the closest watch has failed to reveal the thief. First the scissors disappeared. Pair after pair vanished. The seventh pair was secured to bedpost. Next morning it was gone. Spoons were the next attraction, and they gradually diminished in like fashion. A young girl was brought in to finish the shirt-making, and, incidentally, "to break the spell." While she was sitting at the table sewing her spool of cotton was missed, and even bread from the breakfast table was "spirited away." The family gave up the unequal battle and decamped from the house, leaving only a few articles of furniture and domestic utensils. The mysterious visitor was

active in the family's absence, for on their return they found the articles all ranged in a row convenient to the door—an unmistakable hint that nothing less than absolute possession would satisfy this uninvited guest.—Chicago

be present at two seances recently

uso a pen or typewriter. We go to press early Monday morn-ing, hence communications intended for that current issue should reach this office not later than the previous Satur-

day morning. Bear this in mind.

When writing for this paper

of Parkersburg, W. Va., at which time a number of excellent tests were given, and many beautiful forms appeared and were readily recognized by friends who were called to the cabinet by May, the little cabinet control. The medium, Mr. Nichols, gave the seances under mittee appointed to accompany him from his room to the cabinet. Little May, after several forms had appeared, invited a well known and reliable gentleman of the above named city to sit in the cabinet with the medium at both seances until the close. A young lady appeared at the cabinet holding in her hand a beautiful flower. She was at once recognized by her mother, and others who knew the fact that she was particularly fond of flowers in life. The illuminated forms were fine, beyond description, there were many joyful meetings between the friends and the loved ones that have passed beyond. Another lady who passed out in a foreign land, came to her brother, wearing a beautiful crown; said she could not wear this crown in her native land, but in the spirit world she was permitted to do so. I cannot close this article without speaking of the harmonious and sympathetic feeling extended to the medium from the circle, which we all should know is highly necessary to obtain the best results."

Mrs. Clara B. Wagner, pastor of the First Spiritual Society, Deflance, Ohio, "We have been an organized writes: society for three months. I would like to have members of other societies call on us. I will be pleased to undergo a strict examination by a committee of fraud-hunters, for I agree with Geo. B. Ferris, of Grand Rapids, Mich in what he says about mediums in The Progressive Thinker, No. 750—'Plea for Purity.' I have been elected president and pastor of our society, and hope to the best of my ability to bring forth the truth. I am a new subscriber to The Progressive Thinker. I am sorry I did not know of the paper sooner. I think one paper pays for all the year. Sunday school at 9:30 a. m.; services at 7:30 p. m.; reading circle at 7 p. m., Thursday, 506 Clinton street."

Geo. Chafee writes: "I support The Progressive Thinker, not because I am a Spiritualist, but because I believe you are doing great good in combating that horrid doctrine of total depravity and eternal torment! It is a curse to any person to believe in eternal torment And what is a curse to an individual is a curse to the nation of which that person belongs. I wish every professing Christian could read The Progressive Thinker one year. I believe it would have a tendency to relieve that person of that horrid belief, endless torment! I am now in my 93rd year, and can do no better than wish you may live to be as old as I am, and publish The Progressive Thinker long as you live."

W. E Morris, M. D., writes from 207 Turk street, San Francisco, Cal.: "Having read your grand educator for many years, and being interested in all its objects as well as the workers mentioned in its columns, I wish to add my testimony to the many thousands as to its unlimited benefits. I have become much interested in Mr. and Mrs. Perkins, of 1220 Mission street, of this city. I have been a frequent visitor and have contributed my mite in medicine and advice, and would like to say that I never met any case that commended itself to the Spiritualists as more worthy of their best intentions. They are exceedingly grateful for all assistance. Mr. Perkins has had three years of the most extreme nervous strain in the care of his wife, but without the discouragements, he is persistent in striving to prised at his power to give tests on the platform. I received through him the i give readings. I am surbest I have ever had in all my experi-

Theo. Franck writes from Louisville, Ky.: "Mrs. Annie Throndsen, speaker of the Church of Spirit Communion, Louisville, Ky., will be given a vacation for several months. Her place of visita tion not known as yet. Any good plat-form medium able to give tests, who would accept her position for several months, will please communicate for further particulars to Mr. J. Bryant, 70 East Jefferson street, Louisville, Ky. This society is the only flourish ing one in the city, and holds services every Sunday evening."

F. Archibald writes: "In these days when so many men have become their own thinkers, there is need of just such a safety valve for the public mind as The Progressive Thinker. We are all searching for truth. When we all get what we are seeking, then will come peace and harmony, for in truth there can be no division. Spiritualists often lose sight of the great law which rules the world—cause and effect. Behind every law is the law-giver. To deny one is to deny the other. The purpose of the law-giver certainly is evolution. Now we have a cue to the causes which brought Spiritualism into the world. Its advent was for the purpose of stemming the tide of materialism which like a wave seemed to be engulfing all classes. It was sent as soon as the world would receive it. It is but a short time since we emerged from barbarism; only a few years since men were burned at the stake."

Subscriber writes: "The Church of Spirit Communion, 4308 Cottage Grove avenue, was given a great treat in its speaker Sunday afternoon and evening. Mrs. Mattie E. Hall. She was greeted with a large and appreciative audience. The music was fine, instrumental and vocal; a solo by Mrs. Pearce so sweetly and beautifully sung. The messages could not have been better. Moses Hull will speak for us afternoon and evening of May 15 and 22, All are invited with the promise of interesting essions.''

Theodore Franck writes from Louisville,, Ky.: "Regular service was held at the Church of Spirit Communion of this city, April 10. "The One Divine Cause" was the interesting subject chosen by Mrs. Annie Throndsen. At her home, 539 East Jefferson street, a developing class holds meeting every Monday evening. Several mediums complete the circle. Robert Ingersoll quite frequently is present among the departed friends, anxious to be of assistance to those developing, and the intelligence of his discussions proves beneficial to all. Non-Spiritualists would manifest greater interest toward Spiritualism if all writers and speakers yould not ridicule any manner of belief, but intelligently discuss an enlightening subject, so numerously addicted to Spiritualism."

Mr. John A. Bailey, of Clinton, Iowa; Thomas Himes writes from New Phillecturer and clairvoyant, delivered adelphia; Ohio: "It: was my pleasure to three lectures to people in Kewanee, Ill., in a private hall. Mr. Bailey is a

ALWAYS GIVE YOUR SULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND TREES WAY TO THE WASTE BASKET.

Spiritualisme Ha tests were psycho

metric and correct. We wish him abundant success whenever and wherabundant specess whenever and wherever he seeks to enlighten others.

Dr. P. Sidebras writes: "Max Moffmann is still bust in Lincoln, Neb, holding both public and private meetings with the holding both public and private meetings with the holding special public and private meetings with the holding both public and private meetings with the local public with the property of the lincoln belief which which will be of Lincoln belief. Lincoln Dally News which will be of much interest the Max's many friends. 'Max Hoffmann, the spirit medium, of Lincoln, held a spiritualistic meeting Thursday evening at the residence of L. B. O'Mos! L. R. O'Neal. About forty attended. W. D. Dore says, the medium assured him that he would be elected Democratc councilman from the second ward, so he is feeling happy in consequence. The Republicans intend to prove that the spirit that revealed this interesting information was mistaken.' Later news says: 'W. D. Dore, Democratic candidate for councilman of the second ward was chosen over Frank Bruner, Republican. With these exceptions the Republican ticket was put through entire. Mr. Dore is a Catholic, and said he did not believe in such things, but since his election he says he would not hesitate long to become a Spiritualist. Many have come into the fold since Max's lo cating here. Mocking Bird, his Indian guide, is a great favorite with Lincoln

people. Vine H. Hickox writes: "The Spirit ualist Association of Niagara Falls held its annual anniversary of the advent of Modern Spiritualism on Easter Sunday evening. The day was appropriate for the occasion, as it is supposed to be the anniversary of the risen Christ, the great medium. The Maccabee hall was crowded. The audience listened to Mr. Bach of Lily Dale, who spoke in a forcible manner, and his address seemed to make a deep impression. Miss Clarkson gave an impressive solo on the piano. Mrs. Atcheson, the regular speaker of the association, made a few remarks and then she called on Roy Emery, a bright lad of 9, to perform a difficult piece of music on the piano, which was done in a masterly way for one of his years. It seemed as his little fingers were controlled by some bright spirit. Mrs. Atcheson then called on er husband, Mr. Atcheson, of Buffalo. who gave a short but able speech on the distinction between Spiritism and Spirifualism.

Dr. Hilligoss, president of the Indiana Association of Spiritualists, will at once begin the erection of several new buildings on the Spiritualist camp ground at Chesterfield. A new hotel will be built, a system of sewerage inaugurated and many other improvements made.—Sentinel.

F. P. Cook writes from San Francisco, Cal.: There are mental influences here among 'high psychics' tending to Mrs. Perkins' dissolution. think as mortals we have only one business with the sick, and that is to get them well. We ought not to take or attempt to take the place of God in saying when they shall, or that they will go. It seems to me that that whole mentality and spirituality of Spiritualsts who love Mr. and Mrs. Perkins should be exerted now to her recovery. The disclosures or enclosure shows you the facts of the situation. You may have your own views as to policy. think the disclosures have broken the mental antagonistic vibration here. If a healing influence can be set up over

wider sphere, great good may come." W. G. Anthony writes from Cedar Rapids, Iowa: "I was reading in a recent issue of your paper a letter from R. N. Goodwin who writes that for thirty years he has been trying to believe Spiritualism is true, and as I read it, the proof with him that it is not true is raise money by endeavoring to conduct | the fact that his wife does not commucate with him. Has he ever asked himself the question about making conditions so she can communicate. I have a wife over there, and for twenty years she has been waiting to send me message, but as soon as I made the right conditions how gladly she took advantage of them, and now whenever the opportunity presents itself she has a oving message to give me. Let our friend Goodwin make up his mind that he will himself investigate the subject and not condemn beforehand, and I believe he will very soon have the mes sage he so desires. Friend Goodwin. give your spirit friends a warm, glad welcome to your heart, and home and they will gladly visit you. If Friend Goodwin will send me his address, I will gladly write to him, and maybe a perusal of my experience will help him;

t has helped others." W. S. L. Knepper writes from Conklin, Mich.: "I wish to say a few words in commendation of Miss Mattie Woodbury, now at Laingsburg, Mich. She has been seriously sick most of the time since Dec. 1, 1903, and is now slowly convalescing. She has been in great distress, and I have helped her financially at different times. There are some spiritualists aware of the fact of my giving exclusive care of a worthy medium since the first of November to the middle of March. Three months of this time she had to be waited on day and night, requiring both nursing and medical attendance, all being done gratuitously till convalescent and able to go away. I know Miss Woodbury is deserving of sympathy and financial help. and it seems to me at least that Spiritualists who knew her, and more especially those of the more favored mediums (Miss Woodbury being a medium), should promptly assist her. Personally I will say for Miss Woodbury that her readings have been most satisfactory, and to others I recommended her as being a medium honest and deserving of patronage."

Geo. C. Lowen writes: "A few friends gathered at my cottage at Conarodo Beach, Fla., to celebrate the 56th anniversary of Modern Spiritualism. The room was decorated with arches made of the lovely Florida vines, and many bouquets of native flowers. We had for our lecturer, Carrie C. Van Duzee. rests and poems were given of a high order. The preceding Sunday we had a meeting. The guides entranced the nedium, giving a beautiful lecture on progression in thiselife and the life to

The New York World says: "Religious emblems were scattered yesterday about the apartment of John Rosso, on the second floor of No. 23,0 Arthur avenue, to banish a ghost which the family declare has been annoying them for the last two weeks. Rosso says the ghost awakened him at 3/a. m. last Wednesday by loud rappings, and when he awoke he found a gallon jar at the foot of his bed filled with whisky. Mrs. Rosso saw the spirit leave the spirits. morning the ghost came around in a who gave readings during the evening phosphorescent light gown. Rosso was were Mrs. Durke, Mrs. King, Mrs. G. watching, but before he realized what smith, Mrs. Mendicott, Mrs. b. Smith."
happened a pot of hot coffee was Harry J. Moore, we regret to learn is given by Cleon B. Nichols, a materializer thoroughly educated gentleman. He thrown at him. Later the ghost got quite ill at 5900 LaSalle street. He is room of a circle of devoted Spiritualists: oughly educated street, and thore into the closet and broke some dishes, under careful treatment, and hopes to with us again. They coming any process of devoted Spiritualists: oughly maderatands the philosophy of Pictures have been moved from the regain his health soon.

walls, the clothing of the family has been changed about and the furniture disarranged."

W. F. Peck, 3005 Magazine street, St. Louis, Mo., writes: "For the information of the many Spiritualists who expect to visit the World's Fair, allow me to say that regular services will held all through the summer months by the Church of Spiritual Unity. We have one of the finest, coolest, and most centrally located halls in the city, Masonic Temple, Odeon building, at the intersection of Grand and Finney avenues, and reached by all car lines and from every part of the city, and seating 600 people. Our meetings are held ev ery Sunday afternoon and evening at 2:30 and 7:45; also every Thursday afternoon at 3 o'clock. Some of the best mediums in the city belong to our so clety and contribute to the interest of our meetings. Visitors are most cordially welcomed and made to feel at home. During the camp season in July and August, my absence will be supplied by the best procurable talent and to this end speakers and mediums who intend visiting the fair at that time are invited to correspond with us with a view of securing their services for one or more Sundays." The Smithville (Tex.) Times has

the following: "Two weeks ago last Sunday night the first meeting of the

believers in Spiritualism was held at the residence of Mr. and Mrs. Holt and on Saturday and Sunday nights last the second and third meetings were held. Miss Annie Martin, who is temporarily dwelling in LaGrange, came here on invitation on the two occasions and acted as the medium. The manifestations performed in those circles were the talk of the town upon both occasions. Witnesses to the mysteries of the dark seances declare that spirits, through the medium, gave wonderful exhibitions, such as rappings, singing, violin music and talking with what Miss Martin calls a trumpet, but in reality two tin horns, which, in the light, the medium keeps encased in very dark cloth. Miss Martin returned to LaGrange Monday afternoon, but will return later to hold an other meeting. The circles held were composed of six, ten and sixteen, but if one would judge by applications in Smithville to meet with the spooks. the society would be safe in extending the accommodations to include a hundred. Believers and skeptics want to get on the inside. One attendant was threatened with a bed in the barn if he went to the seance, but the objecting lady expressed a desire to get in the next circle."

Mary L. Bettes writes: "On April 9, a party of friends met at the pleasant home of Mrs. E. A. Underhill and son Clarence, near Akron, O., in memory of the husband and father, Dr. A. Underhill, it being the 100th anniversary of his birth; although he passed on to the other life some years ago, his memory is still fresh in the minds of his many friends. In the early days of Spiritualism their home was a stopping place for all interested in spirit return, and for many years annual meetings were held in the beautiful little grove surrounding their home. The day was spent in recalling old memories and general conversation. A fine picnic dinner was served by the ladies. The time passed all too quickly, and the friends bid their hostess a reluctant good-bye at a late hour. Before leaving they decided to meet again in June in the little groys where so many friends who are now enjoying the beauties of the spirit world have met in times past, and around which so many fond memories cling." The gift of musical improvisation is

as rare as unusual. By knowing musi-

cians and music lovers it is regarded as a unique and special faculty to be most tenderly admired, nurtured and cherished. To Miss Greta Allum, a pretty Chicago girl musician, has this gift been granted in remarkable degree. Miss Allum, who was born in Scotland and educated in England, Scotland and Germany, but who has for some time been a resident of Chicago, is a daughter of Dr. Charles Allum, a noted English composer and organist, now also a From her earliest infancy she evidenced a peculiar love for music, playing simple melodies with one tiny finger when 2 years old. When a little over 3 she played any musical selection possible to the diminutive hands upon a single hearing, difficult sonatas, brilliant rhapsodies, mournful reveries, stirring marches, fantastic, whimsical dances, and merry airs. The basic studies of musical expression and composition, harmony, fingering, technique, all these were as play to small devotee of music. Endowed with absolute pitch in all its workings, Miss Allum easily follows the course of each and every instrument of the largest orchestra and could name each and every note as it sounded. When improvising she can make music in the style of any of the great masters and perform actual wonders of melodious and harmonious building. No two improvisations are alike, although based on similar themes or musical fancies. So perfect are many of these themes it is difficult to believe them the production of the slender girl whose delicate hands seem almost inadequate to produce such volume and variety of harmony and purity of tone. The youthful improvisator, whose gift is little understood or comprehended outside of professional circles, and who will probably devote her whole energies to composing in the near future, will improvise in behalf of the Chicago Harmonic society before long."

Joseph Lloyd writes: "Saturday even ing, April 9, the North Star Spiritual Union of 1546 Milwaukee avenue, held its first reception and entertainment at the parlors of their pastor, Mrs. E. J. Hanson, 76 Bingham street, assisted by number of friends from the South Side. Opening remarks by the pastor; hymn; invocation, Mr. Gilray; address of welcome by Joseph Lloyd; duet, Babcock Sisters; recitation, Walter Hassman; piano solo, Miss Lyons; duet, Master Dudy and Miss Neehouse; recitation, Miss Hanson; vocal solo, Miss Acree; recitation, Miss Long; vocal solo, Miss Blye; recitation, Miss Lloyd; recitation, Miss Guling; Japanese fan drill by Misses H. Hanson, H. Hassmann, and C. and J. Beuchman; Mrs. Houghton presided at the piano. Re freshments were served. President Hassmann spoke of the growth of the society from seven members who met in Brother Long's home, five months ago on Sunday evenings. From that they rented the hall at the above address, where for the first few Sundays, Dr. J. H. Randall gave some interesting discourses. The controls of the pastor, Mrs. Hanson, speak every Sunday evening, subjects selected from the audience. Tests given by members of the society. From seven we now reach thirty members, and our society is permanent. In response, Mr. Gilray said the name of the society pleased him very much as the North Star was a guide both to mariner and landman the world over, and for us to be as true in guiding and clearing away the mists of She sprang out of bed and screamed error. The society thanks the friends and the ghost disappeared. The next for their assistance. The mediums error. The society thanks the friends

Home, Mr. Doyle, of Lansing. Now this is a grave mistake for there never was a donation amounting to \$1 or more dollars given to the 'Spiritualist Médiums' Home' of Lansing by a man by the name of Doyle, to my knowledge. I wish to say, however, that Mr. John B. Goff, of Wakelee, Mich., gave the first penny for this home and the last one, amounting to nearly \$4,000. Now that our good Uncle Goff has passed to higher life we shall keep this home a monument to the cause he loved so well." Lyman C. Howe writes: "I expect to speak in Pittsburg, Pa., Thursday evening, the 28th, and in Grand Rapids,

Rena D. Chapman writes:

Mich., the Sundays of May. Will answer calls for lectures or funerals in Michigan week days or evenings during, my Grand Rapids engagement. I will engage for all of June if called. I do not know what my address will be in Grand Rapids, but will get mail at General Delivery, or in care of C. M. Potter. 81 South Divsion street. 170 Liberty street, Fredonia, N. Y., until the 26th.' Aurin F. Hill writes: "I advise all Spiritists to read the Constitution of the United States, Amendment article 1.

Spare the spirit mediums from any more witchcraft laws which of old cursed the human race in the Christian era. Let the real mediums be known. I have seen an impostor overcome by a spirit and used as a spirit hypnotic subject. Think of the misery in the past because of religious laws." Mrs. Isa A. Cross writes: "On April

24, the rostrum of the Hyde Park Occult Society will be occupied by Dr. Princess Viroqua. Subject: 'Life and Customs of the Indians.' Customs of the Indians.' I know that subject will interest all Spiritualists and I have no doubt she will give us more than we are looking for. Services at 323 East 55th street, at 7:45 p. m. Come early. Look out for change of location."

Mrs. P. Woodruff writes from Buffalo, N. Y.: "I take nineteen periodicals and The Progressive Thinker takes the lead of all. I have a friend who will shortly send in a subscription. I advocate its truths whenever an opportunity presents itself."

Mrs. Lily LeSieur writes: "I wish to emind our friends once more about the birthday party of our president, Mrs. Richmond, next Thursday afternoon and evening, April 21, at the Band of Harmony, and it is our last meeting be-fore vacation. Hall 512 Masonic Temple. The election of officers will take place at Rogers' Park, at Mrs. Richmond's home, 3802 Ridge avenue, the first Thursday in May."

Mrs. E. Stutz writes from Taylorsburg, Ohio: "I for one, and I know there are others, would not like to do without the blessed instruction coming through such mediums as Mrs. Alein and Mrs. Richmond. I have Mrs. Kelin's Everlasting Gospel. I consider it grand. have read The Progressive Thinker for years. Many selections have I gathered from it for my scrap books. I have Mr. Ingersoll's lectures through Mrs. Richmond. They are very like the great Agnostic's own language. How prettily he speaks of death, calling it the great white mother of beautiful! most beautiful! Would that he would come again and tell us some more good things. I am so glad for the Petersilea letters. Thanks for the same! Thanks to Mrs. Petersilea."

Dr. J. M. Peebles, the venerable Pilgrim, passed through the city this week on his way to his home, Battle Creek, Mich. Next week we shall publish an

interview with him. Geo. F. Perkins writes from 1220 Mission street, San Francisco, Cal.: "I evening at 117 Larkin street, Scottish Hall, where Mrs. Perkins and I held forth for several years prior to our first Eastern trip. I am hoping that she will continue to recover suf enable me to catch up with my correspondence. All who have not received prompt replies will kindly bear with me as I have been more than usually pressed with cares, but am regaining my strength again. I held anniversary exercises on March 27, notwithstanding the storm and did the best I could to set forth the value of the N. S. A. in its grand work. The Progressive Thinker holds its own, and is climbing the ladder of improvement with perceptible success. Many thanks to the friends."

Mrs. Eva McKinley writes from Toledo, Ohio: "The 56th anniversary meeting was held in the Union Building, by the Independent Order of Spiritualists of Toledo, Ohio. Brother Herrick, of Grand Rapids, Mich., held the audience spellbound for an hour. He is a wonderful orator. Mrs. Chalance followed by giving readings from flowers, which was highly appreciated. what was to the skeptics, the most convincing part of the anniversary exercises, when Rev. Frank McKinley gave independent slate-writing. Messages were given on two pairs of slates, firmly screwed together, to two prominent lawyers who never attended a seance or meeting before. Mr. McKinley picked up the slates directed by spirit hands. He held them up to the audience, walked back and forth while the audience sang very softly, 'Nearer, My God, to Thee.' The writing was done while those who assisted him placed their hands upon the slates. The audience was overjoyed to hear the writing as the spirit wrote the message. The spiritual cause is progressing very rapidly in this city, and may the spirit world and angel friends be praised for the good work they are doing through the home mediums. Mr. McKinley is one of the best trumpet mediums in Toledo. He has few equals, and no supe

Gilbert E. Smith writes from Brooklyn, N. Y., of the good work being done there: "The Church of Sacred Communion of Brooklyn, N. Y., meets every Sunday evening at 1246 Bedford avenue, where true Spiritualism can be seen and heard. On Saturday evening, March 5, the developing class of Miss E. C. Resch met at her home, 118 Myrtle avenue, Brooklyn, N. Y., and organlzed the Church of Sacred Communion, with a society attached, called the Cross and Crown Aid Society. Every member went to work with a will and established a place of worship to be proud of. It was the great desire of our pastor and medium, Miss E. C. Resch, to keep up the grand church work of the late Rev. Ira Moore Courliss, at whose church she was a mem-We have had a fair and birthday which were grand successes. Thanks to the dear ladies' help; we could not do without them in church work. The church will be closed during the months of July and August." T. Archibald writes: "Those great

striving to give us other knowledge besides the facts of life after death. A great lodge of initiates in the 'Greater Mysteries' has existed in the world for many thousand years, their knowledge being transmuted orally. The world is now ready to have it made public. Its home has been Egypt and India. Moses was an initiate, and was well versed in its knowledge. He was able to do many

souls who have charge of humanity are

"In The things by natural law, which outsides Progressive Thinker of April 16, an article writter by J. E. Bower, of Detroit, look upon as miracles. Jesus was ar initiate. He taught his disciples, but states that the First Church of the the public he spoke to in parables Paul was admitted. He in turn in Soul' held memorial services on Easter. honoring the founder of the Mediums structed Timothy. The Gnostic dock tors were voted out by the bishops."

Prof. Lockwood at Conneaut, Ohio, To the Editor: - Many of your readers will be able to realize what an intellectual feast the Conneaut Spiritualist Society has enjoyed during the past month, when you know that Prof. Lockwood has occupied the rostrum and given us the helpful, inspiring thoughts which always characterize his lectures. The work of this "peer of instructors" is unique. His introduction of scientific facts of proof of his assertions, together with his wongerful demonstrations, are profoundly interesting and instructive, and his appeals to the common sense of his hearers are inimitable.

In addition to the Sunday lectures, a course of five lectures was given to a large class of students whose appreciation of the value of the instruction led to a request for two additional lectures after the close of the engagement with the society.

One afternoon was devoted to replies, eminently satisfactory, to questions submitted by the audience; two or three questions are here quoted, which suggest the character of the audience: "Are the lights seen at a seance spirit lights, or are they electricity from the circle?" "What constitutes the difference between Pantheism and the Molecular theory?"

"Please explain the reincarnation theory and state if it has any basis in fact.'

Mrs. Lockwood occupied one evening in answering questions from the audience, while in a state of complete trance; the intelligence and bright quick comprehension of the spirit forces were manifested in the replies through her sensitive organism. She has power to do much for Spiritualism if her health will permit her to follow. this line of work.

Prof. W. M. Lockwood commands the respect of the ablest ccholars and scientists of the age, and all who believe in the higher education, who desire to reach greater heights of Spiritual unfoldment, should sustain him in his vork for the unlifting and advancement of true Spiritualism.

FRANCIS E. BONNEY. Secretary First Spiritualist Society, Conneaut, Ohio.

Seeking Light. To the Editor:-I saw in The Progressive Thinker of April 9th, 1904, under the above heading, an article from G. P. Renezet in regard to reincarnation and felt like giving my experience in the matter. I corresponded with a medium some two years who wrote a book on reincarnation, she being under the control of a spirit lieved in the doctrine. In one of her letters to me she made this statement: "I see the luminous hills ahead of me,

and hope I will reach them in this incarnation. I see you will reach them in your present incarnation." In my answer I said: "We are all traveling towards the luminous hills the unfoldment of our own Spiritual senses." Some six months after she had left her body I called for her, and asked her what she thought of the luminous hills she wrote me about when she was in her physical body. She very joyfully answered me, saying: "Thank you, Brother Doane, for calling on me. You have helped raise me out of a fog bank." I give this experience to my brothers and sisters to draw their attention to the cultivation and unfold ment of their own moral and spiritual senses, which will reveal all mysteries. as to their spiritual understanding, as fast as their spiritual senses become am holding meetings every Sunday unfolded. The spiritual law has deposited the germs of angelhood in each human organism; obey that law is God's voice, on all planes of life.

A Challenge to the Clergy.

"For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," I having had for more than five years a perfect understanding of those things presented, would call the attention of the clergy of America to the following:

A. C. DOANE.

Matthew gives the genealogy of one called Jesus, a careful perusal of which will disclose the fact that the descent is through David's son Solomon, and that Joseph, the husband of Mary, is the son of Jacob.

Luke gives the genealogy of one called Jesus, in which the descent is through David's son Nathan, while the Joseph, whose son Jesus was supposed to be, is the son of Heli, proving that Matthew and Luke wrote of two different characters, both the descendants of David and both called Jesus.

In comparing the two lists of names, in order to most readily prove these facts, the one given in Matthew should be read as it is given, while that in Luke should be begun with Abraham and traced backward to Jesus, which course pursued can leave no doubt in the mind of the reader.

Now, I challenge the clergymen of America to answer to the non-churchgoing element the following questions: Which of the two characters called Jesus have the churches accepted as

Which one was crucified? RICHARD RANSOM. Minneapolis, Minn.

THE OTHER POINT OF VIEW.

Oh! don't fly in a rage and make an enemy for life And give your friends a cause for hating you: Don't let a mischief maker come be-

tween and stir up strife; It will make you both unhappy if you You think you're badly treated, it is true, 'tis true, But get the other fellow's point of

Quite often you will find that you have really been to blame, On investigating thoroughly the case;

To different observers objects rarely look the same: Try to think what you would do were you in his place.

Don't make your friend an enemy, you'H rue it if you do, Just wait until you get his point of

lust ask an explanation and sit down and talk it o'er;

Mistakes will often cloud the brightest day; When comparing with the present the

unhappiness of yore, You may find that all the mists have cleared away. When you find that all is well between

you two, you two, You'll be glad you got the other point

of view.
—Viola Gardner Brown.

It is wit to pick a lock and steal a horse, but wisdom to let it alone. Never in the history of the world were there so many grand opportunities for success as now.—Mary A. LiverThis department is under the man

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. place, and all are treated with equal

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

Mrs. Harriet Edwards: Q. Does belief have much force in man's character?

History abound with examples proving belief one of the most potent factors in man's conduct. No instance is more striking than that of the Pilgrims. As God gave Canaan to the Israelites, so he gave the new world to the Pilgrims, and the right to smite the Ped man and occupy the land. That horrible command of Jehovah by which the inhabitants of one of the fairest countries were given over to the lawless lust of a wandering horde from the desert, written in a sacred book, came down for thousands of years and spent its force on the Indian who had hospitably welcomed the believers of this book to his forest home. The command and its belief has sanctioned every atrocity and forfeiture of every pledge, and has resulted in sweeping the Indian from the face of the conti-

Backed by its terrible theology, from the day Miles Standish went forth to snite the red man, as Samson went out ent, every pledge made by Christians to the Indians, has been broken; every treaty repudiated; every right trampled under foot. As the nomads of the desert overran the land of Canaan, and slaughtered the people in the name of God, so the Pilgrims and their descendants occupied America, and destroyed where Jesus rested. These narratives the race.

The views of man's duties was almost as disastrous on the Puritans themselves. Pleasure they believed to Christ before a line was written. The be sinful, and pain the road to heaven. eminent German, Volchman, estimates They were never as happy as when they were miserable. Enjoyment of every kind was of the devil. They were is the oldest of the books. After a full cruel and unmerciful as their ideas of century had passed the Gospels were to establish religious freedom, the facts of authority as preserving the sayings of history are forgotten. They came to of the Master. There was nothing but establish their own religion, and were most bigoted and intolerant of others. They were ready to whip and hang Quakers, and go wild in their superstition over witchcraft.

The minister had as much power, by rain or fair weather by fast days and

ed and blasted the joy of countless conditions. souls? When Edwards made the frightful affirmation that the unregenerated after showing himself to his disciples must go to eternal torment, and the he retired to the wilderness and lost floors of hell were paved with the skulls of infants not a span long, his wife, these legendary stories are without holding their babe in her arms, with tears streaming down her cheeks in the agony of her suffering, asked him if that child would be one to suffer—and he gave her no consolation. What could he give? Was this child

better than others? And by his logic there was no hope for one who died in sin. What sin? Not anything we have done or may do ourselves, but the sin of Eve descended on us!

The power of belief! Every dogma of religion is accepted by belief and not by evidence—and all the influence they exert is through belief and that alone. What a gulf lies between the doctrine

of unregeneration believed by our grandparents unquestioningly, and the THE PREACHER WHO CAUGHT ON. declaration of Spiritualism that every child is a divine child, having infinite He preached about the pleasure That belief-more than a belief—will bring the fulfillment of its He held the Scriptures sacred prophecy, of nobler children, better born. There is immeasurable differ. He consoled the weeping widow, ence of psychic influence of the mother who believes she nurses a demon and He made his sermons scholarly, the mother who believes her child an

E. L. Ray: Q. Of what use to the spirit is the everlasting gain of knowledge, and what is to be the final of spir-

A. The highest aspiration of man is to know. The myths of our first parents sacrificing Eden for knowledge, and of Prometheus crucified on Mount He bought a magic lantern, Caucasus for bringing the light of And some slides to fit the same, Caucasus for bringing the light of knowledge to mankind, evidence the And announced that he hereafter great spiritual thirst for the compre- Would be right up with the gan ension of the mysterie of nature and of being. Scientists de ng in their laboratories to discov ew element: analyzing the rays of the stars or with the 1 un; mapping bscope enter ing the realm of organ the unassisted eye, mig. Jone and all be asked: What use this everlasting gain of knowledge?" There is no money value directly in these acquisitions. No title-deeds will hold the nearest planets, They've given him a finer house and the invisible organisms have no

The purpose of this great creative or evolutionary energy seems to be the production of beings having a perfect ments should be the protection of all comprehension of the universe in which the natural rights of their constituent they reside. What for? Who can an | members.-Alexander H. Stephens.

swer? The possibilities of the higher estate are infinite to our comprehen-sion. We know that the mind feeds and grows on its acquisition of knowledge. The greatest pleasure a spirit-ual being can enjoy is the privilege of knowing. There is supreme joy in the onsciousness that we understand; that in the Cosmos there are no mysteries sealed to us. If there are, it is not because we cannot break the seal, or that it is impossible. It is a joy to feel that sometime we shall walk into the inner

courts of creation and the primal causes will be to us as an open book. There is a happiness of spirit sureme over physical pleasure in the thought that standing on this little world, we can send across the wide abyss to the planets, by purely mental processes, a lever by which they may be weighed as in a balance, their varied motions computed for a year, a thousand, or a million years.

Knowledge is the heaven of spirit, and the purpose does not enter into consideration. What the result may be we know not. Franklin when he the electric shock from the clouds was thrilled with delight. He did not foresee that his kite-string would be drawn Every one has to wait his time and into cables which would span continents and underlie the oceans and send hat spark bearing the thought of nations around the world.

We may be assured that even greater

consequences than anything we dream, may come from the least fragment of The final of spiritual beings?

You might as well ask the caterpillar feeding on the coarse herbage, what is to be the final of its life and expect a comprehending answer. It cannot understand the life of the butterfly until it has passed through its transformation into that state. So in the advance of spirit, at each ascension the norizon lifts and the vision extends.

We form an ideal of God the Eternal, Almighty, All-Knowing—and Infinite. This ideal, infinite because incomprehensible to us now, is a prophecy of our own attainments in the future; the foreshadowing of what is possible for us to realize.

Levi Wood: Q. What became of the body of Christ when taken from the sepulcher? Was it etherealized?

A. The evangelists impress the idea

that the body of Christ was again taken possession of by his spirit and he thus becomes an example and evidence of the resurrection of the dead. All of them surround the event with supernatural occurrences. Matthew says that there was an earthquake and an angel descended whose "countenance was like lightning," and the keepers"be came as dead men."

Mark simply says that the two Marys came to the tomb and found it open and a young man seated within who told them that Jesus had arisen, and where they might find him. The dreadful to destroy the Philistines, to the presthroes of nature which impressed Matthew he knows nothing of.

Luke tells the same story, but he says there were two young men with "shining garments," evidently meaning an-

cannot otherwise than be taken by the unbiased student as entirely legendary. A century passed after the death of that Matthew was written about 110 years after the death of Christ, and this their god, and when it is said they came written to meet the demand for a book hearsay and tradition, handed down from generation to generation

It is scarcely more than this period since the death of Washington. pose not a line had been written during this time concerning him, nor mention virtue of his godly office, as the medicine man, and was expected to bring to write his biography. Would it be rain or fair weather by fast days and possible to give more than a vague comprayer. To speak disrespectfully of pilation of sayings and anecdotes, him was next to blasphemy, and not at- broken and fragmentary? However, Can it for a moment be conceded that Gospels, we are assured that there was belief in the teachings of Calvin and no influ-Jonathan Edwards has had no influ-out of the sepulcher, he was resusci-That it has not caused immeas- tated. He had the same body and it urable pain, even to despair, and blight- must have been subject to physical

himself, to the world of men. As all proof, one is as reliable as another.

Mediumship and Its Laws. The filling of many orders for this book, has been delayed, because the edition became exhausted before another was ready. The sixth edition is now from the printer's hands and all delayed orders will be filled at once. Prof. A. H. Johannis writes: etter pleased with Mediumship and Its

aws" than with a parcel I paid \$12 for. I use it in my class in hypnotism and clairvoyance.'

HUDSON TUTTLE.

That there is in doing good; And he did the best he could;

And he dried the orphan's tear, But few turned out to hear. He preached about the danger

That there is in doing wrong, He held that being righteous Goes for more than being strong Ie preached that man should follow The Lord's teachings day by day, And presently he noticed

That the people stayed away, Would be right up with the game; He studied slang instead of

Poring over ancient lore, And the crowds ere long began to have To line up at the door.

He ceased to warn his hearers That they ought to change their ways, He ceased to preach the Gospel, And he studied to amaze-He says they're coming easy, He's cocky as can be

-Chicago Record-Herald.

The chief object of all good govern

## "How Shall I Become a Medium," Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

#### STARTLING EVIDENCE OF SPIRIT POWER

Thirteen Different Prayers Offered in a Reverential Manner.

Too often in this busy world do we fail to give to each other the word of encouragement or praise that is justly due. We give and receive freely, but not till the mortal is laid away forever do the words of praise so long stored away in the recesses of our being. spring into active life through expres

Before going to Lily Dale last season, was told by spirit friends, in our home circle, that an old and very distressing physical ailment would be healed for me while there. This trouble was located near the

heart, but of its nature I was never satisfied by the diagnosis of the medical doctors, who had treated me for it during a long series of years. As a rule the psysicians diagnosed the trouble as "aneurism of the heart;" there being often, for two months at a time, with no cessation at all, an abnormal pulsation or beating near the heart, just as if some one would strike with a little hammer at each heart beat. The entire region about the heart and below the ribs was very sensitive—often for weeks, and even for months-to such a degree that the clothing had all to be supported entirely tree from that part of the body.

It was after one of those acute at tacks, beginning in the early spring, that the remakable experience which follows occurred:
No medical doctor (and several of

the best tried at different times) had been able to relieve this condition. Just before the close of the season of 1903, at Lily Dale, I first heard of Mrs.

Sarah Fanner, of Cleveland, Ohio, as a "card reader." In company with a friend I went to her for a card reading.
We found Mrs. Fanner to be a woman whose presence spoke plainly of a life filled with pain and sorrow, yet possessing a strength of character that held her above it all, even as the beautiful cactus blooms and casts its delicate fragrance around it, under the burning sun of the desert. Her father was an English officer, and her mother a Hindoo woman. As she "ran the cards" for me I was told to ask a question mentally. The question formed in

from this palpitating pain?" In a moment Mrs. Fanner, as she looked at the cards before her, said: "Your question is concerning your health and I must put my hand on your

my mind was: "Will I ever find relief

This she did, when almost instantly her hand seemed to be glued fast to my body. She appeared as if almost entranced, then said: "My guide says you can be cured with three treatments."

I must confess, however, that I did not believe in the ability of a guide to so quickly cure an ailment of such long standing—especially as the medical doctors had been unable to do anything Anxious to grasp any opportunity

that might bring relief, I placed myself in her care for the course of treat-My friend. Mrs. N---, of Canada was present at these treatments, and saw much that was shown me clairvoy-

antly. During the first treatment, which lasted about half an hour, the healer's hand was firmly fastened to my body by an invisible power; there seemed (from the feeling) to be a breakfile away of something inside—all the while through my clairvoyant powers, I could see the Hindoo guides at work. In this way I followed them through various performances, prayers, etc., unintelligible to me but explained by the healer, as I related them to her, to be the methods and prayers employed by the priests in the temples of India, for healing the sick who come to them for help. permitted, through my spiritual vision, to follow these spirit guides as they went through the ceremonies of

"thirteen different prayers," until at the last came the process of "cleansing the temple." It was a beautiful and uplifting experience to witness these ceremonies, and gave me great confidence in the power of the guides to heal the sick. Mrs. Fanner having been very familiar during her childhood days with these institutions, was able to give me the significance of each act of the band of spirit healers, which was very instructive as well as pleasing to me.

At the end of the first treatment felt quite ill for a time, and very weak. At the second, I became deathly pale, nauseous and weak, so that I was forced to lie down for some time before leaving the room. During this treatment, as before, the healer's hand was apparently fastened to my body, over the affected part. It seemed to me that some portion of my anatomy was being torn out of my body and carried away by the healer's hand. The pain

no doubt causing the weakness and nausea mentioned above. A few hours after this treatment when the pain had ceased, to all outward appearance and from the sensa tion experienced, a lump about the size of a hen's egg had been suddenly removed from underneath the floating

consequent on this process was intense

At the next treatment, the palms of the healer's hands, as she rubbed them together, became covered with oil of a very pungent odor; and it appeared in plain sight of both my friend who was present and myself. This was evidently brought by the guides to heal the ir ritated portion within, for at the close of this treatment the guides pronounced the cure complete, and said that in a short time all disturbing symptoms would cease, as the cause had been re-

In reply to my question as to what this cause really was, the medium re plied: "I'm almost afraid to tell, for fear it will irighten you; but," she went on, "It was a clot of blood attached to the heart, near the apex, caused by a

hurt a long time ago. When only a small child I fell be-tween the wheels of a heavy farm wagon, one of the wheels passing over my body just above the waist line, as near ly as I can remember, and to this accident had been attributed the abnormal condition, but I had not told the healer

As a proof to myself and to others. of the permanentcy of the cure, I have applied a "test" by putting on a corset and drawing up the laces as tight as possible, with no other discomfort than the natural inconvenience resulting from such a procedure. This would have caused me to faint before the treatment, so that the proof of a positive and permanent cure is very satisfactory to me, and to my friends who

(MRS.) ELLA ROYAL WILLIAMS. 334 Eleventh St., N. E., Washington,

Good deeds ring clear through heaven like a bell.—Richter.
He wears his faith but as the fashion of his hat; it ever changes with the next block.—Shakspeare



Interest in the various Spiritualist camp-meetings has commenced, and information and programs address Alpotist's secretaries of the same should report at bert P. Blinn, 61 Dartmouth street, Bos once to this office, so that proper corrections as to dates, etc., can be made

LIST OF CAMP-MEETINGS.

Send in Your Dates, and Names of Sec retary et Once.

Lake Brady, Ohlo. Lake Brady camp opens and loses A G, Keck, secretary

Akron, Ohio. Chesterfield, Ind. Chesterfield (Ind.) camp-meeting

programs and other information ad-

-- and closes

opens -

dress Flora Hardin, secretary, Ander son. Ind.

For

Forest Home, Mich. The fifth annual camp-meeting opens at Snownake, Mich., and closes. Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69.

The Waukesha Camp, Wis. This camp opens—and closes

For full particulars address
the secretary, Will J. Erwood, No. 1334
Pine street, La Crosse, Wis., or Clara
L. Stewart, president, Whitewater, Wis.

Ottawa, Kans.

This camp opens, and continues to \_\_\_\_\_. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans

Wonewoc, Wis. The Wonewoo camp opens this year on — and closes — Address for particulars, Miss Gertrude Spooner,

secretary, Wonewood Wish-Delphos Camp. Kans.

Commences and continues until C. J. Hallou, president; H. D. Dwight, secretary,

Summerland Beach Ohio. Summerland Beach Gamp, Millers port, Fairfield county, Miles east of Columbus, opens, and closes — David Climer, president, closes — David Climer, president, 282 West Fifth avenue, Columbus, O.; Hattle G. Webster, secretary, 55 Mc-

Dowell street, Columbus, Ohio. Winfield Camp, Kansas, This camp will be held in Island Park, Winfield, Kansas, commencing ----, and closing ——

lars write to Mrs. Maud K. Gates corner Second and Indiana streets, Highland Park, Winfield, Kans. Marshalltown, Iowa. This camp begins ---- and ends

M. Vail, president, Marshalltown, Iowa. Franklin, Neb. This camp commences —

continues until -

tary, Franklin, Neb. Haslett Park, Mich. This camp commences continues to \_\_\_\_\_ For programs

and full particulars, address the secre-

tary, I. D. Richmond, St. Johns, Mich. Vicksburg, Mich. This camp-meeting is located at Fra-

Grand Ledge, Mich. 

City of Light Assembly, Lily Dale, N. Y. The City of Light Assembly, formerly the Cassadaga Lakei Free Association. will convene — and close -For information and programs, address Mrs. Isabel Bates, corresponding secretary, Lily Dale, N. Yia

Saugus Center, Mass. The Lynn "Spiritualists Association will hold meetings every Sunday, end-ing at Unity Camp, Saugus Cening —— at Unity Camp, Saugus Cen-ter. Mass. Mrs. A. A. Averill, 42 Smith

street, Lynn, Mass. Maple Dell Park Mohio. The American Spiffing on eligious and Science Union will hold a camp session at Maple Dell, companied a camp session losing Lucy King, corresponding secretary. Address mith stamp, Box 45, Mantua, Ohio.

Harmony Grove Cal. The eighth, annual immp-meeting - and clases -- al -- For par-

tary, Escondido, Caly

Camp meeting at Etna Wash. The Spiritualists of Crarke county, Washington, will hold their second annual camp-meeting in their beautiful grove in Etna, from ---- to -circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington. 7.5

Freeville, N. Y. The Central New York Spiritualist Association will hold its ninth annual camp meeting at Freeville, N. Y., B. Rhodes, Elmira, N. Y., president; Victoria C. Moore, Dryden, N. Y., sec-retary.

Lake Pleasant, Mass. This camp commences July 31 and continues for 30 consecutive days. For ton, Mass.

Los Angeles, Cal.

camp-meeting in Los Angeles, Cal., from—to—Address all communications to W. F. Vose, No. 1337 Ciple in Mediumship; Mediumship and Morality; Mediumship and Morality; Mediumship and Morality; Mediumship and Martyrdom; seventh street, president.

Lake Sunapee, N. H. Camp.

It will be held at Blodgett's Landing, Part III. N. H., for four weeks, commencing
—— and closing —— Address the
secretary, Lorenzo Worthen, Hillsboro
Bridge, N. H.

Camp-meeting in Oregon.

The Spiritualists of Oregon will hold their annual camp-meeting from -- on the beautiful and inspiring grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

Mt. Pleasant Park, Clinton, lowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open \_\_\_\_ and close \_\_\_\_ For pro-grammes address Mollie B. Anderson, secretary, Clarksville, Mo.

Verona Park, Me.

Maine

island Lake, Mich. The Island Lake camp opens extending through the month of H. R. LaGrange, secretary, 350 Grand River avenue, Detroit, Mich.

The Niantic Camp. The Niantic Camp, Niantic, Ct., opens

and closes \_\_\_\_ ror full par-ticulars address Mary A. Hatch, secre-

Reincarnation Considered. To give a comprehensive answer to til the questions propounded by G. P. Benezet in a late issue of The Progres-

sive Thinker, anent the subject of reincarnation, would require more space than I have at my command: hence I shall consider only the most important. He asks the reason for the various degrees of development from savage to civilization, if we came from the hand of an absolutely just Creator; and then
he seeks to consider it an argument for reincarnation. His theory would ac-

count for the development of the race

development of the individual This question of the imperfection, the inequality of life, opens a field of in For full particulars address E. vestigation, or rather conjecture, that s very profound. It has caused many to deny the existence of God entirely they claiming that a perfect God could not create an imperfect world. Yet one thing confronts us, turn whichever way For full parwe will; the world is not perfect; the

life it sustains is far from being per-Take the most perfect work of art ever executed by the hand of genius When we gaze upon it as a whole we stand enraptured by its symmetry and splendor. But let us scrutinize it ly, and then the next remittance may never before equalled in this country or through a microscope. We no longer be lost or stolen. Secure a postal order see the marvelous beauty of the whole; for five cents, and then you are perthe insignificant irregularities alone are magnified a thousand fold. Our view of ser's Grove, one-half. mile south of creation is microscopic; we see the Vicksburg. It commences —— and petty wrongs, the unimportant mis--. For programs send to takes everywhere about us, and they Jeannette Fraser, Manager, Vicksburg, seem to imply an imperfect whole. But could we stand aside, disenthralled from earthly limitation, and view with omniscient mind the whole drama of creation, we would not notice the inequalities of life which now distort our

understanding. We may well be thankful that all things are not perfect, for then there would be no place in the universe for imperfect finite man. But this neither proves nor disproves reincarnation.

As the earth becomes more refined the life it sustains also becomes more perfect. Everything tends upward to perfection: all life, all wordls. Thus man is not influenced by his character in a former incarnation, but is governed entirely by the ability of his planet individual.

I now come to a consideration of the

question: "How are spirits created?" When Mr. Benezet says that if the spirit is brought into existence at conception, "God must be kept very busy even if this planet is the only inhabited one The universe is ruled by immutable law; not by the hap-hazard actions of a personified Delty. There are three ultimate principles in the universematter, force and intelligence-and they are ever seeking expression in in-one or more premium books. Please not fail to enclose a dollar for The Prodividualized life when conditions will bear this in mind. ticulars address Frank C. Foster, secre- permit; thus obviating the necessity for separate act of God at every birth.

But by far the strongest argument against reincarnation is found in a er, and who desires only ONE premium consideration of the resources in the nature. Is Nature so lacking in the cENTS:

1. The Great Debate Between Rev. consideration of the resources in the following list for TWENTY-FIVE necessary? Did the creation of a fixed number of spirits exhaust the resource to sustain life on earth reincarnation became necessary? Reason answers: GEO. B. FERRIS. Grand Rapids, Mich.

Don't count what has been taken from you; count what you have left and be grateful.

# THE HARMONIC SERIES.

These works have made a profound impression on the most advan progressive intelligence of the age. In the field of Psychical Research it can be said truthfully that they have created a veritable "Cyclone" of interest and discussion. Their subject matter and simplicity of expression make them intensely interesting and fascinatingly attractive to every one who can understand the simplest English. They have made simple and clear the most difficult problems of human life, and carry a special message to all who love the truth.

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A Violation of Natural Law; True Sug-

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A Risk and a Duty; Other Definiment and a Common Purpose; tions; Significant Admissions; Facts The Scope, Method and Purpomonstrated; Spiritual Mediumship pose; The Genesis of Physical Analyzed and Classified; The Principle and Hereafter Has a Common Develop-The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from to Address all communications to W. F. Vose, No. 1837

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Ohio Spiritualists, Attention!

IN THE ATTIC.

The Genesis of "Hell"; The Way of Death; In Perspective; Individual Im-

tents-Part I.

Part II.

ity.

The sixth annual convention of the Ohio State Association of Spiritualists Up in the attic, where mother goes, Is a trunk in a shadowed nooktrunk-and its lid she will oft unclose As if 'twere a precious book. She kneels at its side on the attic

boards,
And tenderly, soft, and slow, She counts all the treasures she fondly hoards-The things of the long ago.

A yellowing dress, once the sheerest white. That shimmered in joyous pride-

She looks at it now with the girl's delight That was hers when she stood bride. There is a ribbon of faded blue She keeps with the satin gown; Buckles and lace—and a little shoe;

Sadly she lays that down. Up in the attic where mother goes Is a trunk in a shadowed place-

A trunk—with the scent of a withered rose On the satin and shoe and lace. None of us touches its battered lid. But safe in its niche it stays, Sacred to all that her heart has hid-Gold of the other days.

-Woman's' Life

It is better to be unborn than taught, for ignorance is the root of misfortune.—Plato.

Eloquence is in the assembly, not merely in the speaker.—William Pitt. Nothing blinds the soul quicker than

as a whole, but would not apply to the OUR ELEVEN BEAUTIFUL AND USE-

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will be held in the city of Columbus, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested. Local societies and members desiring to offer amendments to the constitution must file the same with the secretary

prior to April 25, 1904, as none can be legally acted upon, received after that date. Full particulars regarding program, etc., will be given in a future issue of The Progressive Thinker.

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price in the market.

## Indian Spirits Convoked and Perform

## in a Wigwam at Onset Bay, Mass. If you Suffer from Colours in any form, Authur, Bron-chile, or day from Mashes read this liberal color. It will be Modern Money to You

the Indian spirits are invoked, are materialized and the Red Man at Last."

go through various aboriginal anties, much to the Beneath is painted a golden chain, each link of delight of those who attend the seances. which represents a member of the society, whose ini-The Indian war cry, the scalping songs, the death tials are entwined in the chain.

songs and love gifts of the first Americans are repro- . In the lower corners of the banner are two shields duced with startling fidelity.

its, and there they perform in a remarkable manner. scales, inscribed "Justice and Equal Rights." showing that even in the abode of spirits there is re- which hangs in a rich quartered-oak case six feet spect of class.

and the Onset wigwam co-workers owe their being. From one large painting Big Mountain in full dress. The society, which is known by the name of an old looks down, with folded arms. Large oil portraits Indian chief noted for his piety, numbers about 600 of White Swan and Eagle Wing, by Mrs. Weston,

#### Functions of the Wigwam.

The wigwam is a place "to afford an opportunity, where the poor can be treated kindly and healed of their infirmities without money and without price, and at the same time a retreat where mediums may repair and take advantage of the great concentration of power for their own spiritual unfoldment and remainder of the mural decoration. strengthening and releasing of spirits in prison."

Mrs. Weston is wealthy and of an artistic tempera-

from their life near to nature's heart, are better fitted it." to become active spirits, believing in the great spirit

The Wigwam is a substantial structure of wood, \unaided. situated in a bower of greenery in the northwest porfaith..

The building is ninety-six feet in circumference "The healing work is purely spiritual, for it is done and twenty-six feet high. The sides are octagonal by relying wholly on spirit power through the conin palm twelve feet high. The roof is conical. The centration of spirit forces. The overshadowing of sides are of naturally finished cypress shingles, fancy this power of the spirit is sometimes marvelous. cut and painted Indian red. The roof, also "Thank heaven, the outpouring of the gift of heal-shingled, is painted wood green, giving the structure ing still continues, and no selfish syndicate monopoa characteristic appearance.

of the roof, and from it flies the American flag, bear- purest and best, alike blessing all. ing the words, "Indian Wigwam."

#### No Late Comers Permitted.

founder dares invade the sacred edifice if the service has begun.

Over the main entrance is inscribed the words, "Erected to the Memory of the Red Man, 1904," and above these, "Liberty Throughout the World and Freedom to All Races."

Windows on the side shed light upon the interior. The spruce floor is hard finished, and a seat of white wood, supported by strong brackets, runs around the shelf of the same wood.

The walls are sheathed to the peak of the roof, with pine finished in white shellac.

The decorations, devised by Mrs. Weston, and her of the assistants, are artistic. The wall and centerpole day." are draped with the national colors, flowers and Inbeautiful paintings. Many of the pictures, loaned to the society, are of historical character, bits of history being attached to many.

#### Unique Flag of the Indians.

Indian standard, designed and painted in oil by Mrs. (it is opened.

JERRY ROBINSON.

LETTER FROM JERRY ROBINSON.

To the Editor:-I enclose a slip

which will give information to stock-

holders of Spiritualists of the filing a

bill in Chattanooga, Tenn., for the sale

of the property belonging to The Look-

out Mountain Camp Meeting Associa-

Lookout Camp Meeting a Failure.

statements of the bill. The associa-

practical or theoretical."

practically without revenue.

proved a failure.

Albin, Miss.

By far the most peculiar sect, in this country, at Weston. On an appropriate background is a centerleast, where various religions flourish, is that of the piece consisting of a life-sized painting of the young Indian worshipers at Onset Bay, Mass., says the Bos- Indian, White Wolf, surrounded by his implements ton, Post.

Of war and peace. Overhead is painted a branch of There, in the only wigwam of its kind in the world, palm leaves and under it the inscription, "Victory for

which represents a member of the society, whose ini-

in the national colors. Over one shield are the clasped Only Indian "controls" are allowed within the hands of an Indian and a white man, with the words, wigwam. It is set aside as a temple for Indian spir- "Freedom and Union." The other shield bears the No white spirit has dared invade the sacred precincts, deep fringe of red and gold complete the banner,

high. To a woman, Mrs. Mary C. Weston, the wigwam At other points on the walls are striking paintings. seem to guard her own picture. The charter comes According to their tenets they "acknowledge and next and then an authentic picture of Pocahontas, recognize in this land of freedom the rights of the enlarged. Dr. J. R. Newton, Massasoit, King Philip Indian race as children of the great spirit Father who and his descendants, Malinda, Mitchell, William Penn, knew no race distinction, and to plant on American the red man's friend; Gray Eagle, Standing Bear, soil for the first time the red man's standard." They White Elephant, Little Hawk, Fire Lightning, High also "recognize their great natural healing power." Hawk, Big Road, Two Strike, Standing Buffalo, Chief Wolf, Spotted Eik, Pas-Pa-Ho, and many other prominent Indians are remembered by fancy blankets.

Cabinets of Indian curios, dug up or sent to the wigwam by interested Spiritualists and their friends, as well as photographs, head-dresses, weapons and Indian fancy work, all arranged with taste, form the

#### Work of the Wigwam.

The work of the wigwam is divided into morning ment. Her reputation as a painter is widespread, and afternoon sessions. The morning hour is de-While she has painted hundreds of pictures, she is voted entirely to divine or spirit healing. The afterunique in that she has never accepted money for a noon hour is for test mediumship. At the morning single one. The wigwam, is her chief delight, and hour the "power" is said to be especially strong and she has been chiefly instrumental in having it built. fine. "The whole atmosphere seems spiritualized, so She and her followers believe that the Indians, that those sensitive to the higher influences can feel

According to Mrs.. Weston, "another line of work thoroughly and peopling all nature with spirits of is that of strengthening and releasing spirits in prisall kinds, good and bad. The religion of the ket on, St. Peter calls them; those earth-bound spirits dians, it is claimed, was Spiritualism in a high de who are attracted to undeveloped mediums, who have not spirit bands of sufficient strength to liberate them

"This work of relieving imprisoned spirits is no tion of Onset Bay camp grounds. It stands near the trifling work by any means. It is a work of vital river, on land donated by Mrs. Weston, whose beau- importance. Much good has already been done in tiful cottage, Ramona, is the headquarters of the In- this direction by our earnest band of co-workers. dian Spiritualists, as well as other leaders of the Angels alone can fully estimate and appreciate our

lists or state legislation can prevent it. It comes to The centerpole projects some feet from the point the little consecrated wigwam dedicated to all that is

#### A Spiritual Watering Place.

"This healing retreat is the spot where many come There are two wide entrances opposite each other with empty buckets to draw the living water from closed by double doors. After any service is com- the great fountain head. Any power is welcome at menced no one is allowed to enter. Not even the the command of the human spirit that can alleviate pain or remove the causes of human suffering, whether it comes from the mind, the will or the magnetic touch of the hand.

"Some mediums who are on a high mental plane can heal physical aiments through the mental forces alone, while others require the magnetic touch to impart the vital force needed.

The quickness of the cure depends on the nature of the disease, the age of the person and his susceptiwalls of clear white pine. The centerpole bears a bility to magnetic and spiritual influence. Some have been cured of chronic disease without physical contact. All are benefited and feel a strong uplifting. It is a work of love and the power and blessing of the angel world are showered down from day to

While the wigwam will seat only 160, fully 200 dian bric-a-brac being entwined and framing in many have been present at some meetings during the busy season just closed. The expenses of the work are met by the individual members and collections are never taken up. The members are strong believers in the lefficacy of silent thought and a feature of each meet-The center of attraction is the massive banner, or fing is the five minutes of absolute silence with which

PHILADELPHIA. Fifty-sixth Anniversary for the Spirit-

ualist Association.

It was my good fortune to serve the tion of Spiritualists. I am sorry it Society of Spiritualists of which Hon. T. M. Locke serves so acceptably as presiding officer. I served them for two Sundays and never was there a time spent more agreeably than in serving their society. The last Sunday was A bill was filed this morning with the observed as the 56th anniversary. clerk and master for the purpose of hall, corner of 8th and Spring Garden, having the Lookout Mountain Camp was most beautifully decorated with Meating Association of Spiritual Association o Association of Spiritualists depotted plants, cut flowers in profusion and festooned with the American flag. uted among its creditors. The bill is The exercises opened in the afternoon filed by the president of the corporation with a conference, presided over by Mr. and all the stockholders are made de T. M. Locke, the president. Services opened with a song by the congrega-tion, after which Mr. Locke made the The history of the corporation is givopening address, full of interest, and of en at length, and its plans and purposes and subsequent failure outlined in the spiritual facts. He was most heartily applauded. After him, Mr. Ed Wheeler tion is alleged to have been first charthe vice-president, made one of his tered in March, 1884, and its objects characteristic speeches, showing the were "education, instruction and the are and inspiration of the true spirit. Mr. Wheeler was followed by others,

teaching of any useful profession or trade, business or art, and the giving of the names I do not now recall. At half-past two the Progressive Ly-of \$77, and in the towns on \$108, or who ceum marched in the room in goodly is married to a man paying such tax, instruction in any branch of learning, For the purpose of carrying on these numbers, under the leadership of Mr. undertakings, real estate was purchased on Lookout Mountain, known as the McLinn and the teachers. I am unable makes the suffrage practically univerto give the many readers the program, sal. In the first local elections under Natural Bridge Spring property. For several years, it is said, the corporation out only wish the thousands of Spiritualists could have witnessed the exerhas failed to use the property for the cises of the lyceum, for I am sure they purpose for which it was bought, and would have witnessed one of the finest there has been no meeting of the stockexhibitions of their life. I have never holders since September 12, 1902. seen finer and I have seen a good many, conditions of the people of Norway are There has been no camp meeting held and Mr. McLinn and the officers of the not such as to cause them to be held up on the ground since 1898. In the meanlyceum may well feel proud of their for approval and emulation by Amertime a small hotel on the property was work. The exercises from first to last icans, but when it is taken into consid-burned, and this left the corporation were complete. After the lyceum had eration that only three per cent of the finished it was my turn. The regular area of the country is tillable, twenty-

and declaring that it had proved a fail- hear. I assure you it was a treat. The nois and Indiana, the advance made in ure; that it was to the best interest of quartette rendered during the afternoon the stockholders that a bill be filed in a number of most beautiful selections. the chancery court to wind up the corporation, sell its assets, pay its debts afternoon occasion, following the lecapation by its people in public affairs and divide pro rata with the stock ture with readings. poration, sen its assets, pay its device and divide pro rate with the stock-holders what was left. Since that time the directors have been endeavoring to make a sale of the property by private the meeting with another rousing public purposes, which lays its principal to the property of the meeting with another rousing public purposes, which lays its principal to the property of the meeting with another rousing public purposes, which lays its principal to the property of the meeting with another rousing public purposes, which lays its principal to the property of the p

effective manner. I have attended good many conference meetings, but never any of them where the spirit was made any more manifest than at the conference of the afternoon and even-The quartette rendered a most beautiful selection before my address in the evening, which was the anniversary address. I followed the address with readings.

There was a large attendance at all the sessions, and the 56th anniversary passed into history, but one in which good cheer and genial fellowship was expressed, and to a sojourner as I was among them, a stranger, yet when I departed I left warm hearts behind me, and their kindly expressions as they bade me good by, left a peace and rest upon me, nelping me to go on in the work of expressing the truth. I have another letter I intend to write soon of Philadelphia and its work, but can say in the spirit, I am glad it was for me to visit Philadelphia.

G. H. BROOKS. 114 President street, Wheaton, Ill.

A Voice From Norway. In my native country, Norway, every woman who, in the country districts, pays an income tax on a yearly income can vote in municipal affairs, which

the law in the fall of 1901, it was found that nearly one half of the voters in the towns, who exercised their suffrage, were women. It might be said that the economic conditions of the people of Norway are

At the meeting of the board of directors in 1902, a resolution was passed reciting the condition of the association worth one's trip clear to Philadelphia to more extensive than the whole of Illiintelligenec, morality and public spirit is surprising in such high attitude, and I delivered a lecture appropriate to the is largely due to the universal partici-

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Dr. J. M. Pecbled, the netted specialist in Catarrh
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disease from the system and makes the diseased tissues liks new.
Mrs. Weaverling, dr. Seattle. Wash, writer — It suffered from
that dreadfol disease eastern, for swenty years and found nothing that would holp it smill I bagain your treatment. I improved
from the distant in anoth time was onlinely cured. You have
rendered me a great bleaving, and I recommend your treatment
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learn what it will for your IT IS Fire. Address Dr. Pesbles
Institute of Health, 29 Malison Bt. Battle Creek, Mich.

more practically enforced when the elective franchise is granted to all who would then become taxpayers, which would mean every-person not dependent on charity.

THOR. J. BENSON,

Formerly Ass't Pros. Atty. of Chicago.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines of fifteen cents per line. About seven words constitute one line I

Passed to spirit life, on April 8, 1904, at her home near Walcott, ind., Mrs. Anna A. Wynkoop, aged 61 years, leaving in earth life an aged mother, husband, one son, two daughters and three brothers. Her knowledge of spirit return and a strict adherence to the are welcome. teachings of Spiritualism carried her out into the realm of light with confidence that never wavered. The servenue, Sundays at 2:30 and 8 p.m. Prof ices were conducted by the writer.

MRS. INDIA HILL.

Passed to spirit life, Wm. Perry, a veteran, aged 89 years. Funeral services were held at 91 Bostwick street, Grand Rapids, Mich.

ARZELIA C. CLAY.

Passed to spirit life, from her resiwhen she was an infant. In 1848 she as Major during the civil war, and died in 1869 of injuries received. Reared as sponding secretary, 560 East 55th street. a Methodist she became in mature life neral on the:10th. Hudson Tuttle gave pastor.

Passed for spirit life, April 10, from heart failure, Edward A. Bangs, aged 68 years. Brothen Baigs was born in St. Lawrence county, N. Y. He came to Chatsworth, Ill., in 1861, and engaged in business there as druggist and in general merchandise, and continued there until about one year ago, when, there until about one year ago, when, on retiring from business, he came to Chicago, that he might he with his sons Chicago, that he might be with his sons turer. who were in business here. The fuburial. He leaves behind, his widow 3148 Indiana avenue. and two sons. Brother Bangs was a New Thought services conducted by long-time Spiritualist and though in Julia M. Learnered, at 7:30 o'clock evpoor health for some time, death had ery Sunday evening, at 720 West Madifor him no terrors.

DR. J. O. M. HEWITT.

was a pioneer Spiritualist, a true medium and did much to advance the truths of this beautiful philosophy. She had rabee streets. Emil T. Vaas, lecturer; taken The Progressive Thinker since it was first published. The funeral ceremony was conducted by Mrs. S. A. Morrell, of Grand Rapids, and attended by a large concourse of sympathizing

MRS. ROSE ROBERTSON.

George W. McIntire passed to spirit life, at the home of his daughter, Mrs. Agnes E. Goodrich, Skowhegan, Maine, March 27, 1904. He was nearly eightyfour years old. A true Spiritualist for years, and lived its teachings of love and truth. Beautiful flowers were he tokens of his many friends. AGNES E. GOODRICH.

/Who on earth at this day would pretend to settle any scientific question by a text from the Bipie?—R. G. Ingersoll.

Respectability may be quite different

The Church of Righer Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Respectability may be quite different

Mrs. Grace Aitken, will give spirit mesrom righeousness.

IMMORTALITY BRIEFLY CONSID-In The Progressive Thinker of April 2d, Dr. L. L. Lamborn takes exception

judge for himself, to give reasons for my views. He opposes them with as sertions, and opinions; these and not. ing more. One amazing statement I will refer to, as it is a fair sample: "The life principle is intengible and unimportant." By the same token I presume we must infer that the thought process of solving a problem in math ematics, and the mathematical principle itself, each being intangible, are subordinate in importance to the brain made use of in the process, and the chalk and blackboard utilized in recording its successive steps. These latter are tangible. With the church bellowing, "Fall of man and eternal damna in one ear, and the materialist dogmatically theorizing in the other, is it any wonder that mankind was well Spiritualism has done much to bring order out of chaos, offering not only a grand philosophy, but the proofs as Speed the work.

The doctor accuses me of "confounding" various things with divers other things. I plead guilty. In the final analysis they are one. WM. H. HUTCHINSON.

Alzada, Custer Co., Montana. SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

time.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and Culicrnia avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other me-diums.

First German Spiritualist Society on the West Side. Meetings every Sunday only will be inserted free. All in excess at 3 p. m. in Garselman's Hall, corner of ten lines will be charged at the rate Ashland avenue and W. 13th atreet. The Rising Sun Spiritual Mission

holds a meeting every Sunday afternoon at 2:30 and 7:45, at No. 378 S. Western avenue, Star Lodge Hall. Chicago Spiritual Alliance Society

will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All The Woodlawn Spiritualist Society

J. E. Smith gives tests and spirit mes sages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimdence in Milan, Ohio, April 5, Mrs. Sabark and Monroe avenues. Jackson rah Amanda Marsh. She was born in Park cars pass the door. The best tal-Epping, N. H., 1828, her mother dying ent available will be secured for all meetings. To spread the truth is the married James E. Marsh, who served object of this society. Address all communications to Mrs. Isa A. Cross. corre-The Light of the Truth Society meets

convinced of the truths of Spiritualism, each Sunday at the northwest corner of and grew in that belief to the end. She 47th street and Cottage Grove avenue each Sunday at the northwest corner of was a member of the Eastern Star, Conference at 3 p. m., and lecture and which organization conducted her fu-The Progressive Society holds serv-

ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor. The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday even-ing at 8 o'clock. Conference in the af

The Metropolitan Spiritualist Society late residence, 6814 St. Lawrence avenue, conducted by the writer. His body was taken to Chatsworth for the writer with the wr holds services every Sunday at 8 o'clock

son street, third floor.

The German-English Society Bund

der Wahrheit No. 18, holds services evville, Mich., passed to a higher-life, Hall, 152 E. North avenue, between Feb. 15, aged 76 years. Mrs. Cramer Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Frank Joseph, medium.

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday even-ings, 7:30 p. m. Mrs. W. F. Schu-macher, pastor.

The Church of the Psychic Forces

holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361 363 East 43d street. Conducted by Mrs.

Isa Cleveland. Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. The Church of Higher Forces holds

sages. Come and learn the truth.

# Your Contribution

## To the Mediums' Fund in the N. S. A. Freasury, be it large or small, will

do more good than a donation to any other fund upon the books of the Association. Every medium, every speaker, and in fact every man and womand who loves the cause of Spiritualism should swell this fund with their gift. The appeal of Mrs. Longley is just and timely. If our cause in worth sustaining these dear old pioneer workers who have become invalids at their posts are worthy of our sweetest kindness and tenderest care. Let us help our helpless mediums, and prevent their dependence upon the common le It ought to be a pleasant duty charity of a cold and prejudiced world. Send your contributions to Mrs. M. T. Longley, Secbill is filed by the complainant in order or closed the evening conference by recomes of all its citizens, and on the retary N. S. A., 600 Pa. Ave. S. E., Washington, is a shame to have to acknowledge the corporation from being barred by zie Doten's poems, entitled "Outward on corporations, is one that might be statute of limitations."

The statute of limitations.

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The statute of limitations is one that might be statute of limitations.

The statute of limitations is one that might be statute of limitations.

The statute of limitations is one that might be statute of limitations.

Spiritual Church, Licht and Wahr eit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4808 Cottage Grove avenue. Conference and messages at 3 p. m., lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Band of Harmony, auxiliary to the Church of the Soul, meets at Room 512 Masonic Temple every first and third Thursdays of the month; after-noon session at 3 o'clock. The ladies furnish refershments. Supper served at 6:15, including tea and coffee, Even-ing session at 7:30. Questions pertaining to spiritual themes, answered by the guides of Mrs. Cora L. V. Rich mond; name poems given to strangers. Mrs. S. J. Ashton, assistant pastor.

The Spiritual Unity Society holds meetings every Sunday at 8 and 7:80 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor.

Chuch of the Spirit. Spiritual services are held at 839 North Clark street, at 2:30 and 7:30 p.m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle,

psychic.
Light and Truth Spiritual Church, 501
W. North avenue, Wicker Park Hall.
Meetings every Sunday afternoon, 2:30.
Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 224 East Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday after noon and evening, the Hon, Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at i p. m.

A Spirituafist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-day and Thursday evening at 8 o'clock. Tests and music at every ser-

vice.
The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday school at 10

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VOL. 29.

CHICAGO, ILL., APRIL 30, 1904.

NO. 753

## DOWN IN TEXAS.

Mr. Scoville Attacks Spiritualism, and Laura B. Payne Defends It.

The Rev. Mr. Scoville delivered another sermon on divine evidence at the tabernacle last night, to an assem bly of 700 or 800 people. This was th last sermon of that series. To-night he will preach on "God's and Mother's Love," for "mothers and others." As was the case last evening, special vocal music will be given by Mr. DeLoss Smith, the evangelical singer.

Last night Mr. Scoville discussed the infidel's attitude on the question of the divinity of Christ and answered some of his arguments. He said the infidel maintains that Christ did not rise from the dead, but that his body was stolen Mr. Scoville offered seven arguments to show that this was not what hap-pened. He said that to declare that the body was stolen, the infidel must believe the following seven things: That the sixty-four guards left at the

tomb of Christ slept simultaneously while the body was removed.

That the apostles stole the body. The evidence of men who were asleep, or said they were, when it is alwere not witnesses. That the disciples were bold where,

before the crucification, they had been That the thieves took time to unroll the body and then re-roll the napkins in which it was encased as they were

when found. That the apostles risked their lives to save the body of a man they then believed to be an impostor and whom they

denied before the crucification. That the apostles put life into the body after stealing it, as Christ was seen by many people in different places after he had died and been en-

At the conclusion of the sermon a number of persons came forward for admission to the church.

#### In Defense of Spiritualism.

To the Editor:—We understand that the revivalist, Mr. Scoville, has been consuming some of his valuable time in roasting Spiritualism. That he said last evening in a public talk that a few people would get together in a dark room and hold hands and start the electric current and call it spirits. Also that instead of triends who come in our seances they are demons and devils.

I wish to say to Mr. Scoville that if this is the extent of his knowledge concerning psychism, psychology and mediumship then he needs to be en

For fifty-six years the Spiritualists of psychic phenomena, and through their psychics or mediums, the world has come into possession of valuable knowledge concerning the "life beyond the grave," and the common destiny of

Founded upon facts, demonstrated by psychic phenomena, is an organization known as the church of Spiritualism. This teaches the ethics and religion of Spiritualism. But in addition to Spiritualism is the "Psychical Research Society." founded in London, England about twenty years ago by such scien tists as Sir William Crookes and Alfred Russell Wallace, the former being pres-

If the Rev. Mr. Scoville will take the pains to read the annual reports of that body of scientists, I am sure he will, it he be a fair-minded man, change his mind regarding spiritual phenomena.

Because of the Spiritualist church with its beautiful doctrine concerning the existence of man beyond the grave and the Psychical Research Society with its demonstrated facts attesting the truth of the claims of Spiritualism a new light has dawned on the world and humanity no longer gropes in ignorance awaiting the grave as the dark passway into an eternal hell. For Spiritualism demonstrates beyond a ques tion, or doubt, what no other church has, viz.: that there is no death, that life is continuous and that death is only an event in life. Also that no burning hell awaits any soul, neither any diminutive heaven where just a small per cent of the people shall be saved, but that in a real, tangible, material world man shall continue to work out his salvation, environed by the condition he by his thoughts and deeds, has made for himself.

As to Spiritualism being the work of the devil, the same has been said of every invention almost, and of every new thing that has confronted the The printing press was for many years called the devil's printing press, because the people thought it the work of his majesty, the devil.

If our loved ones living here in the body are devils, then they are devils who come to us from beyond death's portals, for they who come are the ones who have died, as we say, and have left us in loneliness and tears.

LAURA B. PAYNE.

LOVE'S PHILOSOPHY.

The fountains mingle with the river. And the rivers with the ocean; The winds of heaven mix forever

With a sweet emotion: Nothing in the world is single, All things by a law divine In one another's being mingle—

Why not I with thine? See the mountains kiss high heaven, And the waves clasp one another; No sister-flower would be forgiven If it disdain'd its brother;

And the sunlight clasps the earth, And the moonbeams kiss the sea-What are all these kissings worth, If thou kiss not me? -Percy Bysshe Shelley.

The best men are not those who have alted for chances, but those who have taken them; besieged the chance; conquered the chance; and made .chance the servitor.—Chapin. Rulers always hate and suspect the

pent in succession.—Tacitus.

eloquent, logical and fearless speakers. before an audience. This charge, emanating from Miss Harlow, an acknowl- messages and materializations. edged brilliant leader in our ranks, will thoughtful persons. That stock tests

THE BLUE BOOK EYPOSED.

Spiritualistic seances, of the generally popular type, owe much of their success to the Blue Book.

itualists to consider.

Many people have received what they believed were supernatural communications at private or public seances, where the medium either communicated mes- they called it. We attach most importance to the tions, and where the mysterious manner in which mes-, and self-discipline, to work in harmony with the great dents attending and following the phenomena.

They urge that the medium must be in communicathey, being total strangers, could not possibly know. But this enthusiastic convert did not know of the exsonry which has grown up with the spread of Modern Spiritualism.

Thanks to the Blue Book the medium does not have to rely on inspiration or spirit control.

This statement is made by Miss Harlow, of Boston, one of the most prominent lecturers on Spiritualism in this country.

Miss Harlow has been in Pittsburg for about a month past and has been lecturing once or twice a week at the First Church of Spiritualists, Boquet street. Oakland. While she admits that she talks at times under the control of spirit forces, and may be able to discourse on subjects eloquently in that state of which she is normally quite unacquainted, Miss Harlow is a tireless student of Spiritualism and is an intelligent and flucht talker on the subject at any

She delivered a most interesting address on the evening of March 31, which was the date of the fiftysixth anniversary of the beginning of Modern Spiritualism in this country, and later in discussing some of the interesting phases of the history of the sect she was drawn into an outbreak of virtuous indignation over the manner in which the real, sincere, earnest Spiritualists, who accept it as their religion, and not as a fad or pastime, have been injured in the eyes of the world at large by the actions of men and women who have gone into Spiritualism as a business.

"Modern Spiritualism is gaining ground," Miss Harlow, "in spite of the damage it has suffered

cloak to shield and assist their reprehensible-work." tion. It was not long, however, until he greatly sur- some wise man burst into notice with the ridiculous selves into congregations such as the First Church in Pittsburg, should not be confused with the advertis-Miss Harlow is one of the most forcible, ing test mediums and professional clairvoyants who pretend to get supernatural readings and writings for everyone who pays them their fee. These professional She alludes to the Blue Book, contain- mediums usually form what they term "circles," which meet at private houses or in rented halls once ing stock tests which many profession- or twice a week. Every member of that circle has to pay the medium a certain amount of money before the al mediums use in making a sensation seance starts. Miss Harlow says she has attended these seances and was disgusted with the cheap tricks of the alleged mediums, particularly with their spirit

In this connection she mentioned the Blue Book, which she declares all professional mediums are supmake a profound impression on all plied with before they attempt to get spirit messages

from the dead friends of their hearers, "There is a regular system of freemasonry in exist---Blue Book tests--tests without one ence among these tricksters," said Miss Harlow, "and they make a point, among other things, of procuring particle of genuineness-have been and compiling all sorts of needful information regardquite common in our ranks is well ing the families, private history and secret affairs of every man, woman or child who takes any interest in known among all the leaders of our Spiritualism. Not only that, but they find out all movement. These stock-test mediums about the relatives of these people who have died. All this information is carefully edited and put up in the and bogus materializers stand in the handiest manner possible, the volumes always being same relation to Spiritualism, that when a medium of the sort we are specking of comes corrupt and rotten officials, boodlers to a city he or she knows where to go to get one of these books and for say \$5 she is given one, and by its and hold-up men do to city govern- means she can secure an intimate acquaintance with ments. It is indeed encouraging when the affairs of the living and the dead. The resident accomplices also tell the visiting medium which mat-Such a gifted lady as Miss Harlow de- ter will be available and which people to expect at fies the tricksters in our ranks, and the meetings. A good medium will command an astonishing amount of information and proper names. exposes them in all their hideous de- Practice, of course, renders them expert at not mixing the names and the family history, and with the assistformity. It is a sad picture for Spir- ance of one of the brothers in the secret organization, they can know every evening exactly who are able to get surprisingly accurate communications. Now, of in common with such mountebanks. Our church meetings are widely different from these private seances where everyone has gone to 'investigate,' as

sages concerning private matters were given to mem- laws of nature, which find exemplification in Spirithers attending the scance effected their conversion. | ualism. These tricksters are able to earn a living because there are crowds of the morbidly curious, and at a little town called Hydesville, a short distance tests are mere child's play, in my opinion,"and are of istence of the Blue Book, or the species of freema- no value as proofs of the truths contained in the doc- named respectively Kate, Margaret and Leah. These trine of Spiritualism. The more one reads and earn- sounds only occurred in rooms where these girls hapestly studies this most enthralling subject of the relation of the soul and body and the future awaiting our real self after death shall have relieved as of this children themselves, although soon growing accus-

> Spiritualism is a great truth. "It had a very humble beginning a little over half century ago, but now has followers all over the civilized world, while it has also called into existence another body of thinkers, the Society of Psychic Research, which has collected data of inestimable value to Spiritualism, although designed to disprove some of its teachings."

#### Anniversary of Rochester Rappings.

Miss Harlow briefly narrated the facts attending and preceding the inauguration of Spiritualism in this country. She explained that while March marked the fifty-sixth anniversary of the world-famous Rochester knockings, yet Spiritualism had been demonstrated six years earlier, when in 1842 a professor of mesmerism had discovered Andrew Jackson Davis in Poughkeepsie, N. Y. Davis was a stripling of 19, poor and utterly uneducated, but by accident was found to be of an unusually receptive or negative mental organism. He was used as a subject in illus- and later embraced Spiritualism and wrote profusely of carnations and roses a few hours before he was to trating the mesmeric experiments and was absolutely under the control of the experimenter. While in this condition he obtained some marvelous results, giving foot, tied on insulated tables and isolated one from Miss Harlow says she has found out that artificial information of affairs transpiring at at distance of from tricksters and mountebanks who use it as a hundreds of miles, while lying in a trance like condi- the rappings occurred wherever they were. Then burg (Pa). Leader.

he was in the mesmeric sleep. Later on the mysteri- fraud. ous power would assume control of Davis independently and while in that state he would write communications that were in effect profound treatises on the laws of nature and the unseen world, the communica-

"The writings of Andrew Jackson Davis were at Miss Harlow, "that they called down on his head a storm of denunciation and ridicule. He also described the future existence, making heaven a very different place indeed from the accepted idea. One of its salient features was the elimination of a hell from the life beyond the grave. Spiritualists have been so overjoyed at escaping this dreaded place of punishment that they have sat like robins, many of them, ever since, with their mouths wide open, and have swallowed everything that was dropped in by anyone professing to be a Spiritualist. As a result they have received much false doctrine; as a result they have not | lar floor, and underneath the stone were the bones of developed the necessary habit of thinking for them-

"Andrew Jackson Davis was clearly inspired when he wrote the wonderfully instructive passages of the Harmonial, and he was not an impostor, for he was too well known for that to have been possible if he had wished to impose on the public. He continued writing, and developed into a great thinker and teach-

er. He has written a score of works on various aspects of Spiritualism, and from the ignorant country Yorker, and finally giving up her Spiritualism on acboy now stands as one of the profoundest philosophers alive to-day, whose opinions on psychic matters are received with consideration the world over. In later life he received the power of healing that is, he course, that is a very low form of trickery and decent virtually received a complete medical education in the Spiritualists, of course, have nothing whatever to do course of a few inspirations, so that he was enabled to diagnose a case, and prescribe the helpful, healing course to be pursued."

In reference to the "Rochester rappings," as the mysterious manifestations were called, Miss Harlow sages from departed friend, or produced materializa- mental phases of Spiritualism and try by self-culture gave a brief but comprehensive review of the inci-

> ment all over the country first manifested themselves three children, little girls aged 8, 12 and 14 years, body, the more one finds to convince him that Modern | tomed to them, as children will to everything. declared that the noise was caused by the Evil One, one of the girls explaining that the rappings were caused operate with accessories to obtain those mysterious the room where the children commanded, on the floor, of an open book." walls, windows or cealing. They were first heard on the headboard of the girls' bed. The neighbors heard the other phenomenal gifts, except that of speaking at

> She insisted that the Spiritualists who form them- prised the mesmerists by getting communications explanation that the little girls obtained the rappings while in that state on subjects entirely foreign to mat- by cracking their toe joints and knee joints. There ters on which the operators asked him to talk. It were many people silly enough to believe him, but it finally became evident that he was dominated by some is hardly worth consideration in face of the scientific unseen power, which took possession of him as soon as | tests which effectually failed to find a trace of

#### Turned Up a Murder Mystery.

After the little girls had been examined, they returned to their home, where the rappings continued. tions embodying much which was in close agreement | Then some one conceived the idea of calling out the with the Darwinian theory of evolution. These writ- name of the alphabet in order to receive communicaings filled several volumes and were called the "Har- tions. When certain letters were reached the raps monial," comprising all the tenets now held by Spirit- would interrupt the reading, and thus sentences and names were secured. When the unseen power was asked to spell its name the alphabet was called out, such variance with the teachings of the Bible," said over and over, beginning at the first letter, and stopping at the letter designated, until John the Peddler had been spelled. This was the title given to a wellknown character who had peddled goods through the country for a number of years before the Fox family, had moved into the house.

"In the same way communications were received to the effect that he had been murdered and that his bones would be found lying under a stone buried six feet below the surface of the cellar in a certain corner. The place described was excavated, and sure enough the stone was found six feet below the level of the cela man, with enough fragments of clothing left to identify them as having belonged to the peddler.

"That discovery caused intense excitement, and people all over the country at once began trying to form circles and secure rappings and communications. The Fox sisters could not avoid a great deal of publicity, but it is said that the family did not seek it. The girls all married finally, one of them becoming the wife of a very prominent and wealthy New, count of her social prominence. The youngest married Kane, the Arctic explorer, and is said to have renounced her belief in Spiritualism out of deference to her husband's religious views, but after his death she returned to a full faith in Spiritualism

"That was the way in which Modern Spiritualism" had its beginning," said Miss Harlow. "I say 'Modern Spiritualism' for those rappings in the Fox home were simply the manifestation of a law that had always existed, but which had hitherto failed to gain human recognition. And from those simple rappings and laborious spelling out of communications have de-Those rappings which caused such intense excite- veloped a number of much more interesting and satisfying phases, clairvoyance, clairaudience, independent writing, automatic, or slate-writing, and at rare tion with spirits, as he or she told of things which also because, while sincere their dupes attach the from Rochester, N. Y.," said Miss Harlow, "in a intervals, and under especially favorable surroundprime importance to the visible, material tests. These house occupiedby a family named Fox. There were ings and conditions, materialization when a spirit will be able to build itself up into its former appearance and remain visible for a few seconds or minutes. There is also such a thing as psychometry, which is pened to be at the time. The noises greatly terrified based on perfectly scientific grounds, and has nothing the parents and older members of the family and the of the cheap trick about it that some of the mountebanks who pose as mediums use on their dupes.

"In psychometry the principle involved holds that every particle of matter is an enduring, pulsating record of thought or action. That thoughts and imby 'Old Cloven Hoof,' as they had been taught to term | pulses are actualities, and impress themselves on mat-Satan. The youngest child, Kate seemed to have the ter for all time. That as a result, the surroundings strongest mediumistic powers, and it is not possible of a man or woman, the clothing worn by them or a that a child of her tender age could play a part, or co- | ring from the finger can, under proper conditions, surrender back this record and enable the character or sounds. The rappings would be heard in any part of past life of the individual to be read as from the pages

Miss Harlow does not claim this power, nor any of of the noises and came in ever increasing numbers to times under spiritual control. She says she is absolisten, and soon the news was scattered all over the lutely convinced that many advanced mediums do country, and scientists came personally to investigate possess some or all of those gifts, but she is equally and explode the 'absurd rumor' as they called it. emphatic in denouncing the tricks used by some of the Among those who spent time and thought on the sub- professional mediums who live by seance work. She ject was Judge Edmunds and a Prof. Hare of one of says she has proof that the flower materialization, the eastern colleges. The latter said he would prove the whole thing a fraud in six weeks; at the end of flimsiest kind of a trick, and a friend of hers detected that time he was a firm believer in the phenomena, a well-known medium purchasing five or six dozens on the subject. The girls were subjected to the most give one of his seances. Some of the mediums also protracted and extreme tests, being bound hand and sit near cabinets and claim to materialize spirit hands. the other, and from all members of their family. Still hands made of rubber, are used for that trick.—Pitts-

# A Troublesome Case of Obsession

thought, and is not of the negative type that will submit to any chance influence or thought that may be directed

She has well-developed gifts of clairson has well-developed gills of clair-voyance and clair-addence and can be less of their consequent suffering. His and show his malicious power. controlled to speak. The unfoldment has come to her at home, and she has exercised her powers only in a private wey. She does not seem to have a suf. If his name were mentioned, it would and he being naturally drawn back to ficiently strong or well-organized band be recognized by many in Chicago, as his old environment, saw her sensitiveto protect her from some intrusive, persistent spirits who came to her recently and whom she tried repeatedly to get rid of without avail.

They made her conscious of their presence while in her own apartments; bathing or dressing, they would laugh in a jeering, obnoxious way, grimacing and suggesting offensive thoughts, telligent man, but his spirituality and Sometimes they could get control of her vocal organs and express thoughts of a oped.

hood, caring nothing for the humane piring vision. side of his work.

He was of the type who could easily torture a fellow-mortal to see what effect certain drugs or treatment would type is not yet wholly extinct, sad to state.

he was a well-known practitioner, residing on Indiana avenue at the time of his unwilling victim.

heart-qualities were wholly undevel-

An interesting case in which an esti-mable lady has been relieved of obnox- their torments. | the universe beyond the earth, so it seemed that now he could same nothlight.

The lady, a resident of Chicago, is well advanced in years, is a woman of refinement and intelligence, interested in reading along advanced lines of thought and is not of the rely as a means of getting a light because that now he could sense nothing but space—endlessispace—only octation, and the chief instigator of their light ing but space—endlessispace—only octation, and the chief instigator of their lad lived and believed like himself, and was in a similar condition; no joy, no beauty nor any conception of the bright merely as a means of getting a limit.

Roaming about with no purpose or object, now that he no tanger needed to work to exist, he cames in touch with this sensitive and attached himself to

She had met him once in earth life, ness to spirit influence, and made her

his passing out, which occurred about two years ago.

He had no belief in a Supreme Intelligence or a future state. To him the death of the body ended all. He had a certain amount of book-learning, and was considered a good doctor and an intelligent man, but his spirituality and heart-qualities were wholly undeveloned in the lady to go for relief. to go for relief. o go for relief.

The reply came that there was a doc

low moral tone, until she felt so un-happy that life became almost intoler loy awaiting him. He was astonished able to her. She begged, pleaded and commanded them to leave her, but they

an electric and magnetic masseur, living at 218 Thirty-first street, Chicago, within three block's of the lady's home. She had sent to Europe for the help that lay at her own door!

When she told her story to the genial, warm-hearted doctor, he calmed her and began to talk to the spirit, reason ing with him first, telling him that no man or spirit of principle would force himself on a lady when his presence was objectionable. "She has told you repeatedly she did not want you and now you must leave her," he said, The spirit, controlling the lady to speak,

stoutly refused to go.

The doctor talked earnestly with him saving he could call on the Great Spirit to take away his power, so he could no longer go where he chose, "but," he said, "It would leave you in such a deplorable condition and cause you so much suffering that I do not want to do

The spirit answered with mocking laughter, that he did not believe in any Great Spirit, and was not afraid of any thing that might be done to him. Spirits of Dr. Yates' band also talked and reasoned with him, trying to persuade him to give up his evil ways. The clair at one time to be thinking of what they said, and at last reluctantly agreed to go, but added, "If I do go I will send some one else in my place." The lady said to him: "If I can do you any good can help or teach you better things, I am willing to do so, but I will not have apirits with ovil thoughts about me, now story, "It is very like him. He was a

address of Dr. W. Yates, well known as will I submit to the control of every | good doctor, but of his morals, the less roving spirit that may wish to use me. If I cannot have good spirits, I will have none of you."

> plainly, "I will come to you when I clease and as often as I please and you cannot help yourself," The doctor warned him to be very careful or he would surely be punished

She could hear his answer quite

for his wickedness, at which the spirit became abusive in his language. Fnding persuasion was of no avail Dr. Yates called on a tried and true friend from spirit world, laid the case before him and asked for help. It was

promised and given. This good spirit, with the assistance of some Indians from the band, took the obstinate one n charge, forced him to leave the lady's atmosphere, bound him with what seemed to the clairvoyant's vision, to be eavy chains, and took him to an isolated place in the realm of spirit which they said resembled "Devil's Island," where poor Dreyfus was incarcerated There they told him he must stay till he vercame his wicked thoughts and was endy to progress into the light.

When the other influences who had ssociated with him in his nefarious york, saw what was done to their leader, they scampered away in fear. The lady is conscious of perfect relief

from the tormentors and gratefully acknowledges her indectedness to Dr. Yates and his kind spirit friends.

A physician who knew this man well in earth life, said, when he heard the

The story points its own moral. The

change of death does not transform the character but leaves it in all its naked hideousness or beauty, according as the life here has been warped and foul, cr kindly, generous and pure, for "What man soweth, that shall he also reap." AGNES PERRY. Chicago, Ill.

BE CAREFUL WHAT YOU SAY.

a speaking of a person's faults, Pray don't forget your own; emember those with houses of glass

Should never throw a stone. we have nothing else to do, But talk of those who sin. Tis better to commence at home,

And from that point begin. We have no right to judge a man Until he is fairly tried. should we not like his company,

We know the world is wide. Some have their faults—and who has The old as well as the young;

erhaps we may, for aught we know, Have fifty to their one. -Des Moines News.

Every expansion of intelligence has proved of advantage to society.-The destruction of Christianity is es-

sential to the interests of civilization.

-Reade. What you do not wish done to your. self do not unto others. - Chinese.

# Geo. B. Ferris Critically Considers Certain Questions of Vital Interest to Spiritualism.

mined to catch the medium at fraud, and at that very scance the most reliable medium will act like the 'devil.' Have the faith Christ had, and spirits will materialize in your pulpits and reading-desks. Doubt say the mediums did it."-Spirit of Benjamin Franklin in "The Next World Interviewed."

This quotation in slightly altered form is one of the first difficulties encountered by the critical investigator into the truth or falsity of the phenomena offered in proof of spirit return. It has always been a profound mystery to me why a genuine medium will DER TO PROVE MY ASSERTION CORRECT?

No; and neither will the thought of fraud in the mind of the sitter cause an authentic medium to give fraudulent work. The manifestations may be hindered, but their character will remain unchanged.

I do not deny the ability of mind to influence mind, but THE MEDIUM WITH EXEMPLARY GUIDES AND AN HONEST PURPOSE WILL BE ABLE TO REPEL EVERY EVIL SUGGESTION, otherwise he should cease to practice mediumship, for the person who cannot resist the temptation to commit fraud has no right to enter the sacred field of spirit communion. Everyone who holds an office of responsibility receives these same thoughts of doubt as to his honesty, but unless his moral character is weak he will not prove unfaithful to his trust.

In the very nature of things it cannot be expected that a skeptic, coming from a creed hostile to Spiritunlism or from cold, critical materialism, would do otherwise than expect fraud and deception. It is the everyday character of the medium and sitters that determines the character of the manifesting spirits; not alone the idea in the mind while the circle is in progress. If your life is pure, your ideals lofty, you need not fear that to keep your mind in a critical mood will in any way prevent or pervert the results. On the other hand, the person whose life is a continual round of fraud and deception, would draw to himself spirits of like character even though he be an ardent

But this assertion has already received far too much attention, and if it was not so generally accepted I would not give it passing notice, for its fallacy is plainly evident.

This subject of fraud is a very disagreeable one to consider. It is with a feeling of extreme sadness that I undertake to consider this blackest side of human nature, and but for the fact that sooner or later the erroneous ideas promulgated must be met and vanquished, and Spiritualists awakened to a realization of the extent of the fraud being perpetrated, I would be fain to consider a brighter and less repulsive side of the Spiritualistic movement.

I feel profound pity for those who are so lacking in moral stamina, so dwarfed in their spiritual natures, so engrossed in the gratification of THEIR GREED FOR GAIN, THAT THEY WILL TOY WITH, AND TRADUCE, THE HIGHEST ASPIRA TIONS THE HUMAN SOUL IS CAPABLE OF EN

A person so lacking in all the essentials of a mora and progressive being, that he will seek to perpetrate a burlesque on the most sacred affections of man and the angels, deserves not criticism but pity; for if ever that it will be impossible to have confederates. human beings must suffer for the wrongs committed on earth, they will experience the anguish of remorse. I pity them as individuals, with the future that is be-

THE FRAUDS IN NEARLY EVERY PHASE OF MEDIUMSHIP FAR OUTNUMBER THE GENU-INE. In the phase of materialization, fraud is probably the most numerous, although trumpet circles are

I am firmly convinced that there are from ten to one hundred frauds to one genuine medium in both of these phases. In fact, so large is the percentage of fraud that I no longer marvel that Spiritualists are deemed gullible fools by many of those who are outside the fold. And the principal thing which has answer unspoken questions. Would it be any more brought this about is that so many will still patronize difficult to receive the thoughts of the party who inand defend the MOST ARRANT FRAUD, EVEN medium that he has been imposed upon, and when he AFTER A THOROUGH EXPOSURE HAS TAKEN proposes a test scance to prove his genuineness they

fraud. The psychic force of a determined doubter that there are many so-called tests, which to the uninicalls up lying spirits. Go to a spirit-circle, deter- tiated appear to prevent the possibility of fraud, but which are absolutely worthless as a preventative of counterfeit manifestations.

Rope-tying and tests of similar nature are practically worthless. I have seen this test of rope-tying them, and they will throw bells and tambourines, and applied to Anna Eva Fay, an acknowledged fraud, and it in no way interfered with the results obtained.

Grand Rapids has recently received a visit from a sleight-of-hand performer who styles himself as "Dr. H. J. Reynolds, demonstrating spirit power in the light." 'His tricks were far more mystifying and better executed than many bungling deceptions I have seen endorsed by Spiritualists and spiritual societies stoop to commit fraud, just because an investigator in the audience is looking for fraud. IF I STATE selected by the audience. They tied his feet securely This makes it necessary for him to turn around to the chair. Then strong strips of muslin were slightly in his chair bringing one arm nearer to the tightly tied about his wrists and the knots sealed.

That AN HONEST MAN IS A KNAVE, WILL HE to the chair. Then strong strips of muslin were slightly in his chair bringing one arm nearer to the tightly tied about his wrists and the knots sealed.

And right here is a singular fact: If the medium—then grasps the lady same with some chair bringing one arm nearer to the dim is right here is a singular fact: If the medium—then grasps the lady same with some chair bringing one arm nearer to the dim is right here is a singular fact: If the medium—then grasps the lady same with some chair bringing one arm nearer to the dim is right here is a singular fact: If the medium—then grasps the lady same with some chair bringing one arm nearer to the dim is right here is a singular fact: If the medium—then grasps the lady same with some chair bringing one arm nearer to the dim is right here is a singular fact: If the medium—then grasps the lady same with some chair bringing one arm nearer to the dim is right here is a singular fact: If the medium—then grasps the lady same with some chair bringing one arm nearer to the dim is right here is a singular fact. If the medium is right here is a singular fact in the lady same chair bringing one arm nearer to the dim is right here is a singular fact. If the medium —then grasps the lady same chair bringing one arm nearer to the chair. His hands were then placed behind his back, and the muslin strips were tacked to a post at his request. Thus tied, the cabinet curtains were closed, and soon the "spirits" began to manifest, ringing bells, etc. Then the curtains were drawn aside, and the medium found securely tied, the seals unbroken!

A sack was then brought out and carefully examined. Dr. Reynolds was then placed in the sack, after which the sack was fastened to a chair and the knots scaled. Two of the committee then guarded the back tends to the floor and gives the requisite darkness for of the cabinet while the others watched the front to the manifestations. see that no one either left or entered the cabinet. The cabinet was in the center of the stage, plainly visible to the entire audience. Under these seemingly test conditions, the curtains were drawn aside, revealing a form robed in white standing in the opening. The curtains were then closed again for an instant, after which they were drawn entirely aside, revealing the cabinet to be empty! The form had disappeared tied just as left by the committee! Where was Dr. Reynolds? Presently a voice from the back part of the hall said: "Here I am," and Reynolds walked up the aisle and back onto the stage. How did he get out of the bag without breaking the seals? And how, indeed, did he elude the watchful eyes of the entire audience as well as the committee directly about the cabinet, and escape from the cabinet unobserved and make his way to the rear of the hall? The moral of this is that rope-tying, and, in fact, all the usual tests applied are valueless.

#### An Excellent Test.

I am aware of but two absolute preventatives of fraud in the ordinary materializing circle. One of these is to cover the medium with mosquito bar, tacking it securely to the floor. This prevents all possibility of transfiguration, impersonation, or fraud, for the medium can by no method escape from beneath the netting without cutting his way out. This test will in no way interfere with the disembodied spirits who desire to manifest, and no genuine medium will have the least objection to having it applied; but if the medium offers strenuous objections, stating that the "guides" will not allow it, etc., it is almost certain evidence of fraudulent intentions.

Another test I have in mind is to cut two small openings in the front of the cabinet through which the medium can place his hands where they will be visible to the circle during the entire scance. ONE MORE PRECAUTIONARY TEST WHICH SHOULD BE APPLIED TO GUARD AGAINST THE POSSI-BILITY OF OUTSIDE AID. The circle should take place in a house that is unknown to the medium so

Recently a materializing medium was exposed in Grand Rapids, and after the excitement was over some of the "medium's" wigs and false whiskers tion: fore them; as a class and for their pernicious influwere discovered in the room used as a cabinet. And "The hands of magnetic healers are warm. The All the early workers with Christ went out, not with ence in the realm of Spiritualism, I experience only now the statement is put forward that the articles cannot be imitated, and is of itself its unimpeachable ing to sacrifice everything, even their lives, for the ualists believe that the medium has been greatly maligned and maltreated! Yet it was conclusive evidence of fraud, for had the medium been genuine his guides would have been aware, long before the circle commenced, that a trap was being laid for them; and they would have thrown the paraphernalia out of the cabinet, or refused to hold a circle in the first place.

#### A Pertinent Question.

A spirit can receive the thoughts of the sitter and

"It is a well-known axiom that fraud engenders completely deluded. It must ever be borne in mind tends to use a flash-light or in any other way disturb ject to having carefully noted."

The psychic force of a determined doubter that there are many so-called tests, which to the unini-I desire to call attention to a certain kind of seance,

usually very successful in public halls, which draws large crowds and is considered very convincing proof. It is called the half-cabinet seance, and consists of the ordinary materializing cabinet that is suspended on a wooden frame. The only difference is in the front; the curtain floes not reach to the top, but an opening twelve to eighteen inches in width is left. Three chairs are then placed in front of the cabinet. The operator then calls up a lady and gentleman to act as a "battery." The lady is then told to take the middle chair; the operator and the other sitter then take the other two chairs. The operator-I will not say dium is right-handed he always places himself on that side of the cabinet where his right hand will be nearest the cabinet when he takes hold of the lady's arm.

over the results received. The other sitter then takes the lady's other hand in one of his, while his other hand is placed through an them to be independent manifestations. For instance, opening in the curtain which is now placed over them, leaving only their heads protruding. The curtain ex-

This is seldom noticed, yet it casts a shadow of doubt

After telling the "battery" to inform the audience f he for an instant removes his hand, the manifestations commence. Bells are rung, hands appear at the opening, a musical instrument is played, and perhaps a telegraph instrument gives messages, if there is some one in the audience who can understand it. Then a tablet is passed through the audience to prove that it is free from writing, after which it is passed into the cabinet. Now dozens of messages from the TION THAT MANY MANIFESTATIONS, SUCH AS departed are written with lightning-like rapidity, and thrown from the cabinet. Nearly all are recognized. This is considered very convincing, yet it escapes attention that the operator could have had another tablet with the messages already prepared, concealed about his person, which he could substitute for the one handed in.

After the seance the lady is requested to tell the audience if the medium has removed his hands during LEGERDEMAIN PERFORMER LIVING IN NEW the seance, and the reply is invariably that he has not. This can be accomplished by a false hand which the operator can have concealed about him, which to the the aspiring soul the spirits from higher realms, while touch would closely resemble the natural hand. A proficiency in sleight-of-hand would accomplish the the welfare of the cause he represents, or misrepre

There is a test that can be applied, however, which his motives and likewise care nothing for truth. would preclude the possibility of fraud, yet would not vitinte the conditions necessary for genuine phenomena. The sitter in the battery takes the lady's an opening in the curtain where it can be seen by the entire audience. Why can there not be additional flourish with but slight and spasmodic opposition; holes in the curtain so that the other hands would be some denying their existence entirely, others minimy impossible.

little test before employing, or allowing their halls to CONSEQUENTLY THE FRAUDS HAVE CON be used for this phase, the frauds would quickly dis appear.

In the psychic or mental phases fraud is far more difficult to detect with certainty. The following tests as given by Hudson Tuttle are practically the only stigma on the cause. We have mediums who are uncondition of two impressional and trance mediums, and they should be given a more extended applica-

cases are to be known by cold extremities and an present. over-heated brain. Those who receive purely mental I have only earnest praise for the sturdy workers in manifestations also indicate their condition by slow- our cause who have laid their lives on the altar of ness of pulse-beat and its softness. In their cases the Spiritualism, sacrificing, like the disciples of old, evblood is drawn inward and congested around the ery comfort of life that the world might be better for ganglia of the spinal cord, and in the brain, for the their having lived. But if all the thousands of medibrain is on the nerve-force, which has to be supplied ums before the public at the present time were actuas fast as wasted. These physiological conditions are ated by similar motives, Spiritualism would have more correct and absolute evidences of the genuine- thrice the influence it now has; yes, half the world ness of the medium than all other tests that ever were | would now be Spiritualists and unafraid to proclaim or can be applied. They are conditions that cannot it! PLACE. They prefer to accept the statement of the attend, allow him to choose his own tests, and go away be induced to order; which no true medium would ob-

Trumpet circles offer another lucrative field for tricksters. Manifestations occurring in the dark are of uncertain worth, and there will ever be a shadow of doubt and distrust east over manifestations of this character. There is but one remedy, and that is light -not a brilliant light, but a dim, shaded light; a blue shade placed over the lamp has been recommended. The fact that table-tipping, raps, etc., have been received in the light proves that darkness is not essential to the production of physical manifestations. Well attested instances have been recorded where spirits have materialized and dematerialized outside the cabinet, which proves conclusively that darkness is not an absolute necessity for the production of materialization. A spirit in order to talk through a trumpet does not need to be as perfectly materialized as one who comes to be recognized by sight; when talking through a trumpet the vocal organs alone are necessary, and therefore if a spirit can gather strength enough to move a table or materialize in the light, trumpet circles can also be given thus.

I now come to the consideration of certain cases wherein the spirit while in control of the medium, influences him to commit certain tricks, and then claim the phenomena of transfiguration or personation, and then claiming it as full-form materialization. Also the controlling of the medium to speak tests through the trumpet, and claiming that the spirit spoke independently. This can only happen when the medium and his guides are of a low moral character, and when speaking of frauds I class these among them, for a fraud across the borderland is just as reprehensible as one on this side of life, and the two together make a bad combination. As Andrew Jackson Davis has

aptly summed it up:
"I HAVE LONG ENTERTAINED THE CONVIC TYING AND UNTYING ROPES, TAKING OFF VESTS WITHOUT REMOVING THE COATS, RE-MOVING A KNIFE OUT OF A GENTLEMAN'S A LADY'S LAP, ETC., ARE ESSENTIALLY NOTII-ING BUT INGENIOUS AND NEFARIOUS DEEDS YORK OR IN ANOTHER WORLD."

The aspiration for the good, the elevated, draws to the low, ignoble purpose of the one who cares not for sents, draws to him spirits who are in harmony with

Frauds, like everything else on the downward path, have ever followed the path of least resistance. It is only natural, then, that they should flock to the Spirhand in one of his, and places his other hand through | itualistic fold, for every other vocation is carefully guarded, while Spiritualism has allowed them to plainly visible to the audience? Their hands could izing the danger, while very few realize the true exthen be joined as before, but fraud would be absolute. I tent of their depredations, and many, while cognizant of their existence, have sought to shield them from If societies would unite in demanding this simple exposure, fearing that it would disgrace the cause; STANTLY INCREASED UNTIL THE PRESENT TIME. WHEN IN MANY PHASES THEY FAR EX-CEED THE GENUINE IN NUMBERS.

Commercialism is the curse that has brought this physical ones that can be applied. I have noted the selfish in their devotion to Spiritualism, but many others in the work to-day care only for the money they and I find that these tests are an excellent criterion; can wring from those who are sorrowing over the loss of friends and relatives.

How different the early history of Christianity evidence. It is warm because the vital magnetism is truth as they understood it; and the suffering they endirected outward and draws the blood with it. Me- dured and the magnanimity of their purpose have diums for truly spiritual manifestations in all other made Christianity the dominant religion it is at

GEO. B. FERRIS.

550 N. Union street, Grand Rapids, Mich.

speaker, Thomas Grimshaw, is the ps tor of this church. The musical dire tor—whose name I cannot now recall—has charge of the choir and presides at

the fine pipe organ, filling her place with dignity and ability. Spiritualists visiting the World's Fair should not fail to attend this church and get acquainted with these good peo-

It may be well to state that some of the members of this church have arranged to keep roomers during the Fair, and Spiritualists may be able to arrange for rooms by correspondence

with them.
Mr. R. H. Baker, 1486 Temple Place,
the treasurer of the society, told me lie
had a few rooms to rent, and there are others whose addresses I do not recall. For particulars regarding the meetings at the Temple, address Mr. L. Weiler, secretary, 1338 Sheridan avenue, St. Louis, Mo.

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MARY T. LONGLEY,

N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash-

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PSYCHE Is the invention of a practical medium, under spirit to develop mediumsnip, sing, by the size, have received long communications from spirit reads, and express great satisfaction. The hand to cents outer for supressairs

# Grand Tribute to Thomas Paine.

RANKED NEXT TO WASHINGTON tion, that Washington was advised of ored the man to whom, I candidly be that gave this vast region to the United IN SHAPING THE NEW NATION-COUNTRY HAS BEEN TARDY IN GRANTING HIM JUST HONORS-A CORRESPONDENT REVIEWS THE WORK OF PAINE IN SHAP-ING REPUBLIC.

To the Republican, Denver, Col.:-I first to read your editiorial, suggreat country at this late day might well afford to give the memory of Thomas Paine the credit due, notwithstanding the antagonism he displayed and expressed against established religious beliefs. The article in question breathes the right spirit, and—the

However, you do not go far enough, think, in estimating the value of Paine's services to the American cause, nor his rare ability and clear-sightedness, as a practical thinker and apostle of the right, as he saw it, and indeed, as other men have since realized it. And, Thomas Paine saw it correctly-not kindly perhaps—but correctly. Furthermore, he was not afraid to utter what he felt was needed, and what he was true. If he had only been tactful enough to have modified, or "sugar-coated," his then radical religious views. (such men. however. never do this), and by the same token, refrained from writing his bitter "open letter" to our beloved first president, from a French bastile, protesting against the seeming indifference of the American administration, to his critical situation as a candidate for the revolutionary guillotine, and calling Washington, himself, an ingrate—if Paine had not done these two offending things, and had remained in America, helpful and resourceful, the history, since intervening, would undoubtedly have been differently written, so far as it has concerned itself with the memory of Thomas Paine.

Paine undoubtedly erred in addressing Washington as he did, in his emhittered state of mind—for Paine loved life and he believed the american government could save him if it would. It is not likely, in those days of slow intelligence and imperfect communicabelieved all reasonable efforts was being made by the American minister, in behalf of Paine, to rescue the latter from the peril that threatened.

to convince any one that Paine must torture, in that French bastile, when he realized the vast dissimilarity beand the blood-thirsty rabble of Paris, shricking for blood—anybody's, indeed, for that matter. Letter Cost Paine the Public Goodwill.

This letter of Paine's, practically his only error, in fact, undoubtedly cost him all public good-will in America, and the friendship, if not esteem, of those American men of affairs who had previously been his warm and close friends, despite his so-called "atheism; for, when Paine finally obtained his liberty, and returned to the land he loved the best, and aided the most, he arrived as one unhonored and unnoticed, and died in poverty-and bitterdoubtless—and was obscurely laid in the soil of a land—it is, I think not too much to say—owes the most to Thomas Paine after our beloved Washington! And this brings me to what

I would call the "crux" of the matter. It is quite impossible for any ton-minded person—sufficiently intelligent to comprehend the true inwardness of not suggesting it entirely, also seems probable; and, finally (which affects mass of evidence of all kinds contained in the various records and publications of our Revolutionary era; the letters and pamphlets and testimonials of the active spirit of that time—of Washington, Jefferson, Franklin and others—of ton, Jefferson, Franklin and others—of class and people and against Jeffer. the numerous writings and public addresses of Paine himself—of his long son's own undoubted unwillingness to are only an appreciative few, devoted unlists divided. There were two factors and close association with the members espouse it. Paine's letter to public this remarkable able; clear sighted and We tried to bring them together, but hundred, I have a large legislation of the members whom we have dubbed, failed to do so.

the jeopardy of Paine, or if he was, lieve, we owe the most, next to Wash- States. ington!

For I have not the least doubt-in-But, I think, a merely cursory study among the men affairs during the crisis, hind the exteriors of government in heart of things in his own conceptions of man and his duty to himself and his clear-sighted, withal, that his political and literary compatriots, save Franklin, seemed, and probably felt themselves to be his pupils, rather than contemporaries.

laration of independence, but actually framed it, I can well believe; that, as ecretary of the foreign affairs committee and close friend of Jefferson, Paine co-labored with Jefferson and the subject of your editorial), it is equally difficult to think otherwise than that Paine not only was the first to think of and suggest the Louisiana purchase, but persisted in advocating it, using his incisive logic on the politicians and people alike, against all manfairs—and of the hundred and one other or circumstances in connection there also in the pennsylvane of which he was editor, all indicate Paine's potentiality, if not with—it is quite impossible, I think, after such perusal and impartial study, it is well known that Jefferson after to avoid the conclusion that the American people, through prejudices, have indeed sadly and mistakenly dishon. The property in the pennsylvane redirection is used for the lycarrection, failed to do so.

There was no organized society in Decatur, but we organized one with 24 countries of the bilding is lighted with both the current reminers. Its president, Mr. Thomas S. Kizer, is one of the oldest fine, up-to-date modern church. It is splittual to the presidential approval to the pact.

"Death Pennsylvane redirection is used for the lycarrection in the president, mr. all indicate Paine's potentiality, if not institute out the president, mr. all indicate Paine's potentiality, if not institute out the president, mr. all indicate Paine's potentiality, if not institute out the president, mr. all indicate Paine's potentiality, if not our ever. There was no organized society in Ceum, and distinguise in the president, mr. also distinguise in the president is used for the lycarrection. The was no organized one with 24 ceum, and distinguise in the president in the president, mr. also distinguise in the president in the president

It is not ordinary common sense Paine's own standard of measurement deed, it is an easy conviction, that of men and matters, to suppose for a Thomas Paine not only stood well up moment that Jefferson—all honor to of the events of that time, of all kinds, but did most of their thinking for them against public and private clamor; for and Paine's part in them, cannot fail —was a tremendous inspiring force be naturally indicated his serious doubts have suffered an agony, of repentant that crisis—and lived so close to the as to the wisdom, or necessity of acquiring the territory. Somebody, of course, pressed it-perhaps more than tween his former colonial compatriots Creator, and was so masterful and one-but certainly it was not Jefferson. My own opinion is that Thomas Paine was the leading spirit and factor in this project from the first. It is, as I have said, difficult to think otherwise, as to all I have mentioned, and much Washington may not have received more than I have mentioned, and much much from Paine, for Washington, we all know, was a remarkable man unto himself, and was busy for years in the lic and private documents, letters and field—but the others of that time. Its

himself, and was busy for years in the field—but the others of that time, Jefforcefulness of Paine's preachments and forcefulness of Paine's preachments and personality and there is abundant evidence that Jefferson leaned heavily upon him.

Wielded Wide Influence on Nation's History.

That Paine not only inspired the declaration of independence, but actually framed it I can well believe that of the control of the paine individual from time to time. chance individual from time to time, which is almost as puerite. I am suggesting the it is time for us, as a people, to acknowledge a great and lasting obligation and properly appreciate it.

The ringing sentences of the Declaration of Independences of the Declaration of Independence in the property appreciate it.

ration of Independence could only have been written by two men-Franklin and Paine-If Franklin had no part in them they must have been the work of Thomas Paine. I believe there is no organization, or society, in the United States, composed of men and women who need no introduction, who recog-

Missionaries' Report for March, 1904. I ism. He will be supported in the good We visited Oxford, Ind., Farmer City, Bloomington, Leroy, Decatur and Mt Vernon, Ill. closing the month at St. Louis, Mo. We held 27 meetings and organized two societies during the month.

These societies, like all others, will need the care and assistance of the State Association to make them grand

The three meetings that we held in ings ever held in that town. The attendance was good considering the fact boast was made that "300 souls had been converted to God." We were told that the weather was bad. Much interest was created which we hope will that whole Sunday-schools were re terest was created which we hope will result in a good society being formed in that place in the near future. that place in the near future.

At Farmer City, Ill., we found the society that we chartered last year doing nicely; its members are full of zeal and perfect harmony prevails among them. They have a nice little church that seats about 250 people. It is new, neat and lovely; and best of all, it is paid

for. The society owes not a dollar.

A fine choir, composed of true Spiritualists furnished the music at our meet ings, singing "Longley's Beautiful Songs" and selections from other Spiritualist song books. The conditions here were better than are common with these missionary pilgrims, who about half the time are obliged to hold services without music of any kind.

How glad we would be if every so-ciety had a lovely little church like the one at Farmer City. If this was the case there would be better conditions for our workers and more harmony among our members, while the people outside our ranks would have more respect for our cause. At Bloomington, Ill., we held five

meetings and organized a fine society with 41 charter members. It is comare competent, energetic and true Spirhave taken our advice and established a losophy, science and religion of Spirit work for the dear children?

March was a busy month with us. Work of this society by the other able, we visited Oxford. Ind. Farmer City. Bloomington, Leroy, Decatur and Mt. members of this little band, and it will

the Opera House at Oxford, I believe, were the first public Spiritualist meet-

seat and receiving the charge, etc. This shows the great extremity to which the church is driven, and also shows the unprincipled methods that are resorted to to bolster up the totter ing and fast decaying inconsistencies of the Christian church

This religious (?) excitement and a continuous downpour of rain did not work to our advantage, and our meetings were not well attended, though we Reel we did some good for our cause, and helped to plant the seed that wil bear fruit in the future. We met with a royal reception at St.

Louis. Mo. The officers and members of Brother Grimshaw's church labored hard to make the meetings a success A three days' anniversary meeting was held, followed by a sort of revival meeting. There were fine programs, consisting of music, recitations, readings, lectures, etc., all of which were of a high order and well appreciated. One session was devoted to the ly-

ceum, and it was the most enjoyable of all. The lyceum conductors, teachers with 41 charter members. It is come and children have every reason to be posed of excellent people. Its officers proud of their efforts; their work showed what may be done for the chilitualists, which gives assurance of the dren through the efforts of the lyceum success of this new society. They teachers and workers. When will the great body of Spiritualists awaken; to reading class for the study of the phi-

# Immortality a Conditional Life.

of immortality as the natural birthright reaches dissolution and becomes one church teach that eternal life is for all scious, living entity, ceases to exist. the children of men, no matter whether it be spent in singing to God eternally, final unity with the whole, is as much conscious personality, and ability to hold his personality intact pletely changed since.

tend to continued life hereafter; for "You seek for light on spirit life in tend to continued life hereafter; for

he can control the forces centered in the accepted by man, in the hope for a continuance of long sought to know.

"In spirit life the same as on earth of the same as on earth

reliant, with every sense and organ at atton. The doctrine tast has so long its best, knowledge of how to preserve been held, of the eternal conscious exbodily health counts for much; and lift latence of low, debased and wicked is prolonged. The time comes, however, when the power to denined the dox ideas that have for so long held the physical expression of mind in matter minds and souls of men in bondage, is lost, and the change called death the idea comes as it were unconsciousensues, the body goes back to earth ly from the inner self, and is given out and finally to its original material elements. Nothing immortal as regards looking out on the countless throngs the bodily form so dear to us.

the body? We answer, yes, most emtruth by most religious, and by multitudes of mankind to-day. At death a

spirit realm is very much like the phys. where he should be upright, walk erect, ical or earth plane, only more refined thereby utterly destroying the power and the possibilities of acquirement of disease, old age and death to work greatly enlarged. The freed spirit conevil for him. This power of command scious of its widened fields for advancement, and eager to gain a clearer in ing his recognition of the fact. You see sight into the laws of creation will on every side this force pulling down gather to its spiritual powers, as it and forcing out of earth life all men. gleans the golden grains of truth. and build solidly for a life everlasting, as death, its same relentless power should conscious, living personage, drop-ping each coarser manifestation of solvent of every material object made mind, as it passes on to new and more manifest be arrested in its course if the refined spheres, where spirit triumphs, material yet remains subject to its and the bodily expression of mind is so power? What is the spirit body but renear akin to mind itself, that the strug- fined matter, still under the same law gle for manifestation ceases, and spirit of change? And the low, earthly spirconscious of its last and highest ex- its, stripped of the flesh, in their weak pression rests as it were in the sublime hepless conditions, why are they not in statement: All is Mind—All is Spirit, the same position of waiting to be disand I am one with it; undying, and solved and going back to the first life everlasting, as the truths I am ever elemento from whence they came? Are seeking manifest through me, and by they not already a long way toward me are given to others in the upward final dissolution and absorption into the

sire for truth.

But how about those, born as are countless hosts of human beings, with an intelligence but little above the Can they exist forever? Know this, brute, in fact, bodily form and speech. constitute their chief claim to superiority over the beasts, at death deprived of the body, weakened by its loss, to be the truth. Man seems to think that tended by wise spirits till they become somehow, by reason of the fact that he angels to live forever. If they would walks on two teet, talks and reasons, he win eternal life, they, too, must strive for it, or, failing to do so, drift on to tal. I tell you, no! Man is subject to final dissolution of mind, and as the every law of nature, the same as any body went back to its original elements, other living organism, if he does not

All Mind, or the Infinite Life. Life in this sphere, or the next, is preservation, for each one to make of what he may choose, or wills, and has no value as a coption? Why so ignorant of true manifestation, only as each soul shall evolution? Why ever ignoring the fact make it of value in its own person that all matter is mind, whether maniality, for a soul is of no value except fested or not, and that the dissolution absurd and seem to place little value loss or evil, and that in so losing themupon spirit life. But in order to gain selves they only reap what they have a correct view of man's continuous de- sown? Death is only a change, and velopment it is necessary that all pre- the physical is not the death. Each conceived ideas be laid aside, likewise plane the progressing spirit reaches is all prejudice in behalf of any religion, cult or theory. The mind must be left and grosser body, and each change is as as free to act as is the hand, when the distinct as is the first. Higher and mind is directing its movements while ever higher, till the realm where all executing the work to be done, ever are pure spirits is reached, lies the path bearing in mind that the most skilled that all who seek perfection must walk. artists, those who have and are giving You cannot realize what a change lies to the world, its greatest works, be before all who enter spirit life; that they in the arts or inventions, are once there, or past the death change, those whose hands firmly and unfalter all exist forever is a grave error. As ingly follow accurately to the minutest when on earth death or change comes detail all that the mind of the master to all, so does it there, and countless wills to have done, each independent multitudes soon cease to exist as conaction detracts from the perfection of scious entities; after a little they fade the work, likewise every idea taken away into the Great Life, as do from others as authority hinders in the their bodies go back to their original search for truth. The seeker ever remembering that Truth is but a knowl- by mortals, does not exist, it rests with

Man is so bound by tradition, so tainted by inherited ideas that it is hard for him to accept the truth, that once his, makes him forever free. Orthodoxy, with its living Son of God, needed as a sacrifice to save even one poor sinner from death, led to an exaggerated value being placed upon soul Guided by such ideas, it has been It is in truth a weary task taught by many that after death all spirits, no matter how low and de Within our selfishness to dwell, graded in their development, are taken in charge by kind and loving spirits, To happiness we bid farewell, and ages spent, if need be, in raising them to a higher life. A pleasing the ory, truly, and we find many instance of such devotion to others here in this life, and in the land behind the veil we may reasonably expect to find more who will devote their energies to helping others. Be this as it may, the sooner men learn to think and to act for their own upbuilding, the sooner will freedom in thought and action be

edge of the laws that govern the uni-

verse, and the universe is the physical Upward, onward, ever progressing, if

Take for illustration some licentious drunken human animal, whose every desire seems to be for some new and lt smoothes the way for weary feet, untried vice, one who may have had It rivals flowers in their bloom, desire seems to be for some new and all that was needed to make of life a grand success, if it had but so willed, It dissipates the mist and gloom, yet did will, and choose to go on to disgrace and a loss of all that makes life worth living, the soul of such an one at death, may well be compared to the body of some dead animal, a loathsome, decaying mass, which can only be purified by complete disintegration and absorption into the realm of unorganized matter. Likewise do such low, base spirits, continually drifting downward, come at last to lose all con trol of expression, and as the physical failed to hold its expressive pow er, fell back to earth and its simple ele

We have been taught and read much losing its powers of personality, till i Most earnestly does the with the universal mind, and as a con-

in heaven, or cursing him forever in needed in order to gain a newer and hell. The spirit exists forever, for the higher expression as it is in the massimple reason that it happened to be terial manifestation. I can not better the animating conscioucness of man, finish this article than to give a mesnstead of one of the lower forms of sage, given to me some years since by life. In reality the only claim man has automatic writing. It was a great surto eternal life is that knowledg gained prise to me, as it was in direct contraby experience which goes to h.. te his diction to my own personal views as conscious personality, this, and the held at that time, but which have com-

no limit is set to check the soul in regard to the eternal conscious exist search of truth, except its ability to ence of ignorant, earth bound spirits, as compared with the good, the pure and Eternity is vast enough to contain fust. What I will now give you will that is known. Mind is capable of contradict most that has been taught rnal progression, and of finally acting all that may be learned. Howing all that may be learned. Howing all that may be round in the subject, but as truth, it will stand any assault that may be made upon it. It is scientifically correct, and only as in exact accord with evolution, and will interest accordance to the second of the second

of existence after death as conditional all come under one law. Eternal Life life, or of man as the creaton whis is conditional, depending upon the desires and efforts of the spirit, rather Take man in his prime, strong, salk than any fixed and immortal law of creby spirit guides and mediums who, of evil and undeveloped spirits, come to Does a like reasoning apply to the the conclusion that after the death Soul the Ego, or the animating intellichange all exist forever; but gence, which still survives the loss of it is an error—all wrong and not in accord with the divine economy of the universe, which preserves nothing not tradict that which is held as a sacred worth the saving. The moment any material manifesting body, or being, ceases to control the life-force for its new phase of existence opens; a field own upbuilding that moment the same of acquirement, of growth, and of end- life-forces change from the work of conprogression, lies before each being struction to one of destruction. The who has passed beyond the stage of beginning is noted as disease, or decay, physical expression, if they but will the end as death. All manifested life to grasp the opportunity for Spiritual bows to this universal law of change; so does man, and has ever done so By analogy we reason, life in the Clothed with fear he creeps the earth,

> lies among his possibilities, only wait-"Can you give any reason why, after

great Life Sea? Such a spirit has found, gained, won, if you will, immortal life, and made eternal existence possible by confirmed effort and an imperishable defort and an

existence here or hereafter. "You may ask: What of the evil spirits of a high degree of intelligence? that in life there is no evil and soon or late such spirits will of their own choice choose the better way and turn to seek has reached a state where he is immorso does the spirit counterpart lose its become one with the law of life, and life spark, dissolve, and go back to the so preserve his own identity by directing its forces for his own renewing and

"Why are you mortals so dull of per-This statement may sound of spirits as conscious entities is no marked by a dropping off of the old elements. Eternal life, as thought of

material expression of the Infinite you will-but cease to assert and the reverse is true." F. L. AVERY. Ayer, Mass.

each ego whether it is, or ceases to be.

IS LIFE WORTH LIVING?

Is life worth living? people ask. Who live within themselves alone. When love for others is unknown, To human goodness bar the door,

Until we love our brothers more. Ope wide the door, remove the bar, Love sleeps within the human heart Let it shine forth bright as a star. Of the vast whole it forms a part t radiates delfic rays,

Its spirit truly is divine, The grieving soul it fills with praise, To human life it is sunshine. t animates the dormant seeds,

It scents the air with fragrance sweet. It multiplies the kindly deeds, It lifts the fallen when they stray, Like the great orb that rules the day.

Breathe forth thy love to all mankind, If thou wilt make thy life sublime; Stretch forth thy hand to lead the

Assist the weak to upward climb; So wilt thou find thy life is real. In doing good find happiness, Make for thyself a high ideal, So will thy spirit e'er progress, HENRY M. EDMISTON.

The church exchanges mistakes for ments, thus becoming one with it, in provisions, faith for food, prayers for like manner will the mental drift on, pence.-Ingersoll.

# From the Spirit Realms.

## Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the and with my wife, until the time that transmission of important letters from those long in spirit life. Now, having become a freed spirit life. Separation with my wife and I would have enjoyed many happy years together without this unnatural long all those of earth to whom I am attracted.

Our vibrations are so much finer and separation life in the model. himself, he will convey his best thoughts through separation.

My wife now asks me how the homes are to be an ether and the convergence of the con the mediumship of his devoted wife, and we are here are constructed, as it is an ether real realm and, of course, material substances, such as wood, stone, glass and brief we do not have? Some she says sure they will prove interesting to our readers."

Letter Number Seven.

My wife now questions me about iomes in spirit life; she asks: "Dear Carlyle, have you a home in spirit life?" you why,

all the time that I would spend in a home on earth. I do not desire any other home until she is here with me, and then, if she desires a home, we will form one together that will suit her, and if it suits her it will suit me. When is with thousands of others. Some of you, who fly very high, may say that I spirit life. am earth bound. Well, you may be able to learn something of one who is earth' bound, for I am earth bound to that degree that I will never desert my wifeno, not for the brightest and most glorious angel that exists within the spheres. I am telling you of myself, because, by telling you of myself it tells you of thousands upon thousands of others. If we were all to float off, leave him, a good portion of the time, near and forget our dear ones on earth, and the earth and with his loved ones; for become so bright and beautiful that we could have no affinity with them whatever, of what use or benefit should we be to the earth, or what comfort could we be to those who mourn for us on earth?

Many say, we do not want anything to do with an earth bound spirit. Then f you do not, you cannot know any thing about spiritual beings, or their homes, or what they do, or how they

I have no home of my own here, but what time I am away from my wife, I spend in visiting my friends here in this ethereal world, learning from them this ethereal world, learning from them all I can, teaching others below me in wisdom all that they will receive to them, at death, put them afar off as though they were not and had no exwisdom all that they will receive; going istence. to see and hear the great masters in music, becoming more proficient and brilliant thereby, and, then, returning to my lonely and sorrowful wife to tell her what I have been doing and to write through her when she is able.

My time is spent, mostly, when not with her, in halls of learning and art; in temples devoted to music; in theaters; in laboratories; in schools. I join in with bands of spirits who are intent on some good work, and my musical ability is always in demand.

felt the weight of the world on my friends. Do not east them out simply with me; and in order to do this, I must shoulders; and she was very nearly because they have lost their mortal known to me or spirits. right, for I am bearing all now that my shoulders will sustain. But now I have no fear of death before my eyes, and I wherever I am needed most, and where

there the bed and the pillow where my head used to rest.

though I am out of my mortal body, yet Now I promised not to write any more that love of home, that love of wife, about my home affections, but how can that conjugal love, is as dear to me some one must be something and pos-Answer this question without doing so.

My answer is—personally, I have no home yet in the spirit world; but there than before. I can bring her than before. I can bring her than before. I can bring her than before. To be sure the substance must be very than before. age thousands—aye, millions of other spirits who have homes here, and many of them so beautiful that I can not describe them; but there are thousands of spiritual beings here say, also. That is who I write my own experience. whatever, and I shall proceed to tell for in writing mine it tells you of millyou why,

The reason that I have no home here, is, that I do not want one. No man can make a real home without his wife, and all the time that I have hot I have loved their wives, and whose loved their wives, and whose yours is natural, holding within it the wives have loved them. It may, I hope, home, I spend with my wife in our give comfort to those who must yet lose their loved ones by so called death. When once a true union is formed, there need be no real separation. husband will always find his home with his wife, whether in or out of the mor-I tell you of myself, it tells you how it tal body, and he will be, in a measure, earth bound, until she, too, comes to the

> A spirit need be neither ignorant, low nor vile, because he is earth bound. There are some extremely gifted, wise, and talented men and women on the earth and within mortal bodies. It might take a long time for some very good and gifted spirits to become their equals. So do not fear a spirit because nature's laws compel this, to our great comfort and joy.

> I feel happy to think that I have my wife and my home still; that I am not a wandering spirit; that she consults me as of yore; that I sit in my accustomed chair; although she cannot see me with her eyes yet I am there all the same, watching her lovingly. She senses my presence, however, and her love spurs me on to gain all the knowledge possi-ble that I may be able to give it,

through her, to the world. Spirits, as well as mortals, often feel forsaken, desolate, and lonely, because those who have been nearest and dearas though they were not and nad no existence. Spirit children often feel
themselves orphans, and wives that
they are widows bereaved of their chilthemselves orphans, and wives that
they are widows bereaved of their chilthead are built by companies or bands. themselves orphans, and wives dren; spirit husbands go wandering kinds are built by companies, or bands tutions? and I will say, no, they do not about without home or wives; their of spirits, who associate themselves toformer earthly wives have married gether and by harmonious thought and again, many of them in less than a action construct such as is needed by of learning; there are what are called year. Bereavements are not all of earth, them. This is a vast and interesting they extend into the heavens as well. subject. Each one gravitating to that children, and so on, and for many other than the subject of the subject of the subject of the subject. So, wives, who have loved and sup for which one is best adapted. For inposedly lost your husbands, do not put stance, I am better adapted to found an them far from you; let them enjoy your academy of music, elocution, languages love still; give them a place in your heart as of yore; the same with childon anything else; but I cannot do it dren and all other loved and loving alone. I must have others associated My wife used often to tell me that I dren and all other loved, and, loving

There is still another law that holds am able to do all that I can do. I go of their bodies, through disease or ac-

brick we do not have? Some, she says, rest. say that this is a thought world, and our homes are constructed by our thoughts. In one sense this is true; in I want to explain matters a little. All another not; just as evolution is true in that home comfort, that sense of home, der to have a thought world, there one sense; in another not. Now in or-That is why I write my own experience, earth, the only difference being that these substances are exquisitely reyours is natural, holding within it the ethereal; ours the ethereal divested of the grosser covering of matter, yet matter still in its spiritual or ethereal form.

We build somewhat as you do on earth. First we think just what we want, and then proceed to clothe it with ethereal substance. All spirits here who are not really mated, rarely have homes—that is individual ones of their own—they prefer to live in the homes of their friends or relatives, or to be engaged in forming schools and societies for the purpose of benefitting humanity: it is all one and the same. Children and youths must be educated truths must be discovered; halls and colleges of learning must be founded; little babes and small children must be cared for and taught.

On earth I once had a conservatory of music, elocution, languages and art; and I am now thinking of founding another one here. Thus you perceive there is enough to do to keep all busy,

wherein I found Franz Liszt, and how t was constructed, will readily understand how we build here; but small, private homes, of which there are a sire a home wherein they may have building the cathedral; they can build these homes entirely themselves by and art, such as I had on earth, than to

good. Those who have been thrust out of their bodies, through disease or ac nances, and employ all the various arts ent, and when they are cured they, like wherever I am needed most, and where cident, before they ought to have been, I can do the most good, and then when do not and cannot leave the earthly ploy in the constructing of it, and all ours. One by one they leave such that it is necessary to employ in the constructing of it, and all ours. One by one they leave such that it is necessary to employ in the constructing of it, and all ours. One by one they leave such I want to rest, or my wife calls me, I go to her at once, and there I rest with her in our own home on earth; there I find my chair just as I left it; there the left my mortal body for ten or fifteen table is always set for me as of years. table is always set for me as of yore; years yet, and should not but for the and I myself must understand these

known to me or spirits.

bursting of the blood, vessels in the things and know how to manage them; brain. This may be classed under the and as I did this for many years on head of accidents, and my natural de- earth, I am better fitted to do the same here. So it is with all other men and

quicker here, that we can accomplish a far greater amount of work than on earth-besides our bodies do not come under the head of dissolution as on earth, yet we do get weary and need

Now my wife asks me: "Are these people paid for their services?" They are not paid in money, for money has no part in this life, but each one works for love of his art and to grow in it and become proficient. On earth a man must earn money because he must, to gether with his family, be housed, fed and clothed; here, he need not be housed unless he so desires; his clothing, principally, emanates from his own mind and ethereal body, and his hunger he can satisfy almost anywhere and at any point, and if he understands the laws of chemistry, he can form almost any product that he wants; just as my father formed milk. The more proficient one becomes in any art, the more powerful one is; and all are engaged in the process of giving as much as possiole; and the more they do for others the larger and stronger they become.

If I found a conservatory, pupils, or hose who desire instruction in the arti aught there, will flock to it to be in structed. The teachers will grow ficient by instructing them. I shall grow larger, grander, stronger, by over looking the whole and instructing them all; and I, in my turn, shall visit other instructions where there are those far ther along than myself, who in their turn will instruct me; and thus it is everywhere here. Everything here is done for love of it, not because one is obliged to do it.

I used often, when on earth, to wish that things were managed somewhat as find them here. I used to think that every man should inherit, as a birthright from the government, one acre of land at least; and if there was no house upon it, his friends should build one for him when he became of age, or at the age of twenty-one; this would insure All who have read of the cathedral him against want at least; but, of course, I do not have the management of the lower world nor of this one; but land here is not bought nor sold. One may build his school or residence whervast number, are built thus: We will ever one pleases, providing he does not suppose that a truly mated couple de encroach upon his brother. But, really here, no one can encroach upon anoth rest and privacy, very much as you do er, for each stands upon his or her own on earth; they employ architects, and merit. For instance, no teacher or often workmen, just as they did when player can rob me of my art of playing. One may learn of me if one will, but that does not rob me. He can stand clothing their thoughts, but they often upon no merit but his own, and I can

except in a few, where they are intendpurposes. There are wretched spirits who have not yet learned hardly any thing, such as opium-eaters, drunkards of various kinds, imbeciles, hardened criminals; those who are filled with with me; and in order to do this, I must there are homes for such as these, where they are taken in and taught by those who run such institutions. But First, I must have a large and ele- all such spirits find out, in time, that

Yours for all that is good and true,

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## Doctor J. M. Peebles, the Missionary Pilgrim, Interviewed.

The Doctor, calling upon us previous my lectures there thirty years ago. At | Montana. Upon arriving in this city, at

"You spent the winter in California?" "Yes—remaining five months in San Diego, Cal., the most southern city and only fifteen miles from the Mexican sified and semi-tropical, is the land of the lemon, the olive and the orange-

no ice, no snow, no blizzards." "What is the condition of the cause

"It was never so prosperous. Spiritualists have just erected a comnodious and beautiful temple. The society has a Lyceum, a Young People's Association, two pianos—one for the lyceum and Conference room and one for the auditorium, which has chair sittings and is neatly carpeted. The society is very harmonious. The music s excellent. Will & Hodge, so favorably known, has been, I might say, a years. It is well known that he is a solid, substantial lecturer and a terror to frauds. Mrs. Thebaud, a fine trance speaker, has also ministered to this society most acceptably. Her psychometric reading are highly appreciated.

"After my recovery from the pneumonia, I lectured here the Sunday evenings for two months to fine audiduring April.

"How about Los Angeles?" "We—and when I say we, I mean Dr. W. S. Thurber and myself. He is a very promising young man, who has just come into the lecture field. He speaks in the unconscious trance state and though not having even a good common school education. I have never heard a grammatical trip from his tongue nor the mispronunciation of a word in this trance. He is being educated by the spirit world as was A. J. Davis, ville, Morse, Mrs. Lillie and other of our

Sunflower Hall at two o'clock, was most the close an enthusiastic cheer. enthusiastic; every chair was filled. eye in the audience. Doctor Thurber,

prought into Spiritualism from hearing

to his Sunday evening lecture in our a late hour the meeting adjourned to an three o'clock in the morning, we found city, we took the opportunity of briefly adjoining room for refreshments which General Harris, one of God's noblemen, Rider, an authority on filtration, water ing.
"Upon reaching Ashland on our way

to Portland, Oregon, we were met at headed by Nora Batchelor, the brilliant writer for the Spiritualist press. Meeting and conversing with her was a re-freshing baptism for our souls. She was accompanied by some of the elect.

When reaching Portland, Wednesday mornin, we were met at the station by Mr. De Yongh, delegated from Mrs. Ma lory's society to extend the hand of fel- devoted worker and president of the lowship. We had a most interesting Montana Spiritualist Association, and meeting in her commodious parlors at two o'clock. The music was good and 250 miles to see and hear us. He inthe several speeches were truly inspira-The magnetism of this sister tional. worker and editor of Advance Thought, reminded me of the quiet, peaceful and settled speaker here for some two pure spirituality that characterizes the homes and the congregations of Shakers. On that same evening Dr. Thurber and myself attended a meeting of that remarkable medium, John Slater. The hall was simply packed and every one of his tests were promptly

recognized. He is not only a genuine psychic, but a real wonder. "Upon leaving for Seattle, sometimes called the Chicago of the Pacific coast, Brother Hodge speaks here we were met at the station by Mrs. Loie F. Prior and conducted to the Vendome as her and her mother's guest. Mrs. Prior has here built up a large and flourishing society. The committee of this society and sundry other friends, called during the afternoon with greet-

ings and warm handclasps. "The friends here had secured the Unitarian church and though there was a small admittance fee, the church had barely an unoccupied seat. The president opened the meeting and introduced Mrs. Prior who spoke in a few choice and clear-cut, words of the granding frauds, and so avoid those wretched eur and glory of Spiritualism and of our "Did you stay long in San Fran- fifty-five years' work in the cause, not only in this country but in nearly all ed things in the world is to defraud in "Was there but twelve hours, making our headquarters at the Philosophical Journal office. Mr. Jones, a devoted worker in San Francisco for years, is

"Hurrying away from Seattle on Fri-Mr. Jones, Professor C. P. Holt, Doctor day, promising to return there at no Thurber and others' addresses were very distant day, we hastened toward When shall we all meet again?

Thurber and others' addresses were very distant day, we hastened toward When shall we all meet again? was speaking, there was scarcely a dry us the Unitarian church, but a wreck on the cars detained us for seven hours, entranced by "Joseph," gave a most in hence we did not give a lecture in the structive and eloquent description of church, but over thirty of the friends, his spirit home. Charlie Anderson, re hearing of our arrival, met us in the ms spirit nome. On the fold, spoke finely. Mrs. station and so we had an impromptu unison with coarse-grained tissue.—
May Fanning and others delivered brief meeting in the waiting room. It was Anon. A gentleman from Mel-truly a Pentecost. We promised to rebourne, Australia, related how he was turn here.

the ladies had prepared. The social converse was most inviting and cheering.

The social in the station waiting for us. This purification and sewage:

"I am glad to hear of your city that another municipality is about to be added to the list of those forced to cope." Spiritualism. I knew him in New Or-leans. We at once became friends and line. This portion of California, diver the station by quite a large delegation lovers. His door latch has never been hidden inside nor his flag hanging at

half-mast. We met several old friends in the city and among them a prosperous son of Elias Manchester, of Battle Creek, Mich., and also Professor Duchesne a lecturer upon the higher sciences, a critical thinker and successful healer. We also met Mr. Hicks, a most also Brother McCormick, who had come sisted upon our visiting and lecturing in Billings. Partly changing our program, we consented. Our meetings here were deeply interesting. We were the guests of Mr. and Mrs. McCormick at Cottage Inn. She is an estimable lady and a fine medium. Mr. and Mrs. Kates had formerly visited this western city and created a deep interest in Spir-itualism—true Spiritualism, which means a combination of phenomena, philosophy and deep religious aspirations. In this city a while since, there came one of those contemptible frauds calling himself Harris. He professed to be a Spiritualist, a palmist, and to be able to develop mediums and help them to develop their clairvoyance by look-

ing at a dark spot on the wall. Several silly and unwise Spiritualists were caught in his trap. He also sold charms for \$35 apiece, and he promised to develop clairvoyance for \$100. One man paid him that sum. He was to look at a black spot on the wall, and so far as I could learn, he is still looking at that "black spot." When will thousands of Spiritualists patronize the spiritual cheats and charlatans! To me the most horrible and one of the most wickthe name of God and immortality, to now the editor of this journal. It is telligence, delivered a most interesting This whole tour was an ovation—a reit-improving each week. Our reception in and practical discourse, a receiving at eration of ovations, of handshakings, passed on beyond the valley of death. renewing of old acquaintances and addressing large audiences. Heaven bless these dear friends along the way.

> Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes. Emerson. Fine-spun thoughts cannot vibrate in

As soon as we have discovered the On towards Butte, a mining city of longer its serie, but its lords.—Lowell.

How Women Use Their Political Power The citizens of Bowling Green, Kentucky, are agitating the question of pure water. The committee in charg. of the matter has received the follow-Rider, an authority on filtration, water

"I am glad to hear of your city that sider that all important tion, pure water, through the energy of her prominent women. The city of Philadelphia, through the New Century Woman's Club, in 1865, was forced to take action in this matter. In fact, I am sorry to confess, that it is the energy of the women in many places where I have been identified with public questions, that stirred the men with the votes to action."

Mr. Rider's testimony confirms that of the states where women are endowed with the ballot. This testimony is to the effect that wherever women concern themselves with affairs of government, their aim is always the public good.

As Ellis Meredith, a Colorado woman, said at.the last National Suffrage Convention, when most men go into politics their aim is to get as much as possible out of it, but woman's aim is to put as much as possible into it. She puts into it her knowledge of sanitary science, her interest in the public health, her love for beautiful and healthful surroundings, and above all, her love for children and home. It is owing to woman's direct influence on politics that Colorado is ahead of all her sister states in laws that concern the welfare of the child. Two-thirds of woman's political work has been for the children.

As for pure water and all other things relating to cleanliness and health, the most conservative woman ought to feel that these are within her sphere. They concern her as a house keeper, a home-maker and a mother, and it is her duty to interest herself in them whether she has the ballot or not. They are public questions, it is true, but they concern the home far more than the question of "what shall I have for dinner?" or "how many tucks shall I put in baby's new gown? LIDA CALVERT OBENCHAIN.

A Chance to Make Money. I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of truit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the adtual cost of the samples, postage, etc. Francis Caser, St. Louis, Mo.

A little vim in religion is worth a lot



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same as that employed by Prof. Hare in his early investigations. In its improved form it has been before the public for more than the public for m

lie for more than twelve years, and in

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ness of the communications received by

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ume might be filled with commendatory

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controlling it knew more than them-

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Dr. Eugene Crowell, whose writings

have made his name familiar to those

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son, daughter, and their mother."

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mediumship.

## Girl Sees Vision.

server or Investigator.

Eastport, L. I.—"Why are you taking the trouble to make this pretty dress for me, mamma? I shall

Coming from ordinary children such a prediction as have laughed at it or more sympathetic ones would which made it possible for her to see into the future, this would have occasioned no alarm. Parents would have petted and reassured a child and given the words no special thought. But when a few days ago her child thus predict her own death she burst into Edwards have first learned that guests were on their the mother of twelve-year-old Helen Edwards heard tears and clasped the little girl to her breast as if to way. guard her from some evil fate.

Helen was seated on a stool at her mother's feet at mother of the coming of Mrs. Edwards' sister. the time. The child spoke the words simply and quite as a matter of course. She had been silently her mother one day. watching her mother sew for a full half-hour without having said a word, and her eyes had taken on a far- who had only a short time before heard from her sisaway look, which Mrs. Edwards had noticed but had ter'that she was planning a trip in an opposite direcnot given serious thought to, as it was a mood in tion. But next morning came a letter saying that the which Helen was frequently seen.

Helen's only grief seemed to be for the unhappiness as the "little weather prophet."

mother's heart, but that night she was stricken with besides her sorrowing parents.

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influences are active under the South-

ern Cross. There are flourishing socie-

ties at Wellington, Levin and Christ-

church; and children's lyceums. There

is an interesting account of the spirit-

ual belief of the Maoris, the most ad-

vanced of the island races. We quote:

the residence of Mr. Nation to witness

phenomena connected with Spiritual-

ism. They stated that their people ful-

ly believed in the possibility of inter-

course with the spirits of their dead

taipo (devil.) After hearing the raps,

seeing a table move under the hands of

sitters, and a little girl writing by spirit

"Several native chiefs gathered at

noyance and trouble.

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Shild Noted for Her Prophecies Warns Mother That a strange illness which physicians were unable to di End Is Near-Then in Perfect Health-Little agnose. Care was lavished upon her and the knowl-Prophet Stricken That Night With a Malady That edge and experience of the local practitioners were taxed to their utmost, but it was all in vain. Gradu-Baffled Physicians Passes Away as She Predicted—ally the child became weaker, though no specific Spontaneous Phenomena Is Most Convincing of the symptom of disease developed, and as quietly as if she Grand Truths of Spiritualism to the Skeptical Ob- were only sleeping Helen's breathing stopped last night and her journey was begun to that far-off land of which she had told her mother.

Ever since she was about eight years old Helen had been mystifying not only her parents, but others in Eastport who have heard the strange tales of the child's second sight, or whatever the power may be The coming of important and entirely unexpected letters has on several occasions been forecasted by the child, and it has been through her that Mr. and Mrs.

She was barely nine years old when she told her

"Aunty's coming to see us pretty soon," Helen told

"Why, that can't be, child," said Mrs. Edwards, plan had been changed and that if convenient the "Something tells me I am going to be taken far aunt would spend a few days with her sister and little away, mamma, to a great, beautiful land, where there niece. What made the child's prediction more reare pretty flowers all the year and birds with, oh, markable was the fact that she had not seen her aunt

resaging events. She seemed to know several days There was a smile of exquisite happiness on the in advance of the coming of a storm and so generally child's face, the broken-hearted mother says, and were her predictions fulfilled that she became known

Simple and loving in her ways, and with a ready, Helen never appeared to be in better health than though quiet smile, for all whom she knew, there are when she spoke the words which almost broke her many sincere mourners for the death of the little girl

It should be known and constantly held in mind that there is a society of Jesuits well established, in the socalled "Reform." or "God-in-the-Constitution party." These malcontents boast is the way rough, the path grown dark of a building as "Headquarters" under the very shadow of the Capitol at Washington. They are under the leadership of the notorious Rev. Crafts, and money pours into their treasury from the bigots the country over. They indiscreetly boast that the lobby they maintain holds representatives and senators in its unscrupulous hands, and that if not already capable of dictating legislation to suit their pleasure, the

time is near when they will do so. The bill now before Congress prohib iting, in the District of Columbia, the sale of groceries, provisions, meats and vegetables on Sunday, is a measure put forward and supported by this sectarian lobby, and has already passed the House. The work is begun in the District governed by Congress, with the intention of pushing it in every state. It is the most bigoted and infamous legislation that has been forced on the peo ple since the time of Puritan blue laws. The penalty this despicable attempt to compel Sunday observance is out of all proportion to the offense. For selling a loaf of bread, or a peck of vegetables on Sunday, the fine is from \$25 to \$50 or one to three months' imprisonment! If the lowest fine of \$25 and one month's imprisonment were enforced, to a petty days on the chain gang to work out the fine, and term of imprisonment. while the highest would mean nearly a year's

service and its degradation! In many instances the working man does not receive his week's wages until too late Saturday night to purchase the Sunday's supplies for his family. Often unexpected guests make extra purchase necessary. There are times when such supply is unavoidably neglected. To these the law sternly says, "Your only resource is fasting and starvation. If anyone sells you so much as a herring, it will cost them seventy-five days on the chain-gang with the lowest crimi-nals!" The doing of a necessary act is thus made a heinous crime, and sectarianism is triumphant over reason and

common sense. What are the liberals of this country doing to counteract this new torm of Jesuitism, which has set its hand to the destruction of the liberties of the peo-Nothing! If a lobby is maintained formed of men who by mistake have been left over from the Dark Ages, and the Inquisition marplots who design to take every advantage to make the church triumphant over the state, should not liberalists maintain a lobby to counteract this influence which men aces free thought, and would enthrone a theocracy on the ruins of liberty?

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tain

always

Respected his two hundred pounds.

He gave an alarm while he kept them

Outside, like a sergeant at arms; If we came with a smile and hand-shake

He meited in affable charms!

Retiring from entrance to parlor,

The topic of comments always:

He won our respect and affections

Are only half told by our tears.

The house will forever be lonesome.

For he was so wholly a friend;

But his picture shall hang on

With ours, till we get to the end!

His grave, near the house, by the elm

Are thought of with quiet delight.
EMMA ROOD TUTTLE.

home-wall,

Berlin Heights, Ohio.

But his precious old head kept its bal

While loaded with laurels of praise.

And kept them through varying years Till he died. Now our loss and be-

Died, in the family sitting room at the He tried to do right and succeeded. Tuttle homestead, March 26, 1904, the So gentle, so firm, and so strong St. Bernard, Trooper, owned by Claire Was our dear St. Bernard, we felt cer-Tuttle Yerance. He would not mistake right for

think there are sub-human angels wrong. Commanding high human regards. He loved little children, and music, One was Trooper, our loving companion. Could fathom our love by our tone, A king of the kingly Bernards. But he shunned the uncouth and hard-

He was one of our family treasures Preferring to leave them alone. Whose value no money could touch; Many strangers were eager to buy him, And asked, with assurance, "How much?" If strangers appeared he first met them. Alert at new footsteps and sounds,-Barred the door with himself, and they

Dear beautiful fellow! we loved him In act, and in word, and in look, And lie, self-contained, comprehending, Bestowed even more than he took.

t was restful to sit down beside him; We felt there was somebody near l'o cherish, respond, and protect us, Strong, brave, and most faithfully

gentleman ever, was Trooper, And Dignity's self in address, When he gave us his paw to salute us, Or grand silky head to caress.

He could entertain callers superbly, Escorting them in with all grace, And holding their fixed admiration By size, markings, presence and face.

The center of human attraction In parlor, on lawn, or in hall: Not at all out of place with exclu-

He lacked human speech—that was all.

Blue Laws Again.

But these outside things were as noth- And the days when he lived here among

Compared with the Ego unseen; The grand individual showing Nobility, massive in mien.

#### FROM THE OTHER SIDE.

We, from the realms of life immortal Our word of cheer and comfort strong

and clear. my friend? Ah, listen with the spirit! You shall

hear Our song of gladness through your sad-We hold the keys of life and die no more. Nor any of earth's tempests shall have

power To whelm us on this fair eternal shore. The tangled skein of life runs free and

We hold the threads you weave in sorrow there, We see the finished work, the vast de-

Of all your trials, weakness, and despair. Courage, O heart of earth. Look up and sing. Storms are but tests of strength;

press bravely on. From every poisoned thorn a rose will From every desolate night a perfect dawn.

Hope. What, you will to be you shall attain. Fight down the cowardly demons of despair.

Sing, though your lips be white with The burden greater than your heart For these shall pass away: a moment's

Shall utterly erase them. They shall Spent foam of bitter waters, and no

trace Live through the rapture of the Bye

Have faith, for we who love you know You sorrow as a child at broken toys! Look up, and see these painful journeys Toward the Harvest Home of change-

So soon the fetters break when you Pure spirit in the robe of brightness

Tear back the veil from hopeless tearblind eyes! Oh, burdened earthly heart, look up.

be glad! NORCISSUS AGAPA. Through Beatrice St. George.

We seldom realize it, but very freuently the reason we have no use for eople is because they will not allow hemselves to be used.—Puck

The older a man gets the more desir able things he can think of that is too

When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald. Debt causes much failure: make it a

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The Obligations of Wealth, and of the called him blessed. It would have Wealthy.

BY HUDSON TUTTLE.

A Lecturette.

praise of the magnates of wealth, a small amount would have endowed whose only qualification is the money them, and placed them beyond the in their possession, who condescend to chance of failure and allowed them to patronize colleges, churches, and libra- issue free editions to scatter broadcast ries, heaping gift on gift of fabulous in missionary work. How many mediamount. Well, one can do as he pleases ums are giving their very lives to the with his own, and how the wealth is acquired may not enter into the question, with fostering protection would develop yet the reflection will arise that it is powers unrealized before. The Nanot conducive to the manliness of the National Association furnishes a sepeople to be inundated with funds cure repository for endowment funds, which contribute to extravagance, and which are essential to the full realizatend to foster superstition rather than tion of its plans. free inquiry and nobility of character. How much there is to do! Unfortu-A two hundred and fifty thousand dol- nately those who are willing and capalar palace for a residence of a presi- ble of doing have not the means, and dent of a university sets the pace for every effort of theirs must be made by the living of its students, and sets up a self-sacrifice. standard which only the sons and

to found a chair of Psychic Science in of shoddy aristocrats. the University of Pennsylvania, and ance of a farce, at which the manage- company of a great majority. ment should blush for very shame.

Is seen by us morn, noon, and night, by a millionaire of a city which claims almost metropolitan distinction. This Catholic church which he abhorred. man had been a believer in Spiritualof his wealth, it is an open question, on the cause! which others may express opinion.

> at twelve millions of dollars. He and ual, wealth has obligations and duties his wife received great comfort from and is held in trust for their execution. communications received from spirit of their son; whenever public me- all the world. He did not wait for othvate seances. Yet Spiritualism seems and endowed a great liberal university not to have taken growth, beyond the which the kings of the earth cannot phenomena, with them. The seances duplicate, and generations, liberalized ly selfish gratification. He talked He not only in the great centre of largely of what he intended to do for learning on the Pacific slope erected an bated, it was found that he had left the to himself and the wife who has so the hands of trustees to use as they considered best, and surrounded by con-ditions which have prevented its use in portunities for its use are on every ditions which have prevented its use in any way. He was even harsh in ex hand. Soon they will cease pressions against orthodoxy, yet an possession or control. Will they place wife's funeral, and his own was at help and enlightenment, or leave it to tended by a Methodist.

want of funds, and this man had prom- excited by unearned and unappreciated ised out of his abundance to assist. He wealth? could have given help without feeling loss. He would have scarcely felt the loss of a million dollars. What might cording to his highest light with the he not have done with an amount which best intentions they are capable of en to him would have been a bagatelle! tertaining, but this is not saying that; The Spiritualists might have had a they may not receive higher light and beautiful temple, the lyceum a home. be actuated by better principles Generations of children would have HUDSON TUT

been a monument far more enduring than the ambitious granite block that

marks his grave.
What might he have done? The spiritual journals are mainly sustained by The press is filled with fulsome a struggling few earnest souls. What

While accepting Spiritualism, and daughters of the millionaires can fol- hitterly opposed to the doctrines of the of all these bequests, there has not fluence against it, and in favor of secyet been one distinctively for the ad-tarian religion. Not a dollar of his vancement of Spiritualism. The only yast wealth was diverted from the uses exception is the Seybert fifty thousand of mammon, but passed into the hands

Unfortunately he is not alone in his that only contributed to the perform- treatment of Spiritualism. He has the Even Judge Edmunds gave nothing An illustration of the attitude taken to the cause, leaving his estate in such by too many Spiritualists is furnished a manner that what was left of it would

fall in the end into the hands of the The peculiarity of professed Spiritism many years, and on all occasions ualists in their allegiance to the cause manifested great interest in the phe- they profess earnestly to love, and nomena. He was fearless in the advo- claim to be the very sustenance of cacy of his views, and for this should their spiritual lives, is most remarkreceive praise. Criticism is tempered able. How very few of the whole num-

by the fact that he has gone to his re- ber, who do not on the momentous ocward, yet justice ought to be meted to casion of death revert to their old bethe dead as well as the living. When lief, and employ gospel ministers, thus it is said that he made good disposition apparently renouncing their faith in All this they have a right to do from He was possessor of wealth estimated a worldly standpoint, but from a spirit-

Senator Stanford set an example to diums came to the city they were in- ers to "furnish half." but by the direct vited to their palatial residence for pri- advice of his son in spirit life, founded were for their own pleasure, and a pure- and enlightened will speak his praise. the cause, but when his will was pro-imperishable monument to his son, but paltry sum of five hundred dollars in magnanimously carried out his wishes. His example is commended to those Episcopal minister officiated at his it where it will become the means of Thus at the the struggle of greed? Which yields the last the church had his disposal, and best fruitage, the school which instills liberal ideas, and destroys superstition. The city had one of the oldest estab- sending out to the world broad-minded, lished progressive lyceums. its offi-independent men and women, the excers and supporters had maintained it tension of a great cause which illuminat great personal sacrifice, and made it ates life with hope turned to the light a rallying point to push the spiritual of knowledge, the support of its willing gospel, and interest and instruct the workers, and dissemination of its liter-children. They had been hampered for ature, or the waste and extravagance

> These questions are asked without reflecting blame. Every one acts ac-

HUDSON TUTTLE.

#### Ohio Spiritualists. Attention!

The sixth annual convention of the Ohio State Association of Spiritualists | The Japs are being civilized, May 27, 28, and 29, in the Board of Trade auditorium. Three sessions will be held daily during the entire convention. All societies are earnestly requested to send their full quota of dele gates, and individual members are urged to be present in person. ness of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary

prior to April 25; 1904, as none can be legally acted upon, received after that Full particulars regarding program,

etc., will be given in a future issue of The Progressive Thinker. R. C. BAIRD, Secy.

By the President: Elyria, Ohio. CARRIE FIRTH CURRAN,

123 Indiana avenue, Toledo, Ohio

We do not believe immortality because we have proved it, but we forever | He slays a thousand at a blow; rule to spend no dollar until you have earned it. Bishop Fitzgerald. Martineau.

THE JAPS AND CHRISTIANITY.

They've left the old benighted way The arms that Christians have devised The Japs, enlightened, use to-day. They've learned to handle mighty guns.

They've learned to slaughter men with mines: They stand among the splendid ones Around whom worldly glory shines.

Forth from the darkness of the past They've come to stand within the

light; Their troops in fine array are massed Prepared to fight as Christians fight. In many ways they show their skill, And splendidly their pennants fly;

They gloriously go to kill And at a stroke a thousand die. Hail, reborn Giant of the East!

Enlightenment's late offspring, hail! Thy guns have roared, and men have ceased

Thy heathen darkness to bewail-He fights no more with spear and bow, Behold his code has been revised. The Jap is being civilized.

-S. E. Kizer.

## A Literal Hell Banished.

but its message is psychological. "I do not believe in a literal fire as the element of

punishment, for the very simple reason that the spirit

nature—in harmony with its own constitution—or it deserve, there is hell in the thought of this.

"Hell is the necessary consequences of sin, the inexorable outpouring of nature's laws in a perverted about all we realize for these eleven the soul's noblest aspirations have been stifled—that books is \$2.22—an achievement only ac. in which the very law which governs the soul in its

"Where is hell? It cannot be found in any geography. It has no boundaries. You cannot even look

#### 'Hell must be located in the soul of the shadows.

"Hell is an outraged and dishonored conscience. lay dying, 'Where is hell?' he might have made an- own consent."

Material Hell Is a Myth Says Powell-Noted Minister swer, as he listened in imagination to the groans Says Suffering Will Be From the Conscience-Fires which came from the massacres of St. Bartholomew,

"Now, my friends, hell is to be found in the souls. "I do not believe in a material hell," said the Rev. I want you to hear Jesus' doctrine of hell. He could E. L. Powell in his sermon on "Is There a Hell?" at not be indifferent to the cry of a beggar or the bleat Macauley's Theater, Louisville, Ky. Dr. Powell said of a lost lamb. He that spake the parable of the rich man and Lazarus illustrated Jesus' doctrine of hell "I do not believe in Dante's 'Inferno,' with its hid- when he cried in answer to the rich man's pleadings

#### When Suffering Is Bitter.

"If one is suffering and knows himself to be suffering unjustly that thought takes away some of the "You cannot scorch a soul with flame. You cannot pain. But if he knows he is suffering justly; that no shut it up. It must suffer in harmony with its own single sorrow is placed upon him which he does not

"Ask the man who has outraged honor through crime, who has destroyed his friends through treachery, ask him if he believes in a hell, the reality of a

"Ask the murderer who hears voices in a chamber in which there is no human presence, who discovers witnesses of his crime in stones, walls and fences, if there is a hell. Let history bring forth her Neros and her Herods. What does literature show, from Aeschelus to Homer, from Shakspeare to George Eliot? All these show that the memory of sin is hell.

"I believe that if we are saved it will be absolute justice, because the soul has the capacity to receive mercy. I believe that if we are lost it will be through justice, because the soul has lost the capacity to receive mercy: There is no saving a man from sin by force. If man could be saved by force, then God "If you had asked Charles IX. of France, when he would save by force. Man can be saved only by his

Within the Soul—Message of Dante Is Purely Psy- 'Hell is within this bosom. The fires of hell lie with-chological and Not to Be Taken Literally. chological and Not to Be Taken Literally.

in part:

eous demons and hollow groans. It is sublime poetry, for mercy, 'Son, remember.'

s not perishable.

cannot suffer at all.

#### Hell Is the Soul on Fire.

ennial fountain of knowledge for you soul, and its fires are those which have been kindled and your family. After paying postage by lust and hate. Its poison house is that in which complished by The Progressive Thinker trials and tribulations has been bound down to dis-

there. It is an invisible realm.

#### An Outraged Conscience.

found in Judges 1:19, which reads: "And the Lord was with Judah; and he direction with a pencil, it was suggestdrave out the inhabitants of the mounted that some of the Maori visitors ain; but could not drive out the inhabshould try it. A large alphabet hung upon the wall and Mr. Nation took a itants of the valley, because they had blind-stick and asked Tamahau to hold it between fingers and thumbs horizontally. Tamahau stood up; took the stick and very soon his hands began to move up and down with the stick, at which he showed agitation and fear. He was assured that he need not be afraid, and he became calm. He was now impelled to move towards the alphabet, and when close up to it the pointer moved to and fro, pointing to letter after letter, until, stopping, Tamahnu exclaimed. 'That is my father's His companions were astonished, and an animated conversation in their own tongue ensued. Then pencil life.

not live to wear it."

such bright colors on their wings. Something is call- for more than two years. ing, calling me, and I must go. Don't cry mamma, I In other ways Helen had a remarkable power for shall be very happy there.'

THE PROGRESSIVE THINKER and paper was brought and Tamahau Catholicism by One of its Own Witwait. He held the pencil to the paper Published Every Saturday at 40 Loomis Street, for a few minutes, and then came a scrawl as his hand shook to and fro. Presently this steadled down and an-J. R. FRANCIS, Editor and Proprietor Entered at the Chicago Postatice as Second-Class Matter lowing which the control gave particu-

generations back.

lars of his landing at Mahia fourteen

A Forgotten Author. Rev. Conyers Middleton, D. D., a wellknown divine and scholar of the Church of England, born in 1683, was graduated with the degree of B. A., at Cambridge, Romit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill. in 1702. He was made principal librarian of the university, and as such had superior opportunities of acquaintance with ancient learning. During his researches he made the discovery that his church creed was founded on alle-At the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers. gory, not on fact, and that what was called "Holy Scriptures" were not inspired by God, but were collections of ancient thought from many sources. brought together by Catholic monks to Whenever you desire the address of your paper, changed, always give the address of the place to which it has been going or the foster a Roman hierarchy. He was violently assailed by his followers; was denounced as a heretic and then as an

Rev. Middleton visited Rome, gained access to the Vatican Library, where Popes. It stands out from all those he spent six months in a laborious things in which they co-operated, folsearch among ancient records, and lowed, or assented, as was set up, rethere wrote a voluminous account of newed, and perfected by a long series his discoveries, which was published in of acts emanating from the supreme 1729, with the title of "Letter From authority of the Church. No other in-Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious and a swer all attacks in the secular or religious forms. The state of the result of the Papacy, except the dispensing powers. It is the principal thing with which the Papacy is identified, and by which the Papacy is identified.

cestors. ious press on Spiritualism. Send him This work, showing great erudition and protracted research, was published in 1729. Though violently assailed by the Pope's sovereign power over life ing date and name of paper. Address never been answered, and can only be met by ridicule and opprobrious epithets. He found every rite, ceremony, custom and symbol of the church in existence for centuries before the "That is to say, the principle of the existence for centuries before the Christian era. They were so ancient consistence for centuries before the Inquisition is murderous, and a man's A Manual of Spiritual Science and he did not stop to trace them to their source; enough, he seemed to think, to show that they did not originate in Pal-Do you wish to assist in the publicaestine, nor among a barbarian people located there. He found the cross, an tion of a revised edition of this book?
If so, by subscribing for it now, you will If so, by subscribing for it now, you will emblem of victory, was of remote orireceive a copy at less price than it will gin, and was marked on shields and esbe sold for after publication. Price not cutcheons, antedating Christianity for

desired until the book is ready for de- ages. livery. Please send your address at 320 octavo pages, finely bound in observation and sectarian abuse, published a-

"Free Inquiry into the Miraculous Powers Which Are Supposed to Have Subsisted in the Christian Church From the Earliest Ages." 🕳 On the appearance of this work the malice of priestcraft was again aroused with redoubled virulence. Dr. Middle

ton died in 1750, and his church has not been ambitious to perpetuate his memory. The Encyclopedia Britannica says of Middleton: "His private means were ample, his ecclesiastical emoluments were trifling, and his candor obstructed his path to much more considerable preferment." His works should be could not be arranged until the pope resurrected, and made accessible to a was consulted his wishes compiled people of a more cultured age. Churchmen interested in the promulgation of a the negotiation. false creed will not do it, and yet we are sure it would command a large sale so soon as the positions of its author shall be made known. It is wanted to corroborate the discoveries of later writers who had no knowledge of those made by Middleton. A revision of an

#### cient thought and learning is wanted along the entire line.

The Mikado's Virtue. While Alexieff declared in his address to the Russian soldiery, "Our God is with us, Hurrah!" the Japanese Admiral Togo, attributes his naval successes fathers, and their tohungas could talk to the Mikado's "glorious virtue." Up to the spirits, but when the missionato the present date, the Mikado's "glorious virtue" would seem to have the that their tohungas only talked to the best of it in the conflict with "our God" of the Russian.

Perhaps a sort of explanation may be

PASSED TO SPIRIT LIFE. A telegram from Mr. Geo. F. Perkins Again within my bosom throbs a heart says that his wife, Mrs. Emeline Perkins, passed to spirit life April 23. She had suffered for several years from a complication of diseases. Mrs. Perkins was an excellent medium, a woman of high ideals, and an indefatigable worker in our ranks. Now in the spirit realms she will receive the reward that comes to these who lead an unselfish

Lord Acton was a Catholic, and belonged to the school that undertook the arduous task of reconciling the absother name in Maori was written, fol- jute control of the church over the soul, with liberty of thought and action. He was a devout worshiper, and excommunication was never threatened him for his utterances. In a letter to Mr. Gladstone, this devotee of Catholicsim wrote the following, which answers the repeated assertion made by that church, that the holy popes had no hand in the Inquisition, and that the church is wrongly accused of the horrible crimes it committed. Lord Acton not only says that the popes sanctioned the Inquisition, he upholds them, and maintains that it is their divine right. Formalities may be dispensed with, and the man or woman who asserts the rights of freedom of speech and action contrary to the will of the priests, may be treated as an outlaw and killed without compunction. Kings, emperors, and nations incurring the displeasure of some pone have been thus treat-

ed in the past. "The Inquisition is peculiarly the weapon and peculiarly the work of the

lit must be judged. "The principle of the Inquisition is churchmen its positions and facts have and death. Whosoever disobeys him should be tried and tortured and burnt. If that cannot be done, formalities may

opinion of the Papacy is regulated and determined by his opinion about relig-

ous assassination." We have constantly urged that Catholicism never changed. Its purposes are unalterably fixed. It adapts itself to circumstances and trims to the wind and current, but it never swerves from In 1749 Doctor Middleton, with his its objective course. It does not powers fully ripened, both by learning, change its principles, and as is proven by the words of Lord Acton, who was born and bred in the church, it justifies the torture chamber the rack and fag-

ots, and would introduce them to-day, if not restrained by the state. According to the Catholic belief. every Protestant, Liberalist and Spiritualist, is an outlaw, and has no rights which that church should acknowledge or respect. All that stands between ignominy, confiscation and death and The Encyclopedia Britannica says these "outlaws" is the government, and that government, it is looked forward to with patience, may be controlled by the Vatican. It has to bow in obedience now, and the Philippine matters was consulted. his wishes complied with, and his special agent employed in

### BABY GLENN,

Grandma's Soul-Breathings. Well, my babies are all married and have homes now of their own, And I seem to be so conscious that in

life I am alone. But I have just time to murmur and a sigh to heave, and then. I'm off to see my first grandchild, my pretty Baby Glenn.

I'd just got fairly settled down; how

queer it seemed to me,

That after years of wearing toil at last I should be free; Without the care of-home and babes, alone to plod againletter came: "It is a boy! named the baby Glenn!"

Once more my mother soul arose as on

great wings of love, And from my lonely room went free to

realms of bliss above: Again I felt upon my breast a little form, as when
My first-born came; at once I flew to little Baby Glenn.

with love aflame.

With all the joys of motherhood, since little Glennie came; I just can't keep from pinching him and kissing him, and then
He fists me and he coos at me, my pretty Baby Glenn.

DR. T. WILKINS. All the while keep the upward win dows open.-Brooks.

A Discourse Given Through Mrs. Cora L. V. Richmond.

France, you Italy, you Austria, you Germany, you to place your human differences where you dream kingdom of heaven." In England, you Russia and all the nations of the earth that they ought to be. But you are not able to live up The spirits have give will be linked together in a chain of Sister Republics. to them if they are placed there.

France is a republic to-day. Italy gained a victory under Mazzini and Garibaldi that might have made

one essential particular; that human lives are not all a million men to combine against one man. that there is never any one period of human history economic order of things. when all people have similar growth.

If you had lived in Greece at the time of her highest highest civilization. If you had lived in Egypt when women assisted in public affairs; when women comhave thought the millennium was here.

all people on the earth are never ripe at the same

When there is a little republic like Switzerland, or a great republic like that which the United States tried to be, it is because there are certain numbers of souls that are ready, or because the republic is too insignificant to excite the cupidity of other nations.

The civilization of Greece was born of conquest. have no record of any republic or government that selves; very broad-minded when it comes to worshiptruth is, people mistake legislation and the human en- not believe in "sympathetic strikes." The truth is, actments of law for a state of growth. A few men the sympathetic strike is the most justifiable of all can fashion a republic, a small number can make a strikes, because not grounded in one's own selfish constitution, a little larger number can legislate at grievance, but is an expression of sympathy for other first. This is why the early days of republics are the people. It shows you that there is something in the But when it comes to a large number of people from all parts of the globe, fleeing from all kinds of labor not being free because you are not free, you are persecutions, and from all conditions of lack of enslaved. But you are broad-minded with reference growth to a republic it becomes another matter, and to worship; you want to worship God according to so the people that succeed the patriots proceed to leg- your dictates of conscience, yet you abuse Methodislate mostly for themselves.

came on, if there had not been legislation upon it the world knows. You are no more certain that you are people would have seen to it that there was.

has been run by those who know what the people require. The "Corn Laws" were abolished because the steadily although slowly, toward the ideal state. A in the United States paid the English government better. Great Britain has gone steadily forward as a representative government, and the beauty is that when anything goes before the people and the people "The knew they would not. He said he came when anything goes before the people and the people "Christian rulers and Christian teachers, so-called, that are "elect," none that are condemned, but all do here to the end of a term. They respond at once to the voice of the people when there is a dispute. people still in the elements or conditions of warfare. all souls have equal access, according to their state of This is a more popular government than you have.

imperialism in Russia, nihilists; we know that in the conditions and states of Europe there grow republicans and socialists. Those do not necessarily represent the ideal republican, the ideal socialist. The Sermon on the Mount is a socialist sermon, but it does not stand for the socialism of Germany or the socialism of | bring the idea down to their level. That is the mat-European powers, where people have come out of dis- ter with Christianity to-day. That is the trouble with tinet lines of oppression. Whatever the socialism of all these ideals to-day. The Quakers, the Shakers and the United States may be, we want no better docu- the few socialistic minds that have started in the are not causes that you see around you here. That ment than the Declaration of Independence because that epitomized the socialism and treason of its time as against the old world rule; else-wise there would not have been a price put on the heads of your republican forefathers.

The ideal state summarized in Christianity as taught by Christ; dreamed of in Italy; sought in state to be dreamed of. Of course, there will be someawakening from her long sleep, and will gradually fit | their regime a system of religion and philosophy that | been taught in the Christian churches and which they western continent, or China will disappear.

But the world dreamers say we were never nearer most any life of that century. He was not a "social-trates all conditions of human life according to human ideal republic than were you. These little glimpses ist; he was not a "free-thinger"; he was not labeled man growth and unfoldment. The materialists and But the world dreamers say we were never nearer of the ideal republic are every little while thrust upon anything, but every new movement found him sympa- agnostics are sometimes better Christians than those your nation, but the nation does not grasp them, the thetic. He was an exalted solvent between truth and who claim to be Christians, because they believe in nation does not perceive them. Everybody thought scholarship. About twenty other minds of liberal the fraternity of the human race, in doing good to when slavery was wiped out that the republic then thought in this country were born. Those twenty their fellow man. Thomas Paine was too good a But you must stay, dear body, and I go; would be the fulfillment of the ideal, for it was the minds were born in the early half of the 19th century. Christian to be accepted by Christians. "I believe in And I was once so very proud of you wiping out of the one seeming cloud upon the na- In 1848 the manifestations from the spirit world came one God, in the immorfality of the soul;" "all people tion's escutcheon when the constitution was framed. into the consciousness of man, and that has revolu- are my brothers, all countries are mine;" to do good But clouds have arisen since then; the country has tionized the spiritual perception of the entire race; is my religion." What does this mean? but the broad spread from the Eastern to the Western oceans, from the North to the South, the border line of Canada to ual republic than it was before. the Gulf of Mexico, the Atlantic and the Pacific meet in the great pulse beats of a mighty people. The na-

tion cannot be ideal, unless all these people are ideal. You can have nothing better in society than the have a better community than the citizens of that community fashion. But the worst of it is, that laws have to be made for the lowest strata of human lives.

well aware that the conflict as at present existing be- other world. A direct member in the early sixties or to read the Golden Rule. Not now, because it is not it on approval. Here's what you her a republic if she had been ready; Russia has been tween organized capital and organized labor is just as fifties was invited to investigate Spiritualism. He at present in the right condition, in state, in society, preparing herself for a republic by the way of Siberia. on the side of labor. We know that it is so, because said: "I am willing, and would like to investigate the in finance. A state of civilization that praises Rocke-England is preparing the way for several republics in organization must meet organization. If one man her colonies. The East is awakening from a long who represents millions of dollars of capital can hold sleep, a long dreamless sleep, and there will be a republic or several republics of the Orient.

When Charles Fourier predicted and planned for proper thing to do. But of course there can be no gentleman, assured him that they would not speak of these "degenerates" from killing other people, and the republic of lives, a socialistic scheme that included | ideal state where one man can govern a million men. his religious convictions but would only answer his spare their lives that they may be raised warriors and all conditions and relations of human life, he forgot There can be no ideal state where it is necessary for questions concerning the spirits assist these Christian nations in killing each other. alike. When one predicts an ideal social community truth is, these are complementary of each other, they as being possible of fulfillment to-day, one forgets constitute the compensation balance in the existing tions. The questions asked after the spirits had

There will be no system of economics in the ideal expression you would have supposed that the whole be first and last, and all the while the pervading and around for his theology. He could not find it. He world was ready for art, for literature and for the only question—the question of finance. It was a had believed in "total depravity," he had believed peted for every branch of learning and the government offices were alike shared by women, you would slaves in Great Britain and her colonies, because the disappointed in. He had questioned himself into Periods of time witness the ripening of souls. But a question of finance when the Republic of the United that has been exerted throughout the English reading decided it—the question of duty on tea. Of course, was about money.

The Puritans and Quakers had a stronger question, that was to "worship God according to the dictates of conscience." Albeit, they did not remember that country above self-interest. You talk mostly about ists, Presbyterians, Episcopalians, Roman Catholics, Legislators are not busy legislating for the people, Parsee and Hindu because they want to worship God because they are not instructed nor inspired by the according to dictates of their consciences. If there people. Just as soon as there is a public sentiment is room for your conscience in the world, there is room there is response to it. When the war of the rebellion for every phase and gradation of conscience that the right than they are. You are right for you. All you The truth is, that there must be either an absolute have to do in your worship, is to worship God and not monarchy of imperialism or the other alternative. interfere with other people. That is what it means Great Britain is not a monarchy; there is a king who by a broad conscience. Did the Puritans illustrate is the figurehead to the ship of state, as Queen Vic- this sort of thing in England or America? Every foot toria was for many, many years—an honorable figure- of soil there, almost, has been the battle-ground behead as figureheads go. But the ship of state since tween the Roman Catholics and Protestants on matthe thirties, when the "Corn Laws" were repealed, ters of conscience.

The truth is, however, that the world is growing they go out of office, they do not stick it out as they would go to war with each other. He knew the sword souls are primarily equal in the sight of God, and all would be the result of this thought being taken up by souls have equal opportunities for unfoldment, and There grow out of the system and conditions of the espousing Protestantism as a furtherance of his mately be condemned and shut out from that love

> idea that is in the world to utilize it for their pur- must believe in some form of slavery. Whoever beposes, not that they come up to the idea; but they ilar plane of unfoldment; who saw things in the same lations the ideal faded and the personalities preponderated.

Perhaps in the abandonment of "Brook Farm," the scholars forming that ideal association in the first Hungary and looked forward to in all the nations of part of the last century understood better what they by any particular name. It is a very gracious thing Europe, is not a state to be realized to-day; it is a were doing. They knew that there would be no suc- to call a thing by the name you believe in, but you are cessors to those who believed in Brook Farm. There thing realized; there will be a republic in Russia, is but one race in several centuries that corresponds can teach the elements of Christianity who never growing out of imperialism and Siberia. There will with the scholars and thinkers and philanthropists of heard of Christ. The Hindoos who came over here to be a new Orient; new conditions growing out of the the first half of the 19th century in the United States. revolutions that now are existing there. China is Under their regime anti-slavery was born; under the essentials of the doctrines of Christ, which had not herself, or adapt herself to the new conditions which has percolated through all modern Christian churches had not learned from Christianity. have wiped out the old nations of Europe and of the was born. Emerson was born, whose scholarship and It seems to us that this truth is a divine principle liberality appealed to more individual minds than al- that spiritual knowledge and spiritual freedom peneand the world is more than a century nearer a spirit-

Spiritualism, coming as it did in the thickest of the limit. But that "brothers" are to dwell together in beginning of the conflict concerning slavery; coming unity because they are brothers in the great human as it did when the first thought was agitating the sense. component parts of society will make. You cannot minds of Elizabeth Cady Stanton and her competers

"God made of one flesh all the nations of the matters. Two "honest" farmers will quarrel over a tantly discredited and overthrown. We have said, erates," where are your schools, your asylums, your earth."

Jesus commanded his disciples to "go and preach the gospel unto all people."

Victor Hugo said: "The time will come when you be side by side as they will not be side by side as they will no

> individual states in spirit life which overthrow all which he cannot see. So upon this dull background Now understand us: we know, and we are perfectly this theological idea of the fixedness of states in the of human civilization the morally blind will be taught subject, but my religious convictions are fixed, I am feller for taking millions from the people and sends a The answering. The conditions being perfectly satisfactory to the gentleman he conmenced his investigaproved their identity, were concerning their states, Impromptu poem, the subjects being given to Mrs. whether in hell or heaven, whether they had seen God republic. By that we mean: for once there will not or Christ. At the end of three months he was looking question of finance that sent Great Britain to India to that "infants unbaptized" would go to the bad place, Not the shadows that with life are bound, Christianize the heathen." It was a question of he had believed that only the "cleet" would be United States would raise her cotton for her. It was Spiritualism. That is the kind of spiritual influence States was formed—the little "tea party" in Boston and speaking countries; in France also and in Italy, even in Russia until one Czar felt its influence so potea could easily be dispensed with, but the oppression tently that he released the serfs, which was the direct result of the visits of D. D. Home, an American medium, to the court of Russia.

This Spiritual Republic is a great deal more subtle and influential than a financial republic. It brings when they began to persecute the witches in Salem, about the feeding of people's bodies by more liberal Not studied forms, but blossoms of worth, Such civilization as Rome had when Paul said: "I, and other people who did not observe their particular and less toilsome methods. But it proceeds through too, am a Roman citizen," was born of conquest. We forms of worship. We are all very liberal about our-feeding the spirit first. And rest assured, dear friends, while we would not stay a hand nor stop a gained eminence by peaceful measures. There has ing God in our way. We see the injustice of the tax voice that is pleading for work and the worker, for been none as yet on this planet. Other worlds have that is upon our particular property, that invades our the men that toil, that is needed, while we believe that them, but you do not visit those worlds, except in particular realm. But when it comes to applying it child-labor and undue labor of any class is oppressive, sleep, then you remember nothing about it. The to others, most people are short-sighted. People do you cannot liberate the hands until you liberate the minds, hearts and spirits.

Theodore Parker said, he could not remain a Presbyterian, because he could not believe in human slavery mental or physical, and his religion changed his politics. You do not want church and state united. But you want religion in every human life before you will have the right kind of government. We mean Religion, not theology. You want the Sermon on the Mount impersonated in your lives. The spirituality of a race will determine its government. Not the spirituality that is paraded in the churches, in ceremonials and other ecclesiastical forms-those fill their purpose for such, as need them—but the spirituality that pervades the individual life; that takes possession of the personal conscience; that makes one aware of one's spiritual relations. You cannot have an accurate estimate of what you owe to one another in society until you have an accurate estimate of your spiritual relations to one another.

If you think some souls are created to be sent to perdition and some are created to be saved, you have at once a spiritual aristocracy and you are justified in having a human aristocracy. Just as kings believe that the throne is divine ("the divine right of kings"), and that it is inherited by divine grace. Just as the Emperor of Germany thinks, if he sucpeople would not have the laws, it meant bread riots. Slavery was abolished in the English colonies partly to satisfy public opinion, and partly because slavery of fiberty, ushered in the day of great human rejoiction. They have heralded in the day of great human rejoiction the "divine right" of holding and having subjects.

> Did King Henry the Eighth become a better man by perception, to the Infinite love, and no soul can ultipower? When Constantine became the champion of There must be a Republic of Souls to begin with when the Roman church his hands were stained with blood. you believe you will have a republic on earth, and not The truth is, monarchs take possession of every until then. Whoever says, "I am holier than thou," lieves that there is any soul lost, must believe in a partial government, and a partial Infinite Love.

> Therefore, when we announce the Spiritual Republic, the earth must witness the effect. These things world, started with a few minds that were on a sim- building over there is not a cause, but an effect, this building is a most monstrous effect, too. Whatever it manner; and, yet, when it came into close personal re- is that is witnessed in human life is the result of human intention, is the result of what is called human enterprise is the result of human association. You will have the right foundation only when you have the right spiritual perception. You need not call it not obliged to. We know a great many people who

statement of a mind who has great spiritual perception. He knew that nationality is not a thing to be We will tell you why. With the advent of Modern defined with this boundary line or that geographical

3.3 20: When this application of divine principles shall be concerning women's participation in public affairs, it made known; when the messengers from the great formed one of three distinctive movements of that spiritual realm pour out upon you their blessings, time, coming when Darwinism threatened the their benediction, and say to you, "I have no heaven That one gossip can ruin a neighborhood, one person overthrow of all revealed religions and inspiration, but what I have work in the result of my condition, and which I hope all the other members of the community is because never has been a spirit message worthy of the name sometime to outgrow." I see God according to the the larger number are not strong in their goodness; that did not advocate freedom for all slaves; there purity of my heart, whether on earth or in the spirit it is because they are not sure of their ground. If you never has been one worthy of the name that has not state; I am not a personal favorite with Jesus—He know the gossip is telling something that is not true, advocated women doing anything in the industrial had no favorites." When at last this principle enters the gossip could not hurt you. But you are more than and political lines that they can do. There never has into human life, and the affairs of life shall be govhalf inclined to believe everything the gossip tells been a movement, or anything in connection with erned, not upon church authority, but upon the right you about your neighbors; you have not faith in your Spiritualism that gave the slightest indication of par- perception of man's spiritual relations to his fellow. friends, in each other. Nearest neighbors can be set tiality between sexes, races or other conditions of human, then there will not be this morbid curiosity wait-to quarreling on acount of a rumor, or a few inches of man life. Riches, power, position have been leveled; ing upon the execution of three young men who are land. You talk about an ideal republic, or an ideal monopolies upon the earth have been steadily and the legitimate products of your present state of civilstate; there are scarcely two men in any community constantly discountenanced. Monopolies in the ization. One murder will not justify another. And over the dying man asks what good deeds he has sent but will go to law over a small difference in money "kingdom of heaven" have been steadily and constitutes. but will go to law over a small difference in money "kingdom of heaven" have been steadily and con- if it is true that these young men are "moral degen- before him. Mahomet.

weak morally. As the blind are taught to read with The spirits have given their messages concerning infinite patience, by teaching him with raised letters

#### EMERSON.—INVOLUTION.

Richmond by persons in the audience.

Not as thinker only, but one who stood Where Thought and Accomplishment are enwound. Perceiving the Eternal good, But looking ever toward the light,

Not as one who convinces men, apart, But, seeing a thing, tells men 'tis true. Mostly in the mind and heart. Not broad inspiration, in his view, Like that which prophets must declare, But seeing that God is everywhere.

Because upon a certain height.

One whom the nation loves to-day Better than when he stood on earth; Who saw along the scholars' way Flowers that are called by the human hand Because of Mind's greater command.

The lily was something in his sight: Stars within the skies seemed to unfold: All graceful objects that greeted the light; His mind, as a chalice, could ever hold The honey-dew of things divine. So through his spirit did beauty shine.

By ways impersonal and good; By thoughts that men will think some day, Who stand within the solitude And hear the streamlet in its play. He knew the Eternal Life was there; That God is good, and everywhere.

Men say, that "Evolution" brings The progress that is found on earth; That matter, in its hidden springs, Evolves new forms of life to birth. But never a germ, of any kind could be Evolved, whate'er the mystery May be of Creation, when form is ripe The germ reveals a primal type.

The Soul, Involved in sense and time, Can come forth only as Soul at last; And nowhere, in its path sublime. an it be other than Soul. Earth-cast It is veiled by its Involution here. Tet if the Soul be born of the sod All of its growth from year to year. Or ages, will make it nothing but a clod.

For Soul is Soul forevermore, n the past eons, or those to be; Whether touching life on the human shore, Or in the broad, endless eternity. That which is first Involved as Soul Will still be Soul to its final goal.

#### ANY SOUL TO ANY BODY.

So we must part, my body, you and I, Who've spent so many pleasant years together! Tis sorry work to lose your company,

Who clove to me so close, whate'er the weather, From winter unto winter, wet or dry; But you have reached the limit of your tether, And I must journey on my way alone. And leave you quietly beneath a stone.

They say that you are altogether bad (Forgive me, 'tis not my experience), And think me very wicked to be sad At leaving you, a clod, a prison, whence To get quite free I should be very glad. Perhaps I may be so, some few days hence; But now, methinks, 'twere graceless not to spend

A tear or two on my departing friend. Now our long partnership is near completed, And I look back upon its history, greatly fear I have not always treated You with the honesty you show to me. And I must own that you have oft defeated Unworthy schemes by your sincerity, And by a blush or stammering tongue have tried

To make me think again before I lied.

'Tis true you're not so handsome as you were, But that's not your fault, and is partly mine-You might have lasted longer with more care, And still looked something like your first design; And even now, with all your wear and tear, "Tis pitiful to think I must resign

You to the friendless grave, the patient prey Of all the hungry legions of decay. And I was once so very proud of you!

You made my mother's eyes to overflow When first she saw you, wonderful and new. And now, with all your faults, 'twere hard to find A slave more willing or a friend more true; ye—even they who say the worst about you Can scarcely tell what I shall do without you. -Cosmo Monkhouse.

From the woods Came voices of the well-contented doves. The lark could scarce get out his notes for joy, But shook his song together as he near'd His happy home, the ground. To left and right The cuckoo told his name to all the hills; The mellow ouzel fluted in the elm; The redcap whistled; and the nightingale Sang loud, as the' he were the bird of day.

-Tennyson. Ignorance is less distant from truth than prejudice

He who thinks he can afford to be negligent is not far from being poor.—Johnson,

property he has left behind. The angel who bends thither."

Don't Neglect Piles—They lead to the

Don't Neglect Plies—They lead to the Deadly Cancer. My New Three-fold Absorption Treatment Promptly Relieves Even Most Malignant Cases.

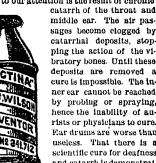
I want to send every sufferer from piles, ulcer, fissure, prolapse, tumors, constipation, or other rectal weakness, my New Three-fold Absorption Cure and my New Book, in colors, about rectal troubles. (All in plain wrapper) If you are satisfied with the benefit from my treatment, send me One Dollar. If not, send nothing. You decide after you have tried it. My treatment cures by absorbing the growths and healing the membrane. It is bringing cures where everything else has falled. It has cured cases of 30 and 40 years standing. That is why I can' afford to send it on approval. Here's what you get with



#### DEAFNESS GURED

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Was Discovered.



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generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions aslt passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Acting has never failed known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is case. We give advice free, and positive proof of cures. A valuable book-Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. 1 929 Wainut Street, Kansas City, Mo.

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AMD

EMMA ROOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and storyettes contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with aluminum embossing. Many of the poems are especially adapted for

The author needs no introduction to the spiritual public. Her songs are among the best in spiritual literature. Epes Sargent said of one of her poems that it was the equal of anything in the language, and that she was the poet of

the New Dispensation.
The Mecca says: "Psychic Poems." That erudite critic, Wm. Emmette Coleman: "To all lovers of good poetry this book is confidently recommended.' Will Carlton: "I have read with great

Sarah Thorpe Thomas, the Humanitarian says: "A most exquisite bouquet.
• • • the thoughts echo and re-echo through the deepest recesses heart. I have some word of praise for

every page."

The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souis, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at

## .. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER. \$\bar{\partial}{\partial}\text{\$\frac{\partial}{\partial}}\text{\$\

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will enerally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

MISSIONARIES' NOTICE .- All mail for E. W. and C. A. Sprague, the N. S. A. missionaries, should be addressed for the present as follows: No. 725 West Jackson street, Bloomington, Ill.

ANNOUNCEMENT-Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will he pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box | Spiritualism near to our hearts are re-462, Syracuse, N. Y.

The Kokomo (Ind.) Daily Tribune says: "An immense audience listened most attentively to Rev. Ripley's lecture last night on Spiritualism, which was exceptionally good; also the mes sages were well recognized. The audience had half the folding chairs in the city, and could not seat all who came. Next Sunday they will rent all the folding chairs in the city and will seat the audience if the large hall will accommodate all. Many went away last night. Next Sunday will close the engagement with Rev. Ripley. All should hear him, or his guides, as the Spirit-

Followers of Spiritualism in Indiana have filed articles of association with the secretary of state for the purpose, as the articles declare, "of educating the people in the science, philosophy and religion of Spiritualism, and for the organization of district societies throughout the state. The new association is to be known as the Indiana Anderson. In the articles mention is made of the fact that "subordinate sicieties will be chartered an in the various congregational districts and missionaries will be licensed and employed." The officers and incorporators of the association are: E. A. Schram, president; Mrs. Elizabeth L. Williamson and Charles A. Gaines, vicepresidents: Mrs. Carrie Mong secretary; Mrs. Louis Schwennesen, treasurer, and J. L. Foster, Mrs. M. L. Miller. John H. York and W. S. Woods, trustees.—Indianapolis Star.

Mrs. Annie Lord Chamberlain writes from No. 15 Franklin street, Milford, Mass.: "Will the kind friends who favored me with patronage try and be patient a little longer. I am better, and able to do a little work each day, so I expect the spirit friends will do the best they can to respond to letters I have in my care to be answered. I trust all will be atended to soon."

Lila Powers writes from Wichita, Kans.: "The Spiritual Society of Wichita secured Mrs. Bryan, of Ohio, to lecture for us and she did some excellent work. She followed her inspired lectures with clairvoyant and clairaudient tests, which were very satisfactory to all. As soon as she recovers from a painful sore hand, she will return and we anticipate many more pleasant meetings with her."

J. C. F. Grumbine, the lecturer, has consented to remain in Hartford, Conn., three days longer, Monday, Tuesday and Wednesday, May 9, 10 and 11. He will give three series of public lectures in Room 130, Goodwin Bldg., 223 Asylum street, corner Haynes (take elevator) at 11 a. m., 3 p. m., and 8 p. m. Morning course, 11 a. m.—Monday, "Concentration"; Tuesday, "Clairvoyance"; Wednesday, "Death and Immediately Afterwards."3 p. m. course— Monday, "Astrology of the Bible"; Tuesday, "The Mystery of the Trinity"; Wednesday, "The Astrology of Christ." 8 p.m. course-Monday, "How to Practice Telepathy"; Tuesday, "How to Realize Immortality"; Wednesday, "Reincarnation and How to Remember Past Lives."

Paris April- 16.-The removal on Good Friday of all the crucifixes and paintings representing the Savior from the court rooms of France stirred a young lawyer to action. "M. le President." said this advocate, in the Court of Appeals, this week, "in view of the impious and sacrilegious acts committed during the Easter vacation, I ask that this case be put over until Christ's presence is again made manifest in this court. The magistrates have servilely carried out the government's order in this regard, and I wish, in the name of the entire bar of France, and in His name, to protest against the infamous action." M. Katy, the president of the tribunal, replied: "Monsieur, there is nothing to show that you represent the entire French bar, or even the Savior, whose name you invoke, in this matter. However, I will postpone the case for the present." Judge Katy made a report of the incident to the Minister of Justice, but it is much more probable that the lawyer will be disbarred than that the pictures will be restored.

Walter DeVoe has been lecturing regularly at Hall 218, 28 Van Buren street, every Sunday at 3 p. m. The meetings are well attended and much interest is shown in the philosophical as if surrounded by a black mist."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

VICTOR VOGEL'S ORCHESTRA AND BAND.—First class music furnished on all occasions. Office and res idence, 4217 Champlain avenue, Chicago, Ill. Telephone Oakland 1111. cago, Ill. Telephone Carianu Mr. Vogel is a well-known Spiritualist Mr. vogel is a well-known musician. of Chicago and a natural born musician. His orchestra will be most excellent at dances and entertainments given by Spiritualists, and will add much to the interest of the occasion. As a special feature of his musical work, he introduces many original novelties—imita tions of birds, etc.

questions which are answered by Mr. De Voe. Many New Thought seekers after truth have been attracted to these meetings and they have been intro luced for the first time to the Spiritualists' philosophy. Mrs. Elmo follows the lecture with some wonderful tests, also answering test questions. Mrs Bell helps to interest the audience with tests and music. Come and bring your friends. No charge for admittance.

Max Hoffmann writes from Lincoln Neb.: "I leave here the tenth of May, and from here will go to Des Moines Waterloo, Clinton, and then Chicago. Daniel O'Rourke, of No. 325 East Fourteenth street, New York, a vaude-ville actor, had a premonition that his son, Daniel, seven years old, would neet with an accident, and before leav ng his home he said to his wife: "Don't let Daniel go out to-day; I have a feeling that he will be injured." O'Rourke did not keep the boy at home. O'Rourke was returning to his home in the afternoon, when he saw some boys playing ball in the street. One of them, in trying to get the ball, ran in front of a Fourteenth street surface car and was tossed about ten feet. A crowd collected, and O'Rourke, going into it saw that the injured lad was his own son. The boy had a fractured collarbone, a fracture of the right arm, and was painfully bruised about the head He was taken to Bellevue Hospital in an ambulance by Dr. Coleman, and is in a serious condition.

A Subscriber writes: "Those of cause who have the joiced to note the steady growth and interest manifested in the Church of Spirit Communion, 4308 Cottage Grove av-Mr. Arnold was the speaker Sunday. He is forceful and interesting in his manner and speaks with a deep conviction of the truth. 'Faith' was his subject. He feelingly portrayed that those in our ranks who had made the most progress had never lost sight of that little word. The messages continue to be the marvelous, interesting, heartgladdening feature of our services, in with excellent music. would remind you that Rev. Moses Hull will be with us afternoon and evening of May 15 and 22."

The Bulletin of Cairo, Ill., says: "The Spiritualist meeting held in the armory last evening was well attended, there being about 200 persons present. This was a gratifying number for the openng meeting of the series to be held in Danville during this and the fore part of next week, and the attendance will increase rapidly each evening. Rev. E. W. Sprague and wife, who are missionits headquarters and offices are to be at aries of the National Spiritualists Association, had charge of the meeting, and both were listened to closely throughout. Mr. Sprague is a fluent speaker and seems well versed in his subject. Mrs. Sprague is a medium and exercised her gifts at the close of the lectures to the apparent satisfaction of her audience." Theodore Franck writes from Louis-

ville, Ky.: "On Sunday evening, April 17, regular service was held at the Church of Spirit Communion. Annie Throndsen, speaker. Her tests were assuring to many, awakening a new light as well as bearing happy consolation. During her vacation, which is to be extended her by this society, we are desirous to engage a good platform medium able to give tests. For further particulars address the president. Mr. J. Bryant, 570 East Jefferson street, Louisville, Ky.'

Strange lights and sounds coming from the old Martin homestead at 199 Pastime avenue, Newark, N. J., have given rise to the notion among supersti-tious residents of the Clinton Hill secion that the house is haunted. It was built about seventy-five years ago. It is a large three-story frame structure with a cupola. Until a few weeks ago it was used by the Clinton Hill Club. Since February 1 it has been vacant.
The last occupant prior to the club was William B. Wilson, a well-known promoter. Wilson committed suicide in the place about three years ago. There is a suggestion that his uneasy spirit visits the house, and the appearance of lights during uncanny hours of the night and a peculiar rattling, as of the throwing of coals down a flight of stairs, are sometimes attributed to that cause.—Chicago American.

"Cradles are out of fashion. constant rocking is believed to addle the babies' brains," remarked Mrs. H. A. Jaffray of the Woodlawn Woman's Club before the reciprocity day session of the Holmes Woman's Club, Twentysixth and Butler streets, yesterday afternoon. "Therefore," continued Mrs. Jaffray, "the old adage, the hand that rocks the cradle is the hand that rules the world,' is out of date. It should be revised to read, 'the mother who teaches her child obedience, truthfulness and honesty is the power that rules the world." One hundred hear-

ers applauded the sentiment loudly. Do you want to see the color of your neighbor's soul? If you do, just acquire a knowledge of aura. Mrs. Margaret Gladstone Stuart-no less than a great-grandniece of England's "Grand Old Man" and a grandchild of the Countess of Galloway—is the medium through which practical New York City is learning to distinguish the color of the souls of the people surrounding us. "It is one of the oldest theories in existence, coming down from the religious teachers of the east, and is finding its visible manifestation in the golden light or halo surrounding the heads of Christian saints," said Mrs. Stuart. "That every human being constantly is sending forth actual substance-call it atmosphere, electricity, or aura. For instance, a person in perfect health and full of hope and ambition will radiate. pink. Maternal instinct shows itself in a lavender color. Red vibrations issue from a person who merely is concerned about his physical well-being, and a person about to die, as seen by those who have made a stucy of the aura, appears

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Satur day morning. Bear this in mind.

POSTPONEMENT OF NEW YORK MASS-MEETING.

Owing to the serious illness of the resident trustee who had charge of the arrangements, the proposed State Asso clation Mass-meeting that was to have been held in New York City, the first week in May, has been postponed in-definitely. H. W. RICHARDSON, definitely. H. W. KICHARDSON,
President State Association. East Aurora, N. Y.

Stella Nicum writes: "Sunday after noon as usual the Dayton (Ohio) Socie ty held its meeting with a larger and more enthusiastic audience than at any time during the past winter. Indeed wye feel now that Dayton is going to have a good strong society equal to any in the country. W. V. Nicum delivany in the country. W. V. Nicum delivered an address, followed with tests that were all recognized. Mrs. E. R Parkess, who is a singer by profession rendered a beautiful solo which was greatly appreciated. We feel that the success of our society is largely due to our chairman, Mr. Frank M. Brown, who is always on the alert looking out for and guarding the interests of the so ciety."

C. J. Barnes, trumpet and test medium has returned to Chicago, and will assist his sister. Mrs. Hamilton Gill, with her meetings until further notice Both Mr. Barnes and Mrs. Gill can be engaged for platform work together at camp-meetings, and would prefer to work in Iowa, Michigan and Indiana. E. A. Schram writes from Peru, Ind.: Mrs. Cora L. V. Richmond is being

highly praised by the people of Peru for the address delivered at the funeral of Mr. Thomas Laboyteaux, held at the first Baptist church April 10. While people are heard to express their appreciation of her most able address, daily papers had not the moral courage to pay the respect due such an able orator. Many people have requested a return date, which we hope to obtain soon. Mrs. India Dayton Hill, of Decatur, Ill., is serving the society of Peru. The hall was packed and many

turned away. If the increase continues

we will be compelled to move to larger

dress, and is appreciated by all that at-

Mrs. Hill delivers an able ad

Lisbon, Spain.-The whole population of Montauro, near here, became crazy through religious excitement the other day. An old man had apparently died, but while he was being placed in the coffin he recovered his senses and began to cry out. The superstitious people thought Satan had come into the body of the old man, and great was the panic that ensued. All the population of the town-about 1,000 in numbertook refuge in the church, where the town barber addressed them and succeeded in rendering them even more excited. At last troops had to be called from a near-by town, and the Bishop has ordered the closing of the church for a long period, so as to pre-vent the recurrence of similar disor-

ders. Spain is priest-ridden-by Cath-

olics. Otto E. Kropp, secretary, writes: "The last meeting of the Chicago Spiritualists League was held at the home of Mrs. Burland, 3019 Vernon avenue, with a full house present, delegates from nearly every Spiritualistic society of the city turned out fin full bloom. After various discussions by the members it was decided to hold our next meeting at the hall of Rising Sun Mission, 378 S. Western avenue, Saturday evening, April 30, 1904. A committee of three was appointed to make arrangements for said meeting and entertainment. Programme: Address by Dr. Geo. B. Warne: piano solo: recitation, comic: vocal solo; address, Prof. Parker C. arsh zither solo tion, and vocal solo, concluding with a one act laughable character sketch. A general good time is guaranteed to all.'

Tacoma, Wash.—With a presentiment that she would die, Mrs. Anna C. Paul, aged 80 years, donned her burial robes at her home in Ocosta and a few hours later passed peacefully away. Mrs. Paul had told her children several days before that she would die on Saturday, March 19. That morning she arose at an early hour and told her sons that it would be her last day on earth. She proceeded to array herself in a neat black dress, which she had made the day before, and in which she requested to be buried. After kissing the members of her family farewell she laid down in her room, and, folding her arms, fell into a peaceful sleep. sons allowed her to slumber an hour, but when they approached the bedside they were astounded to find that she was dead. Mrs. Paul was a native of Germany, and leaves a husband and . One son, Robert, is mayor of Ocosta.

Mrs. H. H. Howe writes: "The second mass-meeting of the district circuit of Northern Illinois and Southern Wisconsin, which was organized at Rockford, Ill., last November, was held at Genoa, Ill, April 9 and 10. Deep satisfaction was expressed for the able discourses by Dr. Warne and Mrs. Clara L. Stewart; also for the test work by Dr. Hammond, Mrs. Stewart and Mrs. Ella Johnson Bloom. The meeting was an all-around success. The next meeting of the circuit will be held in June at Rockford, Ill. Mrs. Stewart stopped over in Rockford Monday night, and an interesting test circle was held at the home of Mr. and Mrs. Schmus. Mrs. Stewart also lectured for our society. April 3. We feel she is one of the ablest workers for the cause of truth. April 24, we are to have Dr. Warne. with us to lecture for the Psychic Research Society."

Wm. Briscoe writes from Tipton, Ind.: "Frank T. Ripley has finished his engagement with the society at Kokomo, Ind., and will spend a week resting at home with Mr. and Mrs. W. Briscoe, at Tipton: then he will go to Findlay Ohio, for a two months' engagement."

Mrs. LeSieur writes: "The Band of Harmony celebrated Mrs. Richmond's birthday, Thursday, April 21, afternoon and evening. We had a very large gathering, and the joyful occasion will long be remembered. A number of gifts were presented, and the platform was a veritable bower of choice flowers. We entertained a number of distinguished guests, among whom the Indian Princess Viroqua. This is our last meeting at Masonic Temple until after the summer vacation, Mrs. Richmond has invited us to her home in Rogers Park the first Thursday in May. The annual election of officers take place at that time. We are to take our luncheon, and we will be sure of a general all around social good time. All interested friends are welcome. Thursday, May 5 is also the day we shall celebrate the 20th anniversary of the Band of Harmony, The young people of our church give a dramatic and musical entertainment Saturday evening, April 30, at Hall 412 Masonic Temple."

ALWAYS GIVE YOUR FULL NAME Mr. Elliott came to the Bradshaw moun-AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BANKET!

Emily E. Philp, secretary of the Englewood Spiritual Union, writes: "The Teepee Social is to be held in Hopkins" Hall, 528 Ww 63rd astreet, on Friday evening, April 292 No admission, but readings will be charged for, for the benefit of the society. We intend holding a social every two weeks. We have

very enjoyable times." Mrs. Laura G. Fixen is in San Francisco, Cal., and will be in Chicago May 2.

About a year ago The News published an article in reference to a suit brought in the circuit for this county. by one Charles D. Lewis, against Dr. C. W. Burrows, of this city, in which it was charged that the doctor had alienated the affections of Mrs. Lewis. The case brought by Lewis has resulted in a judgment in favor of the doctor, the plaintiff in the case failing to prosecute his suit and consequently the case was dismissed in open court. This result clearly exonerated Dr. Burrows from the charges. Dr. Burrows, the defendant in the suit, is a regular physician and has practiced his profession since the time of his graduation from the Detroit College of Medicine in 1871. and has been a resident of Detroit for more than 30 years, engaged in a successful practice.—Evening News, Detroit. Mich. A movement in which Professor J.

H. Hyslop, formerly of Columbia University, the Medico-Legal Society and a number of individual men of wealth are interested, is afoot for the establishment in New York City of a clinic for the treatment of the poor by hypnotism. Impetus was given to the movement at a meeting of the Medico-Legal Society. Professor Hyslop read a paper on the relative value of hypnotism in medicine and there was a discussion on the general subject. Mr. Bell spoke enthusiastically of the scheme. He said that tremendous success had attended the establishment of such a clinic in Paris and other European cities, and that one of the reasons why a movement of the kind here had not een successful was that American medical men did not thoroughly under stand the subject. The society passed resolutions advocating the establishment of the clinic and Professor Hyslop evoked applause by announcing that he knew a man of wealth who would start an endowment fund. Mrs. A. A. Averill writes about the

Spiritualists Association, Cadet Hall, Lynn, Mass.: "On Sunday, April 17, after an absence of six years, Oscar A. Edgerly was again welcomed to our rostrum. His guides always were appreciated by our Lynn audiences, but his lectures on this occasion were simply superlative. The subject of the afternoon, 'Heredity and Environment,' was handled in a manner worthy of the most brilliant philosopher, and called out from the large audience present the most hearty applause. The evening lecture was equally well received. Taken all together, Mr. Edgerly's engagement was an unqualified success. We trust that the West will not continue to monopolize his time as we hope to be able to secure him for a longer engagement at some future time. He goes to Hamilton, Ontario, for the month of May. Mr. and Mrs. Geo. W. Kates have just concluded an eminently successful engagement of five Sundays: with us, in which much good for the cause was accomplished. They will return to us in September to fill a three months' engagement. Presly engaged in preparations for the sum-mer season which will open at Unity Camp, Saugus Center, on the first Sun day in June, with Mrs. Ida P. A. Whitock and other good speakers. May 1 and 8 we have with us Mrs. Kate Ham; the 15th, Mrs. J. S. Cunningham; the 22nd, Mr. J. S. Scarlett, and the 29th, Mrs. Nettie Holt Hardin

C. F. Short, of New York writes about scarcity of adjectives sufficient to express his detestation of ecclesiastic yranny in matrimonial affairs. Not in a long time has his heart and soul been more stirred than in reading several instances of suicide where the flancee broke the compact because so directed by her spiritual (?) adviser. The Buffalo young man of good name and fortune was refused by the idol of his heart because the Catholic priest said it would be better to lose a husband than to marry a non-Catholic, and thereby lose her soul. The poor, heartbroken young man willed her all his effects, and then ended his life, as there seemed nothing more to live for. Another pair, of this city, went to a Methodist priest, who learned that she was a divorced person. He sent them away for the "rules of our church" will not allow it. She refused to go further and he felt so mortifled as to make life a burden. He gave her his money and ended his life by a pistol shot. These clerical scamps that put their decision above that of the state, should be punished for treason.

Rock Rapids, Iowa, April 22.-Just as Lady Macbeth, tormented in her sleep by a guilty conscience, revealed her crime, so did Charles Rocker reveal to his wife the murder by him near Doon. Iowa, June 20, 1900, of August Schroeder. The thoughts he could banish by day came to him at night and he rose in bed and acted out the murder before his wife, the widow of Schroeder, whose hand and money he gained by the murder. On the witness stand at his trial in Rock Rapids to-day, Mrs. Rocker told the story, meanwhile trem-bling with fright before her husband, who sat calmly in front of her. went well till April, 1093," she said, when Rocker wanted to throw my newborn babe into a well. Last September we quarreled because he nearly killed my son with a monkey wrench. That night he was troubled in his sleep, muttering and groaning. Suddenly he sat up in bed and struck me in the face and clutched at me. With his eyes tightly closed he said hoarsely: 'August, you — 1've got you now.' I left the bed terribly frightened. Next day asked him what he meant. Then he told me how he killed my husband, who thought had committed suicide. June 27, 1900, they were at Doon and Rocker bought chloroform and put it and morphine in whisky he gave August. When they got home August was taken sick, then Rocker strangled him and hung his body in the barn, where I found it. After Rocken told me this he put a revolver at my head and said if I ever repeated it he would surely kill me."

Phoenix, Ariz.-Abel Brown Elliott, of Goff, Kans., made a startling state-ment to the Phoenix Post of the Grand Army of the Republic when he gave the veterans of that post his reasons for cautioning them against burying him alive should he apparently die during his stay in this city. Mr. Elliott stated that at his home in Goff, which is some fifty miles north of Topeka, he had at times been in a trance for ten days, and during that time his spirit visited a brother whom he had not seen and from whom no member of their family had heard for twenty-two years.

tains at a point near Walnut Grove in Yavapai county, Arizona, and found his brother working in a shaft precisely as he had seen him in the vision. He was able to describe to his brother every feature of the mine in which he was working, and told him if he would go fifty yards to the east and then twenty five rods south to the creek and dig thirty feet down he could find a piece of white quartz the length of one's arm and a good vein of ore. Upon following the instructions, Luther Elliott, the brother, was astonished to find rock which John Brown Elliott had described and under it a small pocket of gold. No large vein of ore was encountered, however.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

J. E. Bower writes from Detroit, Mich.; "I desire to correct a mistake i made in the item regarding the exercises of the First Church of the Soul. It should read J. F. Goff in place of 'Boyle."

Mrs. Maud Wood writes from Grand Rapids, Mich., speaking approvingly of the good work done there by Mrs. Cora Morrell and Mrs. E. Blake.

G. B. Hollis writes from Grand Rapids, Mich.: "There will be a mass-meeting of Spiritualists held in Grand Rapids, Mich., under the direction of E. E. Carpenter, president of the State Asso ciation, the New Thought Spiritual Society co-operating. This mass-meeting will be the first of series to be held in the state for the benefit of the Mediums' Home, situated at Lansing.. The object is a worthy one, and the meet ings should be well attended. who know Mr. and Mrs. Carpenter will realize what a treat is in store for those who attend, and with the aid of the New Thought Society, assisted by some of the best mediums in the state, we bespeak for the meetings a marked suc-

Ralph E. Barnes writes: "We as Spiritualists at Farmer City, Ill., have an organization of about fifty members. which is growing faster each year. Be fore we were organized under the National Association with just few earnest and devout Spiritualists, we built a small church, and dedicated it to free thought, calling it the 'Free Progressive Church.' and it is just as its title claims it to be. The present president of our organization is Mr. O. J. Smith. think we have done exceedingly well for so few of us and are justly proud of what we have accomplished. During the last week we have had Dr. C. A. Burdette of New York City with us, who has formed an auxiliary society called the Psychological Research Sc ciety. We meet once a week and discuss hypnotism, mesmerism and telepathy, and their relation to spiritual phe nomena. Dr. Burdette is a kind and courteous gentleman and we respect him highly and are loud in praise of what he accomplished here. The officers of this society are Mr. H. C. Moore, president; Mr. R. E. Barnes, vice-president; Miss Jessie Hubbart secretary; Mr. P. D. Harper, treas-

Another Workman Gone to Rest. On the eighth day of April, Captain William Pitt Allen was "mustered out' of the sublunary ranks of the army of truth in order to celebrate the triumph over death on the shores of immortal ity. After suffering for years with bronchial consumption, he peacefully yielded his hold on the body and in the liberated spiritual body passed to his higher home. We celebrated the transition in Lib-

erty Hall on Sunday the 10th, and as Brother Allen had signified that he did not wish much time spent in discussing him, but to spend the time in benefiting the hearers. I selected death as my topic, and Sir Edwin Arnold's poem 'After Death in Arabia," as my text. showed that, notwithstanding the Christian church had made death the most terrible of all events—the king of by our primal mother, and controlled by the devil who has "the power of death," it is one of the natural, neces sary events in the evolution of life That life was one grand march, and

death only one of the forward and as-censional steps in that March. It was simply the laying off of the worn out garment of flesh, and the putting on of the more beautiful, spiritual one of eternallife. Instead of being a bony skele-ton wielding a murderous dart, death was the smiling, loving angel opened the door to a higher apartment in life's vast domain. Hence, death is not a conquest by man of the conditions which in a measure hide his real nature from sight.

Brother Allen was born in the state of Maine, but was taken to Texas when a small boy, and grew up a loyal Southerner, and in the civil war, was an earn est defender of what he, with thousands of others, deemed their sacred rights He served in the Confederate army, where his marked ability raised him to the rank of Captain, until broken health compelled his retirement. All his subsequent life has been one of suffering in consequence of the terrible exposure in the camp and field. Often in the service, his only meal would be an ear of roasted corn. He was an educated lawyer and practiced with his father who was a distinguished attorney. He had fine literary tastes and

was a discriminating critic. For several years he has been secre tary of the Summerland Spiritualist Association, always at his post, and do ing his work in a thorough manner. Among the attendants at the services and also of the pall bearers were members of the G. A. R. The strife of former years has given place to brotherly love and friendship. His companion is left alone so far as outer life is concerned, but he manifested to her on the Sunday evening after his body was laid

Our association is fast disappearing It was composed mostly of elderly people, and they are rapidly passing to the higher life. Over fifty of the early settlers have changed their residence to the spirit life, and as the poplation is decreasing, growth in membership is not promising. But we are getting a large colony on the spirit side.

J. S. LOVELAND.

Summerland, Cal.

AFTER THE RAIN.

Birds, leaves, and flowers grow With life anew. Nature basks smilingly 'Neath skies of blue: Brightness reigns all around, Sadness with joy is crowned, Freshness and light abound. After the rain.

After life's rain, Which filled the heart with care, Sadness and gloom. Life's flowers will spring again, Brighter to bloom: Tears will the way prepare For heaven's own sunlight fair, Hearts softened by earth's care Shall peace attain. -A. E., in Unitarian Herald.

"Healing, Caucen and Effects.". By E. P. Phelon, M. D. Price 50 cents.

Nellie S. Baade in New Orleans, La. The Spiritualist meetings here are still attracting large audiences. Sunday and Wednesday of each week. Many here called upon me at my parlors for light concerning the philosophy. Many complain that the phenomenal seances while they may be genuine, do not explain, and that the dark seances always leave room for doubt as to their genuineness. I can only reply, prove all things and hold fast to the good. As our philosophy embraces the good in all, I think all who honestly investigate will in time come to a knowledge of the truth.

So far as I know the public and private test work has proven satisfactory in every respect, and when I have de cribed what I have seen and heard, with tears in their eyes, the recipients have responded, "God bless you. May you live to continue the good work of bringing this comfort to sorrowing

I think here as elsewhere we attract around us more from the churches than from the materialistic classes. So-called Christian people believe through faith in immortality, and several have heen added to our societies through the tests and knowledge received through my guides, while many others who had no decided belief have also come into the fold of Spiritualism. For one I be lieve kindness wins friends and does far more to attract to our cause than ridicule and sneers. I know that education and environments as well as pre natal conditions help to mold the character and make us what we are.

The dear Progressive Thinker is doing much for the advancement of Spir itualism everywhere. It enters the homes of many freighted with the best thought and ideas of advanced thinkers comforting the sorrowing and strength ening the weak. As a ray of sunshine it comes to the home bringing us through the "General Survey" tidings of our earnest workers and the cause in general everywhere, bringing us in closer touch one with the other, and although here as elsewhere I find many who tell me of what they used to do and have been, and they are now hanging their harps upon the willows, and as they say, let others do the work. Through dissension and misunderstanding the cause has suffered here as elsewhere, but a few earnest souls have kept the light before the people, and through earnest effort still live, move and have bright hopes for the success of the cause. I have added several members to the society and everything is moving along harmoniously, and is will flourish as never before.

NELLIE S. BAADE. New Orleans, La.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line !

April 15, at Pomona, Cal., Dr. Ephraim Parsons passed to spirit life. The funeral services were conducted by Mr. Fuller, filling the pulpit of the Unitarian church. Though in delicate health for the past few years, his last illness was of short duration, and during which his mind seemed impressed with the thought that his earthly career of seventy-nine years was coming to an end. a thought that gave him nothing but pleasure. On March 29, Mrs. Lucinda J. Covey

passed to spirit life. She was taken suddenly while in the midst of her household duties. She and her husband, Simon Covey were pioneers of Spiritualism in this community. Serv ices were conducted by Moses Hull, and many beautiful floral offerings sent to show appreciation of a kind. tender and loving mother and friend. Oskaloosa, Iowa.

Passed to the higher life, on April 7, Mr. W. Scott, 60 years of age. He had become convinced of the realities of spirit communion before his departure. terrors—the penalty for sin committed Services conducted by Dr. P. T. John son, under spirit control; truly a masterly discourse to prove immortality.

> Passed to spirit life, April 14, 1904, Hiram M. Freeman, who had been a Spiritualist for twenty-five years. Mr Freeman formerly lived at Watseka, Ill., and was very prominent. Aged 79 years. GEO. FREEMAN. years.

Passed to spirit life, at his home in Peru, Ind., April 10, Thomas Laboyteaux. He was a true Spiritualist and a veteran worker for the cause. Many were the friends he made at Chesterfield, who will miss him this season. Mrs. Cora L. V. Richmond conducted the services at the Baptist church. E. A. SCHRAM.

Passed to spirit life, April 6, 1904, in os Angeles, Cal., J. Knight Perkins, of Kalamazoo, Mich., aged 60 years. The many friends of Mr. Perkins were shocked to hear of his sudden transftion, being in California the most of the winter. Interment took place in Los Angeles: services by the G. A. R. At the same hour memorial services were held at his home, conducted by D. A. Herrick, of Grand Rapids, a close friend of the deceased. A large con-course of friends and brothers in the Odd Fellows, Elks, Masons and G. A. R. were in attendance. A good medium and true Spiritualist, he has gone to receive the reward of a well spent life.

MRS. SADIE HERRICK.

At her home in Honeoye Falls, March 27, 1904, Mary C. Powell, was invited by her loving husband from the spirit side of life to join him. She was one of the pioneer Spiritualists, and Spiritualism was not only a belief to her, but she lived its beautiful truth. She was ever ready to give comfort and substantia aid to the sorrowing and needy around MARY I. DIMOCK.

At Olympia, Wash., Mrs. Geo. A Barnes passed to spirit life, April 15, after a long and very painful sickness, aged 64 years. She was the wife of one of the oldest pioneers of this state—a Spiritualist of thirty years' standing. WALTER BETHEL.

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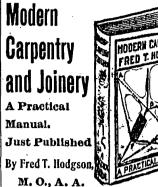
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NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearng compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-The supply of matter is always quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Theo. Franck: Q. What are the best writings of Thomas Paine, and where can they be obtained?

A. The Crisis and Common Sense were written during the throes of the Revolution, and made a deep impres. These questions are of vast importance sion on the course of events. The Rights of Man is a continuation of the same line of thought. Had Paine to have "materializations," although it stopped here he would be ranked with is not correct to give the manifestathe New World's greatest statesmen. His theological works, The Age or Reason, Examination of the Prophecies, etc., gave him greater notoriety, and etc., gave him greater notoriety, and etc., gave him greater notoriety and etc., gave son, Examination of the Prophecies, etc., gave him greater notoriety, and they awakened vindictive persecution often took up the pencil and wrote mesand a hatred which continues to this day. The liberal reader will be at a Henry Slade had this phase and conloss to know why they received such His most zealous friends must admit that his treatment is superhis time the discussion has been re-physical being, the answer of every

The Progressive Thinker.

with Russia?

even than Japan, and if history repeats been opened. itself will enter the contest. It has been observed that when one member ical eyes; they are seen only by spirit of a race of mankind was affected by perception. But it is possible under war, or awakened in some great ad right conditions, for a spirit to draw vance, all members were more or less around its spirit form a sufficiency of affected. The movement of the northmatter to reflect light and thus enable ern tribes on Rome; the excitement of the physical eye to see them. This is the semitic race under Mohammed; one of the two explanations of ghostly the confederacy of the Greeks; the appearances, and of spirits immediately modern uprising of the Latin peoples, after death. The other explanation is are examples. The rapid progress of that such appearances are subjective, the spirit makes such vivid impression sal empire is awakening and becoming on the mind, that it seems to have a conscious of the fact that to hold to old tangible form.

There are Spiritualists who place no traditions is to perish. Reasoning, moirresistible, and there are examples cut off and remain

as to conquest. Unless Japan meets with immediate reverses, the uprising of China appears exists in all except name.

From whence came the phrase, "Ashes to ashes, and dust to dust"?

A. Burial of the dead was the almost universal practice of antiquity. The Egyptians were overzealous in the preservation of the body, because of the teachings of their religion that the spirit after a thousand years would return to again rehabilitate it with life. and deception. Hence their exceeding care in mummifying and preserving it.

The Jews were deeply influenced by the religion of Egypt. They imbibed from the Egyptians their ideas of the "Last Day," and "Final Judgment." Although they followed closely, they did not take especial care of the bodies of the dead by embalming, although the of Mrs. Joseph Brillion, Jr. use of ointments and perfumes are reminders of its once having been common. Many of the surrounding nations cremated their dead, and the Jews in many instances followed their example. From a passage in Amos vi:10, it may be inferred that at that time the practice of burning the dead was an established custom and that the "bones," or "ashes," were preserved in the houses

The most peculiar instance is that of Saul, Sam. I, xxxi:12. When his people heard of his death and that the conmerors had treated his body with indignity, they went and rescued it. "And all the valiant men arose and went all night and took the body of Saul and the bodies of his sons, from the walls of Beth-shan and came to Jabesh and softer, and a grave could be dug. b wrned them and took their bones and buried them under a tree at Jabesh and fasted seven days."

As there was no especial reason for burning the bodies of Saul and his sons by those who amidst all his misiortunes held his memory so dear they traveled all night to rescue his remains, their cremation must be taken as a funeral rite and one common at that time.

The burial of Christ in the sepulcher gave his example to all his followers. This united with belief in the Judgment Day and resurrection of the bodtroduced into Judaism, confirmed the remaining children, when seen by a custom. With the Egyptians, to decustom. With the regyptians, to destroy the body was to prevent the spirit that prophecy before she died, and ever returning. They preserved it as somehow I seemed to believe it. returned to it. This idea was carried misfortune seemed to hang over her as a mummy against the time the spirit into Christianity, and the careful plac- to the welfare of our youngest child, ing of the body in casket, tomb, or grave was and is for the purpose of its of her mind." preservation until the Judgment Day. The belief originated in an age which knew nothing of the chemical changes which in a few years dissolve the buried body, and hence all the writers of the Bible and the church fathers, portrait of the author. Price 75 cents. The belief originated in an age which

speak of the resurrection as though the material of the bodies of the entombed were still present awaiting to be assembled by the sound of the "Last

'rump.' When the body was burned, its rapid and complete disappearance was in conflict with the belief, and hence was igorously opposed by the priests. "Ashes to ashes," without doubt is a

phrase coined when cremation was com-"Dust to dust," expresses belief that man was created out of the dust of the earth, and when placed in the grave was returned to the dust from which he came. These terms as now used in burial services are meaningless verbiage.

With our knowledge of the processes of decomposition through which dead organisms pass, we know there is no between the changes difference wrought by the flames of the crematory and those which take place in the grave. One is in an hour, the other in a few years, and alike in both, the material is resolved back to the elements and again enters the cycle of living or-

ganisms. One is by swift and clean energies of fire, the other—the mind does not care to dwell upon its grewsome suggestiveness.

Yet sentiment is strong, nourished as t has been by centurles of heredity, and although the body is only the cast-off receptacle of the spirit, the bereaved shrink from its sudden resolution into invisible form. Grief finds a balm in tenderly placing the body enshrined in flowers in a resting place where the transition will not be so shockingly abrupt.

Mrs. Carlyle Petersilea: Q. Have you personally ever witnessed a genuine materialization of a spirit? Do you believe that a spirit can take on a form of flesh and blood? Who was the first modern medium to produce materialized forms of spiritual beings-or claim to do so? Do you believe that a spirit can be seen with the material eye to me, and I believe to most others.

A. I think D. D. Home was the first vinced the skeptical Col. Bundy that it was genuine.

If the questioner means to ask if a ficial and more that of the debating spirit can materialize a body of flesh club than the thoughtful student. Since and blood, with the organization of a moved to higher grounds and his verbal spirit with whom I ever communicated comparison of texts is obsolete except has been in the negative. I have in seby the less informed and most belated ances witnessed many of these "materly alizations," which were too material to These works can be obtained through be spiritual. Had the "spirit forms" been genuine, and the hundred pounds of matter, more or less, of which they A. R. Moore: Q. Will China be were composed liberated by "dematedrawn into the war Japan is waging rializing" in the seance room, the members of the circle would have been as-A. China has far more at stake physiated before the door could have

Spirits cannot be seen with the physi-

tives or statesmanship have secondary importance on any manifestation unless part in determining the result. Tele- the "spirit" is tangible, of weight suffiother has been in the past walks, and clothed in lace that can be and there are examples of the sufficiently encouraged to rent a weary and rest them? This is the fulpathic influence of nations of the same cient to make the floor jar when it when it has drawn empires to ruin as their hands. Nothing short of that which is impossible for spirits to perform satisfies their morbid demands. This matter of weight is quite dis-

inevitable. In fact a state of war there tinct from the exercise of force which is shown in many physical manifestations. Professor Robert Hare, in the Mrs. M. J. Sharp: Q. Is there any early days of Spiritualism, tested this thing in the Bible favoring cremation? force and found it to be variable, but when conditions were favorable, of considerable amount.

While there is every reason to endorse the possibility of spiritual beings making themselves seen both by the physical eyes and spiritual perception, no other phase of the manifestations has presented a tithe of the charlatanry

The subject is fully discussed in the Arcana of Spiritualism.

Remarkable Case of Presentiment. New Bedford Mass .- "Take care of our two oldest ones, Joe; never mind the baby. I'll return for her."-Dying words

A week later her prophecy was fulfilled, the baby died and mother and child now rest in the same grave. It was a month ago that the presentiment came to Mrs. Brillion as she lay on her death bed. The child was less than two months old at the time and for days the mother spoke of hardly

anything else. The last words she said to her husband before she died on February 28, "Take care of our two oldest were: ones, Joe, Never mind the baby, will return for her in a short time."

When the time for Mrs. Brillion's burial came she was taken to the French cemetery, but on account of the frozen ground her, body was placed in the tomb until the ground became Soon after the mother's death the baby, until then in the best of health,

Several doctors were tried but all were unsuccessful and the baby grew weaker every day until a week ago it died at the age of 2 months and 23 days, fulfilling the prophecy of the mother. When the child was buried the mother's body was taken from the tomb and

buried in the same grave as her daugh-Joseph Brillion, Jr., who is a bartender at John Watson's saloon, and lives at 909 County street with the two

"For days before she died a feeling of

"Spirit Echoes." My Mattie E. Hull.

## "How Shall I Become a Medium," Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

## SPIRITUALISM IN NEW ZEAEAND

tributed her ever-changing, ever-beauti- Lady Ward was also; present and I tributed her ever-changing, ever-beauti- Lady Ward was also; present and I ful assortment of scenery, with ragged mountains and yawning flords, hot and cold lakes, pastoral quiet side by side with mighty volcanic eruptions, telling of days when the bosom of old mother earth is torn with violent emotions, rending her mountains and turning event below to women. I that also the pleasure of meeting the 'Hon. C. H. erything upside down and inside out.

in spots. Among such decided surroundings it would be but natural that the inhabitants inbreathing the air of the indepenuence or mother nature who nour-ishes all her creation alike, should par-take of the same spirit and have rug-ged individual ideas such as are ex-pressed in her labor laws, on woman's suffrage and on various industrial and reform questions pendence of mother nature who nour-

planes, expressing alike in all its unthinkable variety. Spiritualism started in New Zealand

about twenty-four years ago spontaneously, when this new Ism dawned upon a few who started circles to test its truth, meeting everywhere with the same results, developing mediumship on the physical or inspirational plane.

Perham the content of the same results are results. to be overcome in Dunedin, composed almost altogether of Scotch Presbyterians, rigid in belief and unyielding in the tenacious hold the mother church Spiritualistic society here has been organized for seventeen years and for the brightness and valuable experiences

of his tenacity in order to have the soand spirituality among its members and held a delightful meeting in Victoria of both countries. Christchurch is one of the largest

sorbed the attention of the majority of the higher thought people.

Wellington, the capital of New Zeaonly one which owns its own building, New Century Hall, with ample seating

ibrary containing a fine variety of Spir-William McLean, formerly a Scotch Presbyterian, and Isaac Plimmer, who soon leaked out and they were request bring light to darkened souls? meetings. Mr. McLean was elected and sublimest gospel. leader and he has attended regularly through all these years. A medium who was developed as a trance speak-

spoke in a clear voice without any imattending funerals in the course of his and trampeling the sod on his own cof- while from the healing streams the fin, seemingly glad to get rid of the slake their thirst or they would perish clown and would turn somersaults hall to the other. Matter would be

often pulled off by invisible hands and thrown across the room. Oranges would be brought from a sealed cup board in an adjoining room, placed before the sitters and again returned. Spirit fingers would operate a Morse telegraphic key through a locked box, intelligent to anyone understanding the code, and Mr. Black, the government

electrician, testified to the intelligence and correctness of the messages. Four years ago the society built a hall on a corner lot 36 x 75. Six members guaranteed the payment of four housand two hundred and fifty dollars within seven years. Members subscribed twenty-eight cents per month guaranteeing to pay it for six months From this fund the interest on the mortgage was raised and by re-renting the hall for socials, dances, etc., and

through subscriptions a part of the principal is paid off each year. The name of the society is the Victorian Association of Spiritualists. Registered by act of parliament, president, Hon. Wm. McLean; secretary, Mr. C. A. Whitney, and treasurer, T. Volkman. They have about 150 members and hold meetings every Sunday with lectures on Wednesday evening, when ministers of other denominations are invited to lecture from their platform. They find that since owning their own hall they secure a much more intelligent class than before, they have a splendid piano, also an organ, and on the platform the same table the original members sat by in the early circles 22 years ago. The lyceum meets here every Sunday

with between thirty and forty children. Mr. A. Miles is the leader. I had the pleasure of delivering three lectures before this society, and was agreeably surprised when at the close of the last lecture I was presented with loving testimonial signed by the officers and a number of members, and given a gold mounted green stone brooch, which had the words "Kla Gra," meaning "good luck," engraved on the

While in Wellington I attended a re ception given in the same hall by the ception given in the same hall by the Woman's Political Equality League, to celebrate the home coming of Mrs. Mac Donald, the Susan B. Anthony of New Zdaland. Hon. Mr. MacDonald is the orator of the New Zealand House of Parliament. Among the distinguished speakers were Right Hon. Richard John Beddon, Prime Minister, Colonial Treasurer and Minister of Labor and of Edu-

Stepping like a mighty giant up cation; Hon. Sir Joseph George Ward, through the deep ocean, defying time, custom and old traditions, New Zealand Cabinet Ministers for Rallways, Industrial Cabinet Ministers for Rallways for Rallways for Rallways for Rallways for Rallways for Rallway appears, a land with decided individ- tries and Commerce, Colonial Secretary, uality, for nowhere else on the face of etc. These two gentlement hold the the earth has nature so lavishly dis highest offices in the selft of the people.

pleasure of meeting the In the heart of the North Island is Wia-Mills, another Cabinet Minister, Commungia, the largest active volcano in missioner of Trade and Customs, who the world, while for miles around, the expressed himself as very much interearth sizzles, bubbles and spits steam ested in America, hoping to visit our country.

Spiritualism in Auckland started about twenty years ago in small home circles. About eight years ago Mrs. T. Harris came here and organized the Soa fine lyceum and Mrs. Harris is pastor reform questions,
Amid such surroundings Spiritualism

a fine lyceum and Mrs. Harris is pastor
and also leader of the lyceum. She is is struggling onward and upward, re-pressed and at times nearly choked by the oppressive grasp of ignorant ortho for years her spirit guides have sent but when given a chance to her from city to city as a missionary breathe, growing spontaneously and scattering the truth and building up so with divine recklessness in the hearts cieties. She seems to communicate her of Jew and Gentile alike. It knows no difference in sex, creed, color or condi- when I lectured before them in Odd tion, but spreading the glorious sun-shine of beneficent truth, it breaks the March 16, there was a delightful feeling chains of creed and liberates the soul to pervading the audience. Everyone was view life here and hereafter as it is on the qui vive anxious to show me how able to conceive on lower or higher welcome I was and how glad they were to hear me. At the close of the lecture the members and friends adjourned to another room where refreshments were served, and I was made the happy recipient of a very handsome silvermounted green stone paper knife, suit

The following day a carriage drive was arranged to visit the historic Perhaps the greater difficulties were places around Auckland. The next day the Ventura arrived from Sydney, leaving the same afternoon for San Francisco and surrounded by friends and flowers and with numerous mementoes had upon its predestined elect. The and friendship's offerings, my heart was full of gratitude for all the beauty, past eleven years Mr. G. D. Gibbs, its my visit to the colonies had brought, president has been one of its most act- and the large number of new fellowive workers. It would require a man ships it added to my life. As soon as the boat started I pinned a little Amerciety prosper amid such uncongenial ican flag sent me by the State Presi-surroundings. I found much harmony dent of the Illinois W. C. T. U., up in my cabin and I was "At Home" in state room number two, each heavy stroke of Hall, decorated with the American and the engine and each powerful beat and Australian flags and singing the songs mighty heaving of the vessel singing into my ear, home, home, home.

As I look back over the wanderings cities of the Island, where Mental and Christian Science seem to have abvarying change of scenery and its new faces, I appreciate that I have been permitted to enjoy a special privilege. The Colonial Spiritualists are more land, has a fine, prosperous society, the united and not cut up in so many small societies as in America. They are much more anxious for the philosophy capacity and a smaller room suitable than for platform tests. Trumpet sefor socials, with kitchen adjoining, all ances are unknown and it is wears since fully furnished, including a circulating they have had a matefializing medium there, but they study who sophilosophy was and through an intelligent comprehenfounded twenty-two years ago by Hon. sion of its beautiful teachings become grounded in the faith of othe new thought, yet what is new thought? It with a few other inquiring souls began may seem new today to be crowled holding private circles, starting in a out by a newer and larger one which small room on Ghuznee street, and the course held so much about what members used to sneak in and out like ple do not care half so much about what The object of their meeting you believe as what you DO. Can you ed to move. They shifted about from you lift up those who have fallen?

As I sit meditating on the deck in the evening I suddenly become aware of a splendid presence. The wild waves er in their circle, Mr. Wright, a brick- surround me and as I see the moon people were instructed at these meetings, asking questions which were an swered by Mr. Wright's guides.

Mr. Bellamore was another meeting on the water it decks the ocean in a radiant evening gown and the wild waves are saying: We represent true altruism not one ocean in a radiant evening gown and the wild waves are saying: We represent the wild waves are saying: Bellamore was another member who one people, but all countries, all peowas developed. When in normal condition he stuttered, but when controlled tions together. The old ocean echoes these sentiments and adds: On my pediment whatever. Peculiar phenom- bosom I carry the saint and the politi ena were developed through Mr. Flyger, Clan, the preacher and the pirate, each another member of this interesting circumstantial anxious to reach his goal. Nations cle. He was an undertaker, and when come to me to empty their filth and sewerage, also for their cleansing. business would often see the spirit of hide and forget their filth and cheer the departed walking beside the hearse fully cleanse their bodies and garments

body. He was at times controlled by a lerve all the world alike.

What beautiful service, forgetting inover the chairs from one end of the gratitude, unkindness and man's shortcomings, losing yourself in servingpassed through matter, and when lying and through this finding your truest, on a sofa entranced, his boots would be best, holiest self. This is redemption. LAURA G. FIXEN.

#### The Better Half.

A subscriber writes the editor to know if the latter "really believes that women are better than men."

Sure! the editor had supposed all right-thinking men would agree in that beli**e**f.

True, there is a sort of philosophy which says when a woman sinks into the depths of crime size sinks lower than a man can sink. It is not trueonly apparently. Woman falls from a loftier height, that is all. Go to the slums and find the lowest woman crea-

You need not search long to find a man lower down. It is also true that the older school of fiction was forever teaching the doc-trine that in every crime there was "a roman at the bottom of dt." sThe newer school is beginning to see the truer doc trine—that woman is as the bottom of nearly all the good there is in the world.

Woman is the bettershalf i Fancy what society would be without ness. Masculine force would clash with masculine force. 19Theogitone age would be restored. i cen mi

For-This is true: Man has force. It is his chief virtue. Woman has tender ness. It is her chief viotale. The sexe thus supplement each other. Take either away and humanity is lost. gether they make man what he is. It is not good for man to five alone Alone he is selfish, domindering, unjust. He needs the refining forces of woman's gentleness. All through the centuries voman has wrought upon him-and her

of the survival of the fittest does not: rule our civilization is-woman. Better than man? Think of your mother.—Spokane Press.

"The Light of Egypt." Volumes



camp-meetings has commenced, and information and programs address Alsecterizings of the same should report at bert P. Blinn, 61 Dartmouth street, Bos once to this office, so that proper corrections as to dates, etc., can be made.

LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Lake Brady, Ohio. Lake Brady camp opens —— and cses ——. A G. Keck, secretary, closes Akron, Ohio.

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting For opens ---- and closes programs and other information address Flora Hardin, secretary, Ander

son, Ind.

Forest Home, Mich. secretary, Mancelona, Mich., Box 69.

The Waukesha Camp, Wis. This camp opens — and closes — For full particulars address - and closes the secretary, Will J. Erwood, No. 1334 Pine street, La Crosse, Wist, or Clara L. Stewart, president, Whitewater, Wis.

Ottawa, Kans.

This camp opens --. For full particulars address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Wonewoc, Wis. The Wonewoc camp opens this year Address - and closes for particulars, Miss Gertrude Spooner,

secretary, Wonewoc, Wis. Delphos Camp, Kans. Commences ---- and continues un-

-, C. J. Ballou, president; H D. Dwight, secretary.

Summerland Beach, Ohio. Summerland Beach Camp, Millersport, Fairfield county, Ohio, 35 miles east of Columbus, opens ———— and closes ———. David Climer, president, closes -282 West Fifth avenue, Columbus, O. Hattie G. Webster, secretary, 55 Mc-

Dowell street, Columbus, Ohio. Winfield Camp, Kansas.

This camp will be held in Island Park, Winfield, Kansas, commencing -. For full particuand closing lars write to Mrs. Maud K. Gates corner Second and Indiana streets, Highland Park, Winfield, Kans.

Marshalltown, lowa. This camp begins --- and ends M. Vail, president, Marshalltown, Iowa.

Franklin, Neb.

This camp commences -For full parcontinues until ——. For full par-ticulars address D. L. Haines, secretary, Franklin, Neb.

Haslett Park, Mich.

This camp commences -

continues to \_\_\_\_. For programs and full particulars, address the secretary, I. D. Richmond, St. Johns, Mich.

Vicksburg, Mich.

Vicksburg. It commences -

Grand Ledge, Mich.

This camp opens ——— and closes For programmes apply to A. McKelvey, Grand Ledge, Mich.

City of Light Assembly, Lily Dale, N.Y. The City of Light Assembly, formerly the Cassadaga Lake Free Association will convene -For information and programs, address Mrs. Isabel Bates, corresponding secretaty, Lily Dale, N. Y.

Saugus Center, Mass. The Lynn Spiritualists Association will hold meetings every Sunday, end- all over the country. To this end I soing at Unity Camp, Saugus Cen- licit the suggestions of the friends ev-- at Unity Camp, Saugus Center, Mass. Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Maple Dell Park, Ohio. The American Spiritual, Religious and and used by all, that uniformity may single cent, for that cannot be afforded Science Union will hold a camp session at Maple Dell, commencing -Lucy King, correspondclosing — Lucy King, correspond-ing secretary. Address with stamp, Box 45, Mantua, Ohio.

Harmony Grove, Cal. - and closes For pariculars address Frank C. Foster, secreary, Escondido, Cal.

Camp-meeting at Etna, Wash. The Spiritualists of Clarke county Washington, will hold their second annual camp meeting in their beautiful grove in Etna, from to For circulars and information address the secretary, Henry B. Allen, Etna, Clarke county, Washington.

Freeville, N. Y. The Central New York Spiritualist association will hold its ninth annual comp meeting at Freeville, N. Y.,
Bl. Rhodes, Elmira, N. Y., president;
Victoria C. Moore, Dryden, N. Y., sec-

Lake Pleasant, Matt. This camp commences July \$1, and, you by return halls



Interest in the various Spiritualist continues for 30 consecutive days. For

Los Angeles, Cal.

The Southern California Spiritualist Camp-meeting Association will hold its camp-meeting in Los Angeles, Cal., from to Address all com-munications to W. F. Vose, No. 1337 East Twenty-third street, secretary, or Mrs. Essie Ashby, 1306 East Twentyand seventh street, president.

Lake Sunapee, N. H. Camp. It will be held at Blodgett's Landing, N. H., for four weeks, commencing trouble may be avoided by dealing direct arry, Lorenzo Worthen, Hillsboro a news agent.

Bridge, N. H. Camp-meeting in Oregon.

The Spiritualists of Oregon will hold their annual camp-meeting from to --- on the beautiful and inspiring at Snowtlake, Mich., — and closes grounds of the Clackamas County Spiritualist Association. For particulars, address the president, Geo. Lazalle, Oregon City, Oregon.

> Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open — and close — For pro- CENTS: grammes address Mollie B. Anderson, 1. Th

secretary, Clarksville, Mo. Verona Park, Me.

This camp opens — and closes
A. F. Smith, president, Bangor, Me.; F. W. Smith, secretary, Rockland, Maine.

Island Lake, Mich. The Island Lake camp opens extending through the month of -H. R. LaGrange, secretary, 350 Grand

River avenue, Detroit, Mich. The Niantic Camp The Niantic Camp, Niantic, Ct., opens and closes — ror full par-ticulars address Mary A. Hatch, secre-

THE LYCEUM.

John W. Ring, National Superintendent of Lyceum Work, Spiritualist Temple,

Galveston, Texas, Makes a Report. To the Editor and Readers of The Progressive Thinker-Most Cordial Greetng!-As National Superintendent of yceum Work, appointed by the National Spiritualists Association, I feel that my stewardship belongs to the public in a marked degree; and while no editor would presume to tell the detail of his his office, I feel differently in the publication of the Progressive Lyceum, For full particulars address E. I am not independent in the matter, but cost price. doing it for the N. S. A., and for the

> Spiritualism. With the first issue of December 1903, Vol II, was begun. During the months of December, January, February and March, there have been seventeen issues sent out, nine of these have been four paged and eight of them eight paged; and they have numbered in all 13,250 copies. Aside from a small file, all of these have been mailed and have borne forth the glad message of spirit-

ual truth. Many words of praise have come for the lessons furnished by Alonzo Dan-For programs send to ter of the lesson sheet. I feel very Jeannette Fraser, Manager, Vicksburg, grateful to twenty-five lyceums, extending from Maine to Washington, from Wisconsin to Texas, for most loyal support of The Progressive Lyceum. Sincere and helpful friends have arisen in these various places and they take from ten to fifty copies each week, declaring them to be helpful in the work of the education of the youth and adult. We endeavor to have proper division of the esson each week for the adult, the young people and the little folks. Durng the four months I have written bout 350 letters to the lyceums already active and to many who are just start ing lyceums. We need to work in unison with every possible concentration that these schools of liberal and harmonious education may be established erywhere as to how it is best to proceed; how are you conducting your lyceum? Let us have an exchange of methods that the best may be selected ronize The Progressive Lyceum. I hope they will not tarry long, but come to the fold of the lyceum family. I am doing this work as faithfully as I know, and with your co-operation I may be able to do better, so come along. Let The eighth annual camp-meeting its establish lyceums for the promulgation of the principles of Proper Living, for Life is Eternal.

JOHN W. RING, National Superintendent Lyceum Work, Spiritualist Temple, Galveston, Tex.

It Costs You Nothing to make a trial of the most marvelous

remedy ever prepared for the cure of

ndigestion, constipation,, dyspepsis and

all forms of kidney and liver trouble. Vernal Palmettona (formerly known as Vernal Baw Palmetto Berry Wine), is the name of this ideal remedy, and any fender of The Progressive Thinker is entitled to a trial nottle absolutely free of all cost. If you are ever sick with any of these troubles you should not delay but write at once to the Vernal phenomens it contains said wear at Remedy Co., 482 Seneca Building, But the marvel of the age. No one can at the marvel of the age. No one can at the marvel to be without the paper. Its price ford to be without the paper.

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Remember, please, that it costs ten cents to get a personal check at a hank in Chicago. If you send a personal check, add ten cents to the amount sent. Remember, please, that we have only four books which we send out now for 25 cents each. We cannot allow you to select any other book in the list at that price.

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ment to any library. Read our Premium Offer, AND DO NOT WRITE TO US FOR ANY OTHER TERMS. You must send \$1 for The Progressivo Thinker when you desire one or more premium books. Please bear this in mind.

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# My. Spirit Mother.

Oh! come from your glorified mansion above, And prove that I still am retaining your love, By stroking my hair as you used to of old And by breathing sweet lullabys into my soul.

I can see the dear old cradle with imagination's eye, Where you used to rock me, saying that "good babies do not cry.

Can you come and bless me, mother, from your spirit home above, As you used to in my childhood, with your sweet ma-

ternal love? I am waiting with impatience till I meet you in the

skies-Will our meeting make you happy? Shall it be a glad

it birth. And we have the spirits' promise of a welcome from Let heaven unite its forces, yourself with them to tell the earth.

I remember, dearest mother, how you suffered here

to force your mirth, Lest your child should see you weeping, and refuse

to go to sleep; And when babe at last was sleeping, then was mother's time to weep.

For your call I am waiting, I list for no other, The same as in childhood, the voice of my mother. I am waiting your coming, escorted by angels To welcome me home with their loving evangels.

My spirit at times seems to be there in vision, And to mingle with saints in the land of elysian. Oh, show me the path to my home in the skies. Only make the road clear to my spiritual eyes.

dure.

I will with ardent longing, when at night I go to rest Can you unite in spirit life with those of erudition Sweetly dream of you till morning-will you come To help the Christians elevate their standard of reand be my guest?

Put your spirit arms around me, let me feel their soft Tell Franklin, Galen, Pericles, you need their kind en-· impress.

As you used to in my childhood, when you clasped me To substitute, in place of creeds, God's truth, which to your breast.

Sing the same old songs you used to, I will hear them in my soul.

How often, mother, in my dreams I see you here on earth.

And never does it seem that you have passed your spirit birth. Do my visions symbolize a partly formed ideal

Of what we wish in spirit life, and will it prove the

With the strength and wisdom you have gained in spirit spheres,

Can you clasp me in your arms again, as in my childhood years?

I have faith that I can do so, and am trying to prepare To meet you, and to greet you when I "climb the

Do you often see the spirits, at their change of spirit. birth?

golden stair.'

abdicating hell.

Do they meet their so-called savior as was promised them on earth?

Can you teach them they have stultified themselves, and are erratic,

That where they wash their sins away will be in heav-

surprise?
Yes, for mother's love is endless as the law that gave Of "Christians," by inducing them to discard old traditions?

The "Christians" they should change their creed by

How your heart was filled with sorrow and you had Has the Christian's so-called savior been presented to

your view?
Did he ask you were you Infidel, Mohammedan or

Did you answer, "I was neither, and was taught from early youth

That all religions must be based on scientific truth?' Has the miscreant John Calvin yet acknowledged his

mistake In burning Michael Servetus, with green wood at the stake? Is John Calvin still a wanderer in darkness for his

And when will heaven open wide its gate to let him in?

I am waiting, spirit mother, and my waiting will en- And when will Christ's vicegerents from their lethargy awaken,

For my mind is on no other but to make my waiting And say, "It took two thousand years to learn we were mistaken."

deavor

changes never. And angels, your associates, will clap their hands

And will know you are repeating some sweet lullaby While singing, "We'll establish truth, an error to de-

I am waiting, sainted mother, and shall wait until I hear

Your sweet voice among the angels, which to me on earth was dear.

Shall I long be kept in waiting till I hear the sweet refrain.

With thrills ecstatic, singing, "Wait, we soon will come again." C. C. DAVIS. Hartland, Vermont.

#### when the unbeliever receives perhaps world, we were expected. I do not be SPIRITUAL IMPRESSIONS. for the first time a message from spirit. lieve that the next' step ahead in the Through lack of faith and understand- universe, is into something poorer than ing of anything pertaining to spirit reing of anything pertaining to spirit reing of anything pertaining to spirit rewas the occasion of our coming here. I Extracts From a Lecture Delivered by turn, they at once set judgment and believe we will find ourselves among Adelaide K. Brooks Before the Hyde stamp the manifestation a fraud. This friends and loved ones, who, as Rober Park Occult Society, Chicago.

(Continued from last week.)

Life being filled with varied experiences in every degree of unfoldment, we are constantly taking on and throwing off, a constant exchange for other him to strength and nobleness. The very best moments in a man's life are foldment, we attract that which not often the hardest and most perilous, would expect to be neither more foolish ery Sunday evening, at 720 West Madistory, elevating and reformatory. Paonly belongs to us, but often times that and when in an atmosphere of peace, or wise than I am now. Why should I son street, third floor. which may be a passing vibration not he is resting amid the sweet realities of be? For the sake of social order and intended for us, but received by us-it remaining for us to discharge or to him "God speed;" he will at such times utilize as our judgment at the time dic- feel the nearness of the great overrul- that they are souls, and that how they tates. After repeated attempts to recognize the thought waves that do constantly sweep over us, will we arrive at a point of consciousness that will enable us to grasp only that which be-

The idea that everything is laid out for us, and that we are children of fate, is, I think, purely a theory yet unsatisfactorily demonstrated. We are really creators of destiny, and while principles are unchangeable, we may by in-telligently directing the course of our present actions mold the character of the future. We say, all is good. If that is so,

some one may ask, Why should we try to raise our ideals? Because the expansion of conscious-

ness demands it; thus virtue brings its rimental influence upon man; it has reward since it enlarges our life. Life is a fraud if we cannot produce harmony and beauty out of the very

and longings for the days that never will be ours again; our work lies in front, not behind us. Forward is our motto. Nothing is lost. Nothing can die. Nothing is forgotten. Nothing is unforgiven. In the end, we make the discovery that all is good, all weakness is revealed strength and power. Every mistake works out success. everything is justified when once we see all sides.

I believe the present needs of humanity demand a more practical demonstration of spirit power than the majority of our speakers and teachers are to-day giving forth. I believe that the time to look to the needs of the suffering in all phases of life is now-not waiting until we pass on into spirit. We are here for a purpose. Let us first attend to the needs of the hour, the great future will take care of itself. We are hourly receiving spirit messages of love, trust ning to have manifestations of a new take care of itself. We are hourly reand helpfulness, illustrating the great and higher and more spiritual type of foy of administering to the needs of man. That ought to be precisely what spirit as they pass out into the other we are looking for. The world is get-

Let me to-night make this appeal: Look over this city of ours, which is a fore spirit impressions will be a recogsample of all cities; walk for one half-nized fact by everyone. We are conhour down in its business section, take note as you go of the faces you see; its can return, why is it we do not little children homeless, friendless, allearn more of what they are doing, of most clothesless, hungry-and ask yourself this question: Do not the present sufferings of our people in this world need our consideration? Will we, as intellectual beings, find heaven in spirit If we close our hearts to the cries of the unfortunate that surround us on all sides? Jesus said, "Suffer little children to come unto me." I wonder how and just so far as it was unlike any work to-day—taught by the Christ who is an example of purity, goodness and simplicity. If we neglect this side of you could have any intelligible idea of life, and the needs of the people who it. are less fortunate than we, we are to a we do not point out an avenue of es-

cate. Man is especially fortunate when our heads free from the nonsense that is in him.

These ill-favored conditions sting life be. ing spirit, which is love unperishable. and we with them in this grand work of freeing the soul of man from its bondage, its prison of unenlightenment. It may be painful to contrast the what we sphere.

that very act, involving as it does the exercise of the noblest of our powers, will create greatness and goodness. It requires no particular power of dis-cernment to discover that the spirit loved one can communicate with us-it is but a natural law, therefore accessible to all, and within the reach of all who are willing to devote a few mo-

are with the what we ought to be, but

ments each day to its unfoldment. Superstition has long exerted a detspread a mantle of darkness over the earth; it has reared a gloomy prison and forged galling chains for the soul; corruptions around us.

It has obscured the light of truth,
Let us have done with vain regrets clouded the atmosphere of the spirit,

It has obscured the light of truth,

And again we are often asked, "Is it right to receive compensation for the made dim and feeble the interior vision, set bounds to the free exercise of thought. The effect of this influence is extensively felt by the medium, as it prevents a free outflow of spirit intelligence-it destroys for the time the beauty and simplicity of truth, disturbing the harmonies of the eternal powers, also presenting a false and unnatural medium of vision, suppressing the truth for so much money, yet !! could fresh and living emanations of the

soul. The lofty truths that our spirit teachings. ers are ready and willing to give to the world, have been obscured by the most unreal conception; thus it is that we should do all in our power to eradicate superstition and distrust, that all may rise from its realms of darkness into the sphere of liberty and light.

ting ripe for it, and I believe with my whole soul that it will not be long betinually met with the question: If spirwhat their life consists? Will you note carefully with me one fact? All our knowledge here is limited, of necessity, by our past experience. If I were to attempt to describe to you any new thing or any new place, I could do it only by comparing it with something with which you are already familiar, thing with which you were familiar, just in so far it-would be simply impossible for me to describe it to you so that

degree responsible for all crime, all im-distorted all our ideas of the other life perfections in life. We condemn, but by theological speculations. If I could be persuaded that I was to enter an cape. Savage tells us: "Charity is good, other life, and at the same time was to benevolence is good, pity is good, but if forget all about this one, and who I world there would be very little need its possessions; it would mean absorb charity or benevolence."

little need its possessions; it would mean absorb charity or benevolence." Much of the evil of the world comes lieve that when we go out into that from lack of thought more than from other world, we will be alone or unthe intention of being unjust. So it is cared for. When we came into this

all comes about through ignorance, Collyer has said, are "Just folks like which only a desire to know can eradithe rest of us." If we could only get his conditions are not easy, for these herited from the old discarded idea of very conditions evoke the very best the past, how much clearer and brighter would our conception of this other If I should die this moment and re-

peace, then, men need to be taught no Mind you! they need to be taught live is what counts. Whether they cul-The communing spirits would feel tivate mind and conscience and heart blessed to unite their forces with ours and become noble men and women. Intellect alone cannot sustain man Without the inspiration of hope and love their labors cease or seek another

The need for spiritual workers is great, as great to-day as it was at the time of Jesus. As it was compassion for the multitude who needed spiritual guides that drove Jesus to devote his life to teaching them the way of true living, so should compassion for the multitude cause us to-day to devote our lives to the same object. The spiritual teacher should work, then, for the increase of spirituality in the world, and not for the strengthening of existing "No man can serve two masters." We must obey these higher forces, if we receive the highest inter-

pretation of spirit impressions. giving out of spiritual truths? They say to our reply that it is: "All the teachings that Jesus gave, he gave freely:" yes, as near as we have been able to learn, that is true; but he coupled his advice to give freely with the words, "the laborer is worth, of his hire," meaning that the spiritual worker, although he should not sell so much be expected that he would be supported

those whom he benefited through There is one peculiarity connected with the giving out of spiritual truth: the more we give out, the more we receive ourselves, and we can well afford to make a free will offering now and then.

To receive spirit impressions requires an adjustment, so to speak, of surrounding conditions at the time the effort is made. To do this there must be a quickening of the spirit, a response on our part as receiver. Otherwise much confusion takes place. To know when our own are near, is one of the greatest blessings given to man A noble life is the grandest masterpiece which any man can achieve, and it is an harmonious and beautiful achievement. We all live in the sub lime; that is the only place of life. The infinity of being exists in our being. A God is in us—dwells in us. The office of a seer should be to awaken the truth sleeping within us, to ex-press more clearly whatever of the eternal we have in our own soul, and to aid us, such as we are, to discover our real selves.

(Concluded next week.)

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The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other me-

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds loux, test mediums. services at Perl's Hall, 1546 Milwaukee The Rising Sun avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, me dium. Tests and good speaking. All are welcome. The Woodlawn Spiritualist Society

will hold services at 6209 Madison avenue, Sundays at 2:30 and 8 p. m. Prof J. E. Smith gives tests and spirit messages. W. H. Mohlan, president; Prof. J. E. Smith, pastor

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 taining definitions of every used elec o'clock, at Alliance Hall, between Kim- trical term or phrase. Price 25 cents. bark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corre-

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meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor. Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 824 East

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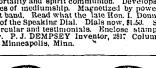
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VOL. 29.

CHICAGO, ILL., MAY 7, 1904.

NO. 754

#### THE REVIVAL OF LEARNING

Bid it Begin in Italy After the Fourteenth Century, and in England About the Year 1500?

Further citation from "The Rise of

English Culture. colored map of the world, assigned to the tenth century, but undoubtedly drawn as late as the fourteenth, is to seen in the British Museum. In it erusalem is made the center of the habitable earth. That city, whether on a map or in a legend, becomes the center of Church romance. No such place was known before the old Roman time. In the reign of Hadrian (117-138) was a strong place in Syria known then and thereafter as Alia Cap itolina. Not a coin, not a genuine Hebrew inscription on stone or parchment has ever been discovered to bear wit ness to the occupation of the place by a warlike people of Hebrews or Judaei The Children of Israel-i. e., the Muslim—conquered the land of Syria and the city of Aelia; and they, with slight interruption, have been its masters ever since. They call the city the Holy Place, or the Holy House, and their right to do so has never been successfully challenged. The legends of the Muslim concerning the Holy Place are to be found in the Koran and in the great Chronicle of Tabari. They

are ignorant of any Jewish occupation It is not the least probable that the "Jerusalem" was applied to the Holy Place of the Muslim in Syria until some time after the fifteenth century It is not the Jews nor the Rabbins who are responsible for that application. The Biblical and Talmudical writers mean by "Jerusalem" an ideal city, where the tribes are supported together. note any Jewry in Spain, in South Italy, in Holland or France. (Notre Zion c'est la France." D. W. Marks.) The passionate love and pride expresscertainly never been generally felt toward the city in Syria, nor indeed toward any city of whose inhabitants the majority are not of Jewish blood. About the beginning of the thirteenth century it seems that the excitement about Syria spread among the Rabbins, and we hear of a number of them following the fashion of pilgrimage. But if the words ubi bene ini patria hold good for the Jew, it is not in Syria that he has ever found his most beloved Jeru-

falem or Ariel.

It is clear that they, employing their usual artifice in the interpretation of the Psalms and Prophets, have converted the Jerusalem of poetry into the

The fable of the Holy City having erted into the Latin literature by the Benedictines. It is corruptly called Solima, which name they inserted into many Latin poets.

Its proper name is El Mocaddas, the Holy Place, or Sanctuary, in the Mo-hammedan tradition. It once bore the name of Ilia (Gographie d' Edrisi traduite de l'Arabe en Français, 1836.)

awing to the influx of Christian nilgrims into Syria, his belief has been partly confused by listening to the tales. The principal manuscript in the Royal Library of Paris is dated 1344, a statement entirely untrustworthy. The ideas, however, of this geography may be fairly considered as those of the traveled and instructed Moslems, who

He apeared to have learned English names from the Norman French; some are scarcely decipherable. Dartsmouth. as Diartmouda, Dover and London as Dobres and Londres. But what are Ghouncester and Gharcafort?

He sees at Rome the Palace of the Prince called Pope, who is mightier than all the princes of the earth. He refers to three Metropolitan Sees. Antioch, Alexandria and El Moccadas.

The latter, he says, is the most re It did not exist from the time of the Apostles, which seems to be a clear indication that the Arabian was aware of the absence of Christian antiquities at the Holy Place. He adds that it was instituted for the glorification of the Holy House; again, an indication that the Muslim regarded the Christians as holding the junior branch of their own sacred tradition. He says there is a church in Rome modeled after the temple of Jerusalem, that there is another of St. Peter and Paul. and that there are 200 churches in

It is a French monk who writes under the name of Sulpicius Severus. garbler of Roman history, who tells us of the lion and the she-wolf who ate men of God, as if they had been by nature herbivorous. And why not, since the Hebrew prophet had sung of carnivora eating straw like the ox?

The discovery of America in 1492 ended the first great conflict of the church with science. The leaders of religious thought had offered a stubborn resistance to the reports that the earth was a sphere. But when the fact could no longer be denied they resolved to make the best of the situation. So they Christianized the new world and then sat down to the task of composing plausible legends in the Portuguese, the Spanish, or Italian interest, in which members of great families patrons of religious houses, were tic reports and memorials, as discoverers of the East and West Indies. In this way ideals of Gama, of Columbus,

of Amerigo Vespucci arose. There is no publication relating to the discovery of the East or West Indies that bears the least resemblance to contemporary narrative. We have nothing but the usual smooth, plausible

tales of origins. The clerical artist is everywhere apparent, the world is viewed through a serical medium. The great ambition to subjugate the new world to the of the word, or indeed in any sense tures has amazed England, Anglican as "Christian compositions which have se-

RELATES HIS EXPERIENCE.

How One Individual Found the Light in Spiritualism.

the article written by Brother James L. Dow, of Manwork, hattan, Kans., in No. 747. I sanction every word of it and rejoice that we have those among us who are not knowledge of the life that we inherit when done with ashamed to proclaim the whole truth. It was so good this mortal inheritance; yes, that is the word inheritand appropriate that I read it before our society Sun- ance, because it is nature's unchangeable law, and is day evening. Some may think it pretty tough on me- our portion; also is ours at the present time, although diums. There is not one word said in it against true our sight, hearing, and senses are so latent that we up the backs of fakirs.

How can you find fraud if there is no fraud? I am gods for instruction?" only 19 months old in the cause, but I look the dilemma squarely in the face. I used to go it blind, but I mind, the first thing required in anyone is to be in poshave eyes, yet make no boast or pretension of being session of a submissive will or mind, open and free to wise; but some people have found out they can not accept the truth wherever it may come from, and is fool all the people all the time.

us eradicate this evil?"

Yes, with all my heart. How shall we commence?

would slop over.

now I am a Spiritualist and make no pretensions to About the first thing I denounced was some of the orthodoxy. Some think we must not say anything doctrines as taught in the Bible: I looked upon peoagainst the orthodox religion, for fear of hurting feel- ple as beings instead of creatures. I began to recogings of some. Well, I do not believe in hurting any- nize the laws of nature, and ignore the works of an anone's feelings, but we must tell the truth if we tell thropomorphic God; and more Thave cultianything, for if we use deception to inveigle them into vated a more sensitive nature (or it has been given our meshes, we become as low and contemptible as the me), for I am in possession of it; and not long after

What we want and are striving for is harmony, and side and said as plainly as mortal ever spoke, without it we will never succeed. It is not in number, we will stand by you."

or figs from thistles. gon, is another good article and has that certain confidence in them than I do in a God that would sound. Oh, why cannot all be like it.

sire is that she will have it put in pamphlet form so it put it off on someone else. The day of retribution is can be scattered world wide. Very few either old or sure to come to each one of us. The more evil we do young would lay it aside till they had read all. It is the more we will have to suffer, and the more good we almost an everyday affair, and such good lessons are do the more happiness we will enjoy; consequently taught in it. I have seen many faces and forms; hell and heaven, so to speak, are here. Which do we heard their voice and had impressions, but I seek more enjoy? and will not rest till I can see and talk to my dear de- I see now as the fruits of good labor a nice little soparted at will. I feel to say with Martha, on the ciety that is organized and which net from house to what to do. I have done all in my power. I have ings, of which we are proud. We meet at 2 p. m. and hoped, prayed and waited, and I will not give up. I 7:30 p. m., with fair audiences. We have no speaker can almost see their faces and hear their voices that I at present but hope soon to have. We have as fine a long to see and hear, but something is lacking, only test medium as I ever saw. She lives in our midst, one little touch and I fancy the line of communication and we are well pleased, and hope to see the society

will be established.' How long till we would have a different world, and a losophy of Spiritualism can be taught only to those different people all around us.

it shall be opened to them. If we knock and seek in the ertheless this change must come, if not in this time of right manner we will be rewarded in such a measure flesh, it will come in spirit life. Really spirit life is that will be to our everlasting good.

then try to attain unto it. If we want to live noble, just like stepping from one room into another, or from grand, pure lives, we must seek earnestly. We have sleep to wakefulness. May the angel world bless and many battles yet to fight before justice and purity assist you in spreading the truth. prevails in our land.

I am sure we have the help of the spirit world back of us pushing us on to victory, and the more zealous and earnest we are the more help we are assured to

It is not natural for any of us to help those who do To the Editor:-I want to notice in the first place not try to help themselves; so if we expect, we must

It is the grandest pleasure of my life to séarch for mediums or mediumship; but does everlastingly rip can searcely conceive the fact, and the more sensitive we become to nature's laws the more impressive this Some say, "Oh, you must not look for fraud, and fact will appear to us. The inquirer may say: "Sir, you won't find it." That is a likely thing now, isn't pray tell us what course we must pursue. Shall we fall down upon our knees and implore one or all of the

Nay, my brother, that day is passed for me. To my what I term the quickening of the soul or inner man, Brother Dow closes with an appeal: "Will you help and is brought around in different ways; some, one cause; and some another. I can only speak for my self. Philosophy and phenomena are inseparable and go hand in hand, and I know and am certain that if I I think it can be done by shunning every appear- obey or disobey nature's laws I will suffer or be blest ance of evil, and living as noble, grand and pure a life in the act as the case may be. Mine was caused by as is in our power. When we all do the best we can, the sudden passing out of a dearly loved one. I tried I think we will have but little trouble. I also think to pray to God to give me grace in my broken down we have too many parties among us who are not of us, manhood to bear the trial, I tried to think God was and we will always be in confusion as long as we rejust, even in permitting such a heinous crime. I tried tain them. What we want is all wool and a yard wide; to think that Christ's blood would atone for all the then we can wear garments white as snow, and will wrong. My condition got worse and worse. There shine as brightly as the noonday sun. We have many was a great mystery overshadowing all. I was finally that want to be Spiritualists and church members at advised by some to go to Camp Chesterfield, and that the same time, and I never saw one yet who tried to there I would find out all I desired. I went not knowcarry a pail of water on both shoulders but what one ing, but hoping. I attended a couple of seances, heard a lecture or two, came home and before two days When I was an orthodox, I was an orthodox, but passed I began to see everything in a different light. this, one day as I was walking down the street with I know that true, honorable people of a different remy joys and sorrows all within my own breast; and igion from mine respect me for the reason I stand pat thinking of the cause I lately had learned so well to to my profession. If I was a turn-coat I would not love, and of the deplorable condition it seemed to be expect to have friends, nor even any respect shown in, the thought came to me, how can I stand up for it? me. Take one of these deceiving ones and they are I am weak, ignorant and unlearned. Then, like a no good in their churches nor with the Spiritualists. flash of lightning, my dear child stood by my left

but in quality, we do not gather grapes from thorns, O, blessed thought that has been to me hourly ever-"Pure Mediumship," by Madame Roberts, of Ore- world to back us, and I put a thousand times more cause or permit the death of his only child to satisfy And our dear sister, Mrs. I. L. Lewis, wrote such a the sins and wrong doings of others. Now I know

evening of her last night with her aunt and Mrs. Aus- house nearly all winter. We have now rented the G. tin. "I have done my best. I have done all I know A. R. hall for six months, and have held four meetgrow till we can erect a nice temple of our own. I am Oh, that we all might have this self-same desire. led to believe this is all a personal matter, and the phihaving hearing ears; and when it is demonstrated by They who seek will find, and to those who knock, phenomena many will say it is all of the devil. Nevall the life there is. This life is but transient; the Let us place our aspirations at the very hights, and other life of which death, is as it were, the partition—

Elwood, Ind. J. L. FOSTER.

One would have supposed that so

soon as it became known that the facts within the ken of many a plain, illiterate sailor contradicted the statements of our Christian cosmographers, and of the Bible on which they founded them-selves, church teaching must have been discredited and utterly overthrown. CANON HENSON, OF WESTMIN-That it was not so is a proof partly of the enormous strength and influence of the church organization, partly of the languor of intelligence which resulted from inveterate indulgence in

falsehood. The romantic stories of Ireland were not heard of until some time in the fifteenth or sixteenth centuries. It is impossible to admit that there were Benedictines in Ireland before, at the earliest, the thirteenth century. daring fable of literary culture in that island in early ages conceals the fact of its dense ignorance.

Paris has been, at least from the Revival of Letters, an important center of culture. The Benealctines were the founders of its schools at some time a little earlier, though not much, than the schools of Oxford and Cambridge. But a history of the Paris Academy was not attempted until the seventeenth vine Christ, living, present, and active, way of the Old Testament headfolds."

century. As for history, in any modern sense

WM. HENRY BURR. (To Be Continued.)

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#### ALLS BIBLE A PACK OF LIES

STER ABBEY, SHOCKS ANGLI-CAN AND NONCONFORM-IST ENGLAND.

Demands a New Faith-Sir Oliver

As set forth n a cable dispatch from London, Eng., to the Chicago Tribune, Canon Henson, of Westminster Abbev. in the Contemporary Review, attacks the Bible, and especially the Old Testament, declaring "its incredible, puerile, or demoralizing narratives" are "a pack of lies, too gross for toleration."

really built on an empty tomb?"

Papal Empire, to baptize every new whatever, the serious attempt to ascer- well as nonconformist. A great cry has geographical discovery with the names tain the past cannot be traced higher gone up from the established church, of Christ, Mary and the Saints. been overwhelmed with bublic and private appeals for the canon sin punish-Demands a New Christianity.

Simultaneously with Canon Henson's attack comes a demand from Bir Oliver Lodge, principal of the University of Birmingham, and one of England's noted scientists, for a "reinterpretation

of Christian doctrine, for, in other words, a revised Christianity. Sir Oliver Lodge shocks the believing people of England by declaring that "the doctrine of atonement in its con-Lodge Declares Doctrine of Atone- crete form is a survival from barbarous ment is Survival of Barbarous Times. times." He repudiates the belief in "an angry God appeared by the violent

death of Christ." Seldom has England's religious feelthe articles of these two men. inspiration is Attacked

Canon Henson declares that "inspiratruth of any statement in the Bible The Anglican world is amazed at the "which cannot be substantiated at the question with which Canon Henson con- har of reason and evidence. In the cludes his remarkable article. He New Testament he finds Helle to offend vine Christ, living, present, and active, way of the Old Testament prodigles.

really built on an empty tomb?"

He recommends supplementing to the commendation of the He recommends supplementing the The canon's onslaught on the Scrip reading of the Bible in church with

#### That Thousand Dollar Reward. To the Editor:-I have been greatly interested in I have been considerably amused by our California

VARIOUS VIEW

Something in Reference to Materialization.

spirit form.

fraud. I went to study materialization, to study the and dematerialize entirely outside of the cabinet in

naterialization, impersonation, etherealization, and of one dollar. ransfiguration at the cabinets of every one of the above named mediums. I have seen some spirit forms ward. These people who confess to being gulled by whom I plainly recognized. I have talked to some of such a transparent humbug as Elsie Reynolds, would them several minutes at a time. I have had them be very poor judges to pass on a genuine materializawalk across the circle about eight feet from the cabi-tion; even I could give their report but little credence net and sit down on a chair beside me, and talk. Be- and what would the unbelieving world say? They sides this I have had some of my friends verify their would say about this: "Here is a party of professed appearance at the cabinets through other mediums, Spiritualists who have been running a fake materialsometimes when fully entranced. I also have had my izing show and been detected in their fraud. He ofown friends tell me in my own home that they did ap- fers a fake thousand dollars reward for a true mate-

nessed at a few seances some manifestations which tends to pay him or her a thousand dollars, were not what they purported to be. I have had the This is about the reputation a true medium would young man sitting next to the cabinet was used to personate a spirit.

one who proved to be antagonistic, and thus hindered there is no genuine dollars in existence. the spiritual work.

What I would like to see would be this: That our National Association arrange certain test conditions, would be granted a certificate stating that they had ciently developed to give public seances, or is a fraud. successful (if they were); and further that all me- its, George Washington, Joan of Arc, and other celebhonestly complied with said conditions and had been diums competing should be paid their actual expenses rities not personally known to the audience is a fraud, since. I know it. It is a fact. We have the spirit of travel etc., to take test conditions, providing they because the spirits of friends and relatives of those produced genuine materialization, but pay their own present are more likely to come and manifest themexpenses if they failed. I say that for the sake of our selves than are strangers who have long since passed cause, we can well afford to spend any reasonable away. These latter do perhaps sometimes come, but grand piece, "The Light Among the Hills." My dethat all will suffer for their own iniquity. We can't ine materialization, and were I in that phase of work be demanded. I would gladly endeavor to submit to reasonable tests Arcot, Tenn. and receive therefore the endorsement of our N. S. A. ALBERT W. WADSWORTH.

Harbor Beach, Mich.

reading in your paper the different articles contained brethrens' reward for the production of "one matetherein upon "materialization," and the offer of rialized spirit," but not surprised, for psychologically, \$1,000 to be paid for the production of one genuine the step from the ultra gullible to the ultra skeptic is a very short one.

While I am only a "student" of the different Now I am not a materializing medium nor any phases of Spiritualism as manifested through medi- other kind that I know of, but if the concurrence of umship, still I am endeavoring to get and give the four of the five senses amounts to evidence, I must truth. During the years 1900-1903, while residing in say that I have seen materialized spirits-not in a leveland, Ohio, I attended about one hundred mate- dim, sepulchral light where one could be imposed on rializing seances conducted by the following mediums, by a mask, but a light in which slight facial blemishes, Mr. C. H. Figuers, Mrs. Kemp and Mrs. Effic Moss. such as moles and freekles, could be plainly discerned, With two of these, there were some eight or ten of us and I have had them walk out five or six feet from the who had private scances once a week for a time. Per- cabinet and converse with me on subjects known only, sonally I did not go, as some do, for tests nor to find to myself. Further I have seen them both materialize spirit forms, the mediums, and as well to study those plain view of not only myself but twenty-five other who came. My first object was to obtain proof as to persons, each of whom had met and conversed with whether any spirit form could materialize, and having spirit friends they knew in life. If all this is eviproven this, then to learn further concerning the pos- dence any one can get it first-hand and a great deal bilities. more by going to Kansas City, Mo., and attending the First, I desire to say that I have received absolute seances of W. W. Aber, 3422 E. 10th street, at the cost

Spiritualism would gain nothing by getting this rerialization, and rings in a confederate as a genuine However, notwithstanding all this I have also wit- medium; certifies that this medium is O. K., and pre-

'spirit guides' of the medium attempt to personate achieve by winning this money and his conscience my friends. While it was a genuine materialization would be just about like it would if he had successof a spirit form, it was fraud in purporting to be my fully negotiated a gold brick to an ignorant countryfriend. Again at one scance I was certain that a man, even if he did donate the amount to the N. S. A.

It was perfectly right for these California people to expose Elsie. The spirit world has imparted to me that we make I know there are fakes working the materializing

our own conditions at scances, and I have seen one of racket as well as many other forms of mediumship, our select private seances with eight regular attend- but because a sharper passes a counterfeit dollar on ants and only one skeptic, nearly spoiled through the me it would not be sane to set up a howl and declare

A little judicious circumspection will protect any society from frauds.

A materializing medium who cannot produce pheand then advertise that any and all materializing me- nomena in a light strong enough to allow the ready diums who would endeavor to meet said conditions detection of masks and disguises is either not suffi-

The medium who only has a stock company of spirsum to prove beyond controversy that we have genu- at the same scance others that can be identified should J. T. McCOLGAN, M. D.

In nature there's no blemish but the mind: none can be called deformed but the unkind.-Shakspeare.

cured the approval of general accept- of the doctrines we have inherited from better than the things he sees, analyzes, ance," declaring that "indiscriminate medieval and still earier times, cannot and knows of? Is man no better than reading of the Bible in public is an extremely perilous proceeding," and adding that "the rigidity which restricts the modern English church to canonical Scriptures is as intrinsically indefensi-

le as it is practically mischievous." Despite its misuse, however, Canon Henson holds that the Bible will continue for all time to be the "best manual of fundamental morality and the best corrective of ecclesiastical corruption," besides being "the most effectual check on the materialistic tendencies

Means Spread of Anarchy. In a striking analysis of the present social condition. Canon Henson attributes the spread of anarchy, the "ulcer that is eating the vitals of society," to the disappearance over large areas of civilized life of the religious bases of

morality. Yet he finds an excuse for these "nonmoral multitudes," who "from the cradle to grave have faced the severe pressure of competition, the squalor of poverty, and the miserable exigencies of unmerited want," and who "inevitably compare their condition with the ostentation of unearned wealth, profusion of unchecked luxury, and the nsolence of unchastened power.

The canon says that when it is remembered that these "cruel, shocking contrasts are no longer regarded with but in the full light of those doctrines of equality which are the commonplaces of democratic politics," it is no wonder that "the minds of thousands are predisposed towards the sophistries of anarchy."

. Hostile to Christian Tradition. "It would be idle to deny," he concludes, "that the credit of the Scrip tures is seriously shaken in the public mind, nor can it reasonably be doubted that the tendencies of popular life as at present prevailing are in the main hostile to Christian tradition." In another and similar article Canon Henson, dealing with Christ's resur-

"Is the faith of the church in the divine Christ living, present and active, really built on an empty tomb? For nyself. I prefer to believe that no such intimate vital connection exists between the truth of Christianity and the traditional notions of its historical

Atonement a Barbarity.

wisely and inoffensively be modified?"

> lent death of Christ." "I would not be dogmatic in such

a matter but surely it generally is recand violent death of Christ were the so far in advance of his age, and alghastly tragedy has a purifying and greatest event in all time. sacramental influence, yet we now are unable to detect in it anything of the nature of punishment, nor do we imagine for a moment that an angry God was appeased by it and is consequently disposed to treat more lightly the sins men here now or any otherwise than they have been treated by a constant steadfast, and persevering universe.

New Light Breaking In. "We are now beginning to realize a further stage in the process of the atonement. We are rising to the convicso a part of God—that the whole creation is traveling together towards some great end. We are no aliens in a strange universe governed by an outside God. This strengthening vision, this sense of union with divinity—this is what science will some day tell is the inner meaning of the redemption of

Tennyson and Faith. What a man is Tennyson; hear him: We have but faith; we cannot know,

Then again hear him: "Behold we know not anything. I can but trust that good shall fall At last—far off—at the last to all." This scholar, the wonderful man, poet and philosopher, he in all his search says:

"We have but one faith; we cannot know.

Alas! how sad to know that for such minds there is nothing but faith. How sad that man, with his great wealth of mind, intelligence and soul, must say 'tis futile to seek to know what is in the future—is there a future? Is there Sir Oliver Lodge asks, "now that re-ligion is becoming so much more real," lem of life can be known? Why is man whether the "formal statement of some such a mortal? Is he but a thing, no

Sir Oliver at this point shocks his co- in vain? Why his longings, his hope, religionists by declaring that he re- aspirations and desires, if he may not gards the "doctrine of atonement in its know that this life, and all life, is endconcrete form as a survival from bar-less? He knows there is growth, that barious times," repudiating the belief change is written on all. Evolution is "in an angry God appeased by the vio- a fact. Telepathy is now a scientific fact, and the Psychic Research Society Mr. Lodge, in declaring the doctrine has sent forth a mass of facts that of the atonement in its concrete form should convince all men of reason that as a survival of barbarous times, says; spirit return is a fact. Then would

Tennyson, if he lived now, say: "We have but faith, we cannot know." ognized that although the sufferings . No, he would say, spirit return being true, Job is answered. The human race natural consequences of his birth and is free! There is no death, and man's intuition, in the ages, was far better though the pity and horror of such a than his reason. Spirit return is the

THE OLD, OLD HOME,

Like angel troops they come If I fold my eyes to ponder

The heart has many passages Through which the feelings roam, But its middle aisle is sacred To thoughts of old, old home,

Where infancy was sheltered, Like rosebuds from the blast; Where girlhood's brief elysium In joyousness was passed; To that sweet spot forever,

As to some hallowed dome. Life's pilgrim bends her vision-'Tis her old, old home.

A father sat, how proudly, By that old hearthstone's rays, And told his children stories Of his early manhood's days;

And one soft eye was beaming, From child to child 'twould roam: Thus a mother counts her treasures, In the old, old home.

The birthday gifts and festivals, The blended vesper hymn, (Some dear one who was swelling it Is with the Seraphim;) The fond "good nights" at bedtime-How quiet sleep would come, And fold us all together,

In the old, old home, Like a wreath of scented flowers Close intertwined each heart; But time and change in concert, Have blown the wreath apart.

Like angels aver come. If I fold my arms and ponder On the old, old home.

Virtue itself turns vice, being misap plied.-Shakspeare.

## JONATHAN KOONS.

One of the Old Workers Whose Materializing Circles in Ohio Created World-Wide Attention.

To the Editor:-Having read many articles in your paper on the subject of a written communication from an ancient spirit given in a scance at the home of the late venerable Jonathan Koons. I had the honor and pleasure of his companionship prior to his passing on to the spiritual realm. I also have many times since had the pleasure of receiving communications from him through the mediumship of his son, Naham W. Koons, who now is at Temple, Ohio. He is about 68 years old and is by no means a wreck physically mentally or morally. His character is above reproach, as is that of his two brothers. I am acquainted with them. both holding official positions. brother-in-law, Alvis Taylor, held the position of postmaster a longer term than any other man in Franklin county, Pa. Koons' youngest son, Britten Koons, is a human walking encyclo-

It is rather astounding how any intelligent people can endorse the dogma of the God Idea which, in my opinion, has caused more trouble in the human family than any other false doctrine Brother A. H. Nicholas and Sister Clara Watson and many other similar ones sound the true keynote to the subject. I enjoyed the symposium, and can not see that the truth of Spiritualism will lose any prestige. Francis, you are doing the greatest work (assisted by the spirit world) of any man I have ever read, and I am in my seventy-third year, and have read the history of all religions, read nearly all the standard writers on material ism; also read the spiritual philosophy for over thirty years.
WM. A. THOMPSON.

Murphysboro, Ill.

Question:-For the sake of the men bers of this circle, will the spirits favor us with a few brief remarks relating to the doctrine of the Bible and of the Bible God as it reaches us?

J. KOONS.

Answer:—There are Bibles many and Bible Gods many, whose devotees claim to be the superlative and abso lute rulers of heaven and earth; all of whom should have written their infallible guide books of wonders containing a diversity of standard rules for the strict observances of human species which conflict materially in their mandates, their ethics and their philoso phies, especially in the astronomical sceneries of the shining heaven, and ge ological records of fossifolia of the kingdoms of terrestrial and celestial orbs and planets without number.

God is a spirit invisible, that no mortal hath ever seen nor ever can see (Christian Bible).

According to this Bible admission, it was not this God who dictated the Bi-ble creation of the heavens and the earth, neither was it this planned the ark, nor the God who entered into a league with Abraham, nor the God who wrestled with Jacob, nor the God who exhibited his hinder parts to Moses, nor the God who incarnated himself in the flesh of Christ with all his absolute power and will; these Gods were personal, and subject to the ruling elements of matter. Then asks "Who is God, omnipotent and allpervading, so as to address the carnal senses of man with his omnipotent

Answer:--It is that all-pervading. imponderable vital element with its incessant oscillation from centripetal cencentrifugal circumferences of systemized kingdoms of ponderous sub-tle fluid essences, spirit fluids and atomical formations of physical compounds, all acting reciprocally with due regard to each other's positive and negative forces.

It is in the internal of this invisible God occupant of space infinitum, where conditions are offered for the procreation and generation of magnetic neblowombs of ponderable elements for the generation of centripetal and centrifugal extremes and points of gravity for the diverse embodiments of dissimilarities of ponderable substances into material formations, as we, now behold them in space, infinitum, with their spiritually developed and undeveloped embodiments in their various character and colorings beginning its first visible manifestation in physical formation and animal life in the fucimolasca and polipara genera, resolving into diverse species of fish, reptiles, birds and mammals, until the consecutive compound proceeds of the essential elements arising from the diversity of consecutive formations arising from these chemical laboratories, resolve their living, their spiritual and immor tal essences into the crowning summit of physical life in the image of man, whose immortal spirits, or the gods and personal representatives of the imponderable and invisible god of material forms, who are embraced in the term Eloi, or the Bible god of modern days. In consequence of the many torturing compilations, corrections, expulsions, and interpolations of human doctrines and the political Bible speculations of knaves and fools, the Christian Bible is at present an incomprehensible bundle of facts and fictions, and unworthy the names and the authors of its line of inspired law-givers. Man is the temporal embodiment of the divine nature of god, and the departed spirits of man are the divine essence of god and man's duty to God's own spirit within is to act in harmony with his (man's) own vine nature; and to serve god carnally is to obey inviolably the divine consti tution of his (man's) own carnal nature without a lack or excess of mora duties to himself and others, and avoid excessive submission to his physical lusts and gravitations, lest every offender will suffer the penal rewards of his own transgressions in both spirit and flesh, according to his acts

The members of this circle who are prepared to announce that this was not written with mortal hands, will please attach their signatures.

King, First and Second Presidents of the Band of ancient and remote earthly dates (exit and adieu), Geo. D. Hascall. M. D., Carter Wilky, M. D., S. A. Bates, Joseph Border, Margaret Bates, Newcomb Graves, Alvis Taylor, J. R. Koons, T. M. Wilkey, Robert Taytor, Mrs. Dr. Hascall, Lydia Hughes, Jno. B. Tippie, C. M. Brookins.

THE REWARD.

Give a grain of kindness. Lend a grain of love; Find an idle moment To perform the deeds of love.

It will help you, and help others, To lend a helping hand: The reward will be likened To the many grains of sand.

Live not a barren desert. For by your deeds you're known, Each deed as judge will stand When you from earth have flown.

All the while keep the upward windows open.-Brooks.

From the Pacific Coast.

ship seems to agitate the minds of many writers in times when Spiritualism made its most rapid progress The Progressive Thinker, and the conclusion reached and secured its largest harvest of converts. It then is, that the extensive frauds are working great injury had the ear and attention of the people far beyond to our cause, and also preventing very many from in- what is the case at present. The frauds had little or vestigating its claims. Having been a somewhat care- no influence in checking the advance. The important ful looker-on as well as an active participant in the question is as to the cause of the great change. That work, I crave the privilege of submitting some facts fraud has some small influence need not be denied, and conclusions respecting the status of Spiritualism but there is something deeper and far more potent in as connected with the fraud manifestations. The first producing the change complained of. And without fact I present is, that the fraudulent shows are noth- that something else the frauds would have remained

cial Mediumship Weighed and Analyzed.

the fifties.

tipping medium. He astonished the Bostonians and lecturing had been commenced by myself in Boston. the people of Worcester, and then went to New York The commercial phase seemed to some extent a ne-

daughter, and esteemed her as an excellent medium. soning. Her spirit mother, as was claimed, rapped out a mes- It is hardly necessary to say that until all this exsage urging the deacon to send out her daughter as a ternal show-off is discattled there can be no cure of medium missionary to convert people to Spiritualism. the fraud evil. It is affogether too strongly en-He listened, and finally concluded to comply, and I trenched to be overthrown by an occasional exposure saw him count out some hundred and twenty dollars of a single person. The credthity of the great mass in gold coin and place in her hands. In a few days of Spiritualists is the frillful field where frauds conshe ran off with a brother of the notorious Dr. Hatch, tinue to reap abundant parvest. the first husband of Mrs. Richmond. I never heard Summerland, Cal.

The Pacific Coast Veteran Comes to the Front With of her afterwards. Then we had Von Vleck, Fay and His Views on an Important Subject—Commer-others of the same ilk sometimes posing as mediums and at others as exposeus.

There was, there still is, two inducements to fraud. The question of fraud in real or simulated medium- by one, and some by the other. But those were the ing new. They began almost with the first medium-comparatively powerless. In the early days "comistic manifestations. They were quite extensive in mercial mediumship" was the exception, not the rule. Now it is the rule, not the exception.

The first party I encountered was a Mr. Hulme, who In Boston, Ada Hoyt, now Foye, was the first mestarted out from Springfield, Mass. He came down dium I ever knew personally who took pay for seto Boston and astounded the people by his wonderful ances. In Charlestown, where we had audiences tests. But he went out to Malden and there a Mrs. ranging from 500 to near 1,000, there was not a single Morrill found in his overcoat pocket an ample collec- paid medium, but there was at least fifty mediums, tion of newspaper obituary notices, which he had and some of the best I have ever seen. Lecturing given as spirit tests the evening before. He used to through Massachusetts, New Hampshire and in Maine give spirit music after going to bed, by covering his I never, in those early days, saw a commercial mehead and blowing on a mouth harmonicon. His last dium except two or three in Boston. But there were mediumistic feat, of which I had knowledge, was div-circles everywhere, and manifestations everywhere, ing off from a wharf in Cleveland, Ohio, and coming and, as matter of course, there were converts everyup with a watch in his hand which he said the spirits where. There was no attempt at public, mediumistic had brought from his boarding place and thrown into show-offs. No urging or erowding phenomena upon the lake. His spirit "control" remarked that "he the people. Those who desired them usually got up a got the watch but it came d-d nigh drowning the me- circle with their friends and some one or more would be found to be mediumistic. The only public mani-Another Massachusetts Yankee became a famous festation of mediumship was trance speaking after the

City. He was very precise as to where his table must cessity when the first mediums were so overwhelmed stand in the room, and had prayers to open his circles. With applications for sittings as to take up most of But in New York, Dr. Hallock and some other old their time; but gradually it became contagious until Spiritualists were so lacking in piety and reverence it has become a regular profession, as much as that of that they took up the carpet in the seance room, and lawyer or doctor, and for the same purpose-moneyfound that the floor had been taken up so as to admit getting. This platform and other forms of public a lever to be placed underneath, and two wires came, methods of mediumistic show furnishes the grand opup through the floor, one of which was under one leg portunity for the fakir to get in his work. The of the table and the other under the foot of the me- change of base on the part of a large portion of Spiritdium. Tippings were easy-the "conditions" were ualists in pushing our phenomena upon people instead all right and beautiful messages were spelled out. of waiting for them to seek them, furnishes the frauds The first man to go from Boston to see the Fox girls the chance to push themselves forward. The result of was LaRoy Sunderland, and his daughter and adopted this change of base is an almost total transformation daughter were the first rapping mediums in the city. of communications. Very largely the so-called "mes-A certain deacon in the Unitarian church in Charles- sages" are simply fortune-telling. Love affairs, busitown became a very zealous Spiritualist. He hap-ness matters, changes, are the topics mostly dwelt pened to get acquainted with Sunderland's adopted upon, with some little Spiritualism thrown in as sea-

and I B J. S. LOVELAND.

#### On Materialization.

Regarding the many pros and cons relating to the materialization of a spiritual entity, a brief reference to the subject by a student of psychic phenomena may not be inappropriate at a time when the spirit of distrust seems to infuse itself into the every elementary investigation of this subject."

I say elementary, for, indeed, are we not invading. the threshold of a life which, after ages of sophistry, to all appearances, and disappeared from view. speculation and psychological dissertation, will be ascapable of our solution as now?

ous phases of nature which are new to us, are we near-equally remarkable. er to a problematical interpretation of a physical or vocal materialization than was the half-frightened roundings to eliminate every suspicion of the inter-Marcus Caedicius when the voice, coming from- vention of human agency; I am not able in the preswhere?-called him to him while passing on a Roman ence of phenomena of this character to admit that my highway and told him that an early invasion of the alleged subliminal consciousness is imposing upon my Gauls must be expected, and exhorted him to immedi- objective self to the extent of requiring me to believe ately acquaint the plebeian tribunes?

Coming across the centuries from that time to this, and distorted imagination. concrete evidences of continuous life have been prehumanity.

That materializations do occur, has been fully dem- spect to each person present. onstrated and cannot be made a subject of discussion, as anyone living in, or visiting, Washington, D. C., may at any time determine by attending a circle of Mr. Pierre Keeler or Mrs. Mary Keeler.

lished and have been repeatedly witnessed by the tion. same parties at different times, different places and In making the above I offer no pretense at any ex-

ence of thirty other people, and with sufficient light to osition which is not readily defined by some accepted distinguish every person in the room, I have seen a theory of its votaries, will improve in its manufacture into a man immediately upon attaining a normal stat- vestigation called to its attention. ure, give his name, shake hands with the audience, Washington, D. C.

walk around the room chatting and gesticulating, and then deliberately announce, presumably for the edifi- that the Morris Pratt Institute would cation of those present, that he would partially dema- never suffer along educational lines as terialize. He thereupon disappeared, apparently through the floor, leaving his body from the waist still explosed. The raised himself ap again and once more slowly disappeared until only his head could be seen and with fitting words presented it to Mrs. Bighmand are a tylenresting on the floor. A third time he appeared and, reaching his normal height, he sank through the floor.

His conversation continued without interruption during this remarkable manifestation until his final Notwithstanding the specious, and oftentimes falla- disappearance. The phenomena itself occurring in cious theories of the various schools of philosophy, al- the middle of the room and several feet from the cabways elaborately supplied with tenets to fit the vari- inet. This is but one illustration of many others

> Having made a careful examination of the surthat what I see, hear, feel and converse with is fancy

This would involve a complete identity of the al sented innumerable times in the various phases known leged transliminal impression upon the objective conto students of occultism, now to uplift the disconso- sciousness, an absolute uniformity of widely divergent late mortal, and again as an inspiration to some ge- temperaments and a total elimination of the individnius for the discovery or development of the hidden uality of every person in the room to establish the necsecrets of nature in aid of the material progress of essary hypnotic condition requiring the perceptive faculties to act with the minutest precision with re-

To postulate the materialization of a thought-form projected upon the plane of our objective vision by the medium is equally untenable, for the reason that the materialized entity is quite an unexpected visitor However, in addressing myself more particularly to to a member of the circle, who is a total stranger to those who have given some attention to the various the medium, and whose identity is established only by manifestations which are constantly occurring, I am the interchange of reminiscences well known to, but unable to understand what essential good is accom- quite forgotten by the sitter. Any attempt to analyze plished by alleged members of various psychic re- the condition here stated, transcending all human search societies in persistently antagonizing and re- knowledge, by empirical apriorism, can receive little futing phenomena which have been positively estab- sympathy in the modern conception of a materializa-

through the mediumship of different persons.

I have witnessed hundreds of materializations in planation of the phenomena, but will accept the general interpretation, trusting that the Society for Psycompany with other interested friends. In the pres- chical Research, always unwilling to accept any propform rise up, apparently out of the floor, resolve itself of terms and conditions which have clouded every in-

"HECHARLES W. KLEE

#### ...... medical practitioner for a cure of their adopt, and I always have more or less A PROTEST.

to follow other business.

est. Could he do the great work ne as doing to-day, if he practiced the "free animal food. MARY A. INGALLS. to save the life of a patient than does The world has not arrived at that de the medical practitioner, and surely her gree of spirituality that a healer can do work is one of love; how much, think his duty by himself and family, by you, would she get for her days and trusting a generous public to pay for nights of toll if she depended on the free will offering?

A healer should have a sliding scale by an ignorant public, who will go to a so their means. That is the method I

J. R. Francis is doing a work of love lants are harmful—tea, coffee, tobacco, by placing the price of his paper so low alcoholic beverages and stupefying Fresh fruits should take the place of

Antwerp, N. Y.

"Human Suiture and Cure. Part First. The Philosophy of Cure. (In-cluding Methods: and Instruments." By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it well fulfils the promise of its title. For sale at this office. Price, 75 cents. Price 25 cents.

#### WISCONSIN.

Doings of the State Spiritualists Convention at Whitewater.

The convention of the Wisconsin State Spiritualist Association is now a thing of the past. It convened April 19, 20 and 21, at Whitewater. It was preceded by a reception the evening of the 18th, given by the faculty and students of the Morris Pratt Institute, to dele gates and visitors. It proved a very enjoyable affairs. The fifth annual convention is -con

sidered the most successful Wisconsin

has ever held, from every point of view

Nature smiled throughout, the entire time and if it could be considered an omen, the coming year will be most successful. Not a shadow of inharmony passed over the meetings. All were a the best. No better talent could have been secured. Those taking part in the program were Prof. W. F. Peck, of St Louis; Prof. A. J. Weaver, Mrs. Cora L V. Richmond, Clara L. Stewart, Mrs Frances Wheeler, Mr. and Mrs. Hull W. J. Erwood, and the teachers and pupils of the Morris Pratt Institute. A committee from the N. S. A., consisting of Dr. Warne, vice-president of the N S. A., and president of the Illinois State Spiritualist Association; Mr. O'Dell, president of the Michigan State Spirit ualist Association, Mrs. Catlin and Mrs. Francis, of Chicago; Max Gentzke, mis-sionary for the N. S. A. Though their time was mostly spent in the commit tee room, now and then they lent us their presence and added much to the pleasure of the convention. Mrs. Richmond paid us a visit, arriving in time for the reception and spending two full days. We would gladly have retained her with us, but her home people had arranged to celebrate her birthday, and hoping to see her in Wisconsin again. Tuesday morning was a business ses-

sion. After committees were appointed, and the necessary business transacted to put the convention in working order, the meeting was declared infor-mal and many short speeches were made. No more interesting meeting was held. Depth of wisdom, earnestness of purpose was revealed in every speech, but the flashes of wit saved saved them from being grave. The afternoon was devoted to busi

The evening meeting was opened with music and invocation, after which Mrs. Richmond spoke briefly in her inimitable way. Prof Peck gave the reg ular address of the evening, subject "Evolution and immortality." He handled it in a masterly manner. Then came the messages by Wheeler, and all seemed pleased.

Wednesday morning and afternoon the regular business of the convention was transacted and laws were enacted that will surely prove beneficial to the association. To show how thoughtfully every matter brought before the convention had been prepared pertaining to the needs of the association, only one amendment was lost, and that was

to change the time of meeting.

The evening brought forth good things indeed. After the usual form of opening, Mrs. Richmond spoke upon the subject "Involution." Slie handled it in a manner that hore out the reputation she has established. Then came Prof. Weaver with a lecture that' we would have felt proud of, though the whole world were listening and we felt long as it is their good fortune to have Prof. Weaver as an instructor. At this sented it to Mrs. Richmond as a token from the convention of their apprecia-

Mrs. Richmond responded with an improvised poem. Mrs. Wheeler then came to the platform and gave as many messages as the time would admit of. : Thursday morning business session.

at which officers of the association were elected. This part of the business moved as smoothly as did all previous business, and resulted in placing at the head one of the ablest men in the association, Mr. Will J. Erwood. He was the unanimous choice of the conven-Ion. Thursday afternoon brought forth an

unusual feature in convention programs in Wisconsin. A memorial service in memory of J. S. Cowan, a member of the board of trustees; Mr. J. E. Hyde; and Mrs. Mary Severance, a pioneer worker. Mr. Erwood and Mrs. Hull were the speakers. Mrs. Hull wrote a poem for the occasion and it was sung by a chorus at the opening of the service: later on Mrs. Sanford sang a solo funeral. The service was beautiful and impressive. Mr. Erwood closed with a benediction, all standing with bowed neads indicating their respect and love for the arisen friends.

Then followed out the most unique program ever presented at any Spiritualist convention ever held. The pupils of the Morris Pratt Institute carried out to perfection a program prepared by themselves, illustrating work done at the institute. The only teachers taking part were Mrs. Jahnke the teacher in oratory, and Miss Chaffee, assistant in several branches. Oh! that the world might have looked and Then there would be no need listened. of soliciting funds for the Morris Prati Institute. The Spiritualists all over the world would be talking of Our Col legs. Gold in plenty would be poured into the coffers of the Institute. There can be no question in regard to the life of the Morris Institute. It cannot die Vivat the M. P. I.

Thursday evening opening, music and invocation. Then came a beautiful service wherein Mrs. Frances Wheeler and Mr. Will J. Erwood renew their vows to dedicate their lives to the spiritual work. Both of them possessed ordination certificates, but being Wisconsin workers, desired to have the endorsement of the Wiscon sin Association. This the convention was most happy to do. On account of their already possessing legal papers it was not necessary for the president of the state association to perform the ceremony to make it legal and the convention delegated Rev. Moses Hull to that pleasant duty which he most beau tifully performed, using words most fitting under the existing condition Prof. Weaver gave the charge and his words were appropriate for the occa

Then followed the regular address of the evening by Prof. Peck. The subject he chose was "Spiritualism the Coming Religion." If I could flash before your vision a picture it would por riveted upon him, every face expressing interest in his words. No restlessness but from start to finish, still, motion less. They seemed to forget there was such a word as time,

Past president, Clara L. Stewart, was then called for and was enthusiastically greeted. She spoke briefly and to the point. She took part in the program at different times, but her time was filled with many duties and she was able to attend the meetings only a few minutes

Our message medium was next upon

the audience, gave many messages to an expectant people, Mrs. Frances Wheeler is a medium that the association feels proud of. She is an earnest conscientious worker. She has long been tried and proved true. She has a pleasing personality and wherever she

holds a meeting is generally called to With a few remarks by the president the convention adjourned.

Many thanks are due Mrs. Jahnke for the selections rendered by her at different times during the convention; they did much to enliven and put every one in good humor. The music conducted by Mrs. Sanford, showed her skill as a director and no convention held by the W. S. S. A. abounded with so much good music. I feel that I must not ask any more space in your valued columns and fear I have already encroached, but the half has not been told. REV. NELLIE K. BAKER, Secretary of the W. S. S. A.

Portage, Wis.

#### Onset Wigwam.

To the Editor:-I was surprised and grieved by reading in The Progressive Thinker of April 23, the tissue of falsegood and truth in relation to the Wigwam at Onset, as taken from the Bos-

There is no "peculiar sect of Indian worshipers at Onset," never was. The members of the wigwam society known as the Oniset Wigwam Co-Workers are mostly Spiritualists and the society is chartered and known as such. It may be "the only wigwam of its kind in the world," but no materialized

spirit, red or white, ever appeared within its walls. Personations of both red or white have occurred, but the "scalping songs," "the death songs and love gifts" were always lacking except in the imagination of this reporter, in stead of being "reproduced with start All mediums with their controls have

always been welcomed within the wigwam, no distinction being made between red, white or black. tion that "No white spirit has dared invade the sacred precincts" is as false as most of the article in question.

The next assertion, "To a woman, Mrs. Mary C. Weston, the wigwam and the Onset Wigwam Co-Workers owe their being," is equally false and takes from the earnest co-workers of former years the credit justly their due. know nothing about the "piety" of the "old Indian chief Oniset," but ao know that the membership of the wigwam

"Beneath (the picture) is painted a golden chain, each link of which represents a member of the society whose initials are entwined in the chain. Just think, 600 members, 600 links. What a chain! Friends Denton and Petersilea must have overlooked that chain, else they would have changed their opinion as expressed in their letter in the same paper.

The origin of the wigwam (two years before Mrs. W. came into it) was the result of the refusal on the part of the Onset Bay Association to give to In dian controls full liberty in the yearly temple meetings. Mediums were often controlled by Indian spirits who, being ruled out of these meetings desired a place where they could have equal liberty.
One day, (Sept. 21, 1891), the writer,

with no particular place in view, start ed for a walk. He met several persons all bound for the hill below the pickets as they expressed it and joined in with them. We found a number of people there and others were coming. No call had been issued for a meeting and no one seemed to understand why or for what purpose they had met; but the subject of conversation was the treat ment of Indian controls by the Associa-tion. The call was in the air and people continued to come, till finally the meeting was called to order to more fully discuss the question. Mrs. Josephine R. Stone was chosen chairman. Mr. J. H. Young secretary, Mr. Vaughn, treasurer, and the Wigwam society was then and there organized.

Young, Miss Jennie Rhind, Messrs. Vaughn, Young and many others be came active co-workers at that time. Meetings were held during the winter and sociables and suppers were ar ranged in order to make money with which to purchase a lot and build a wigwam

In 1893, just when most needed Weston came into the movement sent as we firmly believe by spirit in fluence, and with her help we were able to build a larger and better wigwam than we otherwise could have done. After Mrs. Stone's departure, Mrs. Weston was elected president, which office she will hold as long as she so

desires. Mrs. Weston has never posed as a 'wealthy woman," nor has she had any special "followers," or set herself up as the head of the "most peculiar sect in this country" nor is her summer home "the headquarters of the Indian Spirit ualists" or "other leaders of the faith." Mrs. Weston is respected and loved by her many friends, and is very kind to the few Indians who make Onset their

summer home. # Mrs. Weston has done very much for the wigwam, making the interior a place of artistic beauty, a fit place for spirit friends to expend their healing powers and develop mediums to benefit humanity. May many years be added to her life and her true friends be

The wigwam was incorporated under the laws of Massachusetts, October 25 1893, and its charter reads, "for the purpose of teaching and practicing the doctrines of Spiritualism: holding cir cles and seances, and making use of mediumship for religious purposes."
Onset, Mass. JAS. R. YOUNG.

#### MY MOTHER.

The rain is falling on thy grave, dear I am alone and longing, dear, for thee, have not found, I shall not find, an-

other. So true of heart, so loval unto me. All the glad hours that we have spent together: All the long heart talks, dear, I miss

them now: Silent and sad I sit, and wonder whether Thy spirit hand doth touch my aching

thank God that he called thee to him, dearest. With that sweet smile on thy beloved

And now in dreams when thou to me appearest, Of pain and care thy features bear no trace.

Mother, dear heart, 'twas springtime when you left me; The flowers you planted bloomed and withered, too; Of their pure fellowship hath time be-

reft me; Mother, I fain would sleep and wake with you. -Mary Grant O'Sheridan.

## A VERY IMPORTANT CALL IS MADE.

A GENEROUS OFFER, AND A CALL TO SPIRITUALISTS.

To the Spiritualists at Large: -- A generous offer has been made by a prominent Spiritualist in this city give ONE THOUSAND DOLLARS to the Medjums' Relief Fund of the N. S. A., for the benefit of aged and needy mediums, provided the Spiritualists as large will contribute another Thousand Dollars to the same relief fund by the first of June next. The N. S. A. is now paying out a large monthly sum in pensions to worthy mediums; the calls for aid increase and the fund is constantly being depleted. Let every generous soul who has not already done all possible for this worthy object, kindly send contributions, large or small, to the folowing address, each will be acknowledged with thanks. The generous man who makes the offer desires to be unnamed to the public. MARY T. LONGLEY,

N. S. A. Secretary, 600 Pennsylvania avenue S. E., Wash-

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Important Addition to Our Literature. Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSY-CHIC LIGHT-THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It is chockful of stirring incidents. Price of this large volume, only \$1.50 postpaid.

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"In the World Celestial," by Dr. T. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth

"The Laborer is Worthy of His Hire."

I noticed in a late issue of The Pro-I noticed in a late issue of The Progressive Thinker, an article from the pen of Mrs. M. Klein. She thinks that healers and others working for the good of humanity should make no fited so much by one treatment that he cling years become dependent on the fited so much by one treatment that he cling years become dependent on the are doing. I have noticed the same sentiment expressed by other writers. It is quite evident that class of neonle have not been paid in that wax for most generous.

A successful healer must have a composed mind unharassed by the thought that it can reach the homes of the poor drugs. of rent coming due, an empty coal bin, est. Could he do the great work he is or wife and children needing food and doing to-day, if he practiced the "free clothing. If one has wealth to back will offering" plan to his subscripers? him he might use his heaven-bestowed gift free of charge, but not otherwise.

trusting a generous public to pay for Magnetic healers, and all who practice drugless healing, are handicapped of prices. Let patients pay according

ailments. Some of our best healers free patients on hin list cannot support their families by their . The work-out fiediums who are now gift, on that account, and are obliged subsisting on charity are a fine object-

o follow other business. Iesson of the freewill offering plan.

Quite recently, a gifted healer has Let those who advocate it try the same come before the public in this state. method for a few years, in their busicharge for their services, but accept gave the healer \$15, keeping just labor of others.

whatever is given them, as a free-will enough back from what he had with If people understood nature's laws in

A good nurse many times does more

Fresh air, sunshine, and pure water are conducive to health. All stimu-

the program, and going down among

#### GENIUS AND WISDOM.

Short Message Written Under Inspiration.

Genius is said, by world's scholars to be knowledge and memory of world Viewed from our vantage ground, we see and know that it is a divine endowment. The power to per-ceive and grasp world facts is within the individuals so endowed, and therefore can enter and concentrate their thoughts upon those things they seek to master. Such men and women have the true system equipoise and are not swayed by any fleeting opposition or opinions; and are, therefore the men and women of destiny and the natural leaders of the masses in life's pursuits. They become a power for general achievements of good and true bless-

The paths of true wisdom can not be found and entered except in the spirit of humility and sincerity. The entrance to the so-called occult mines are of easy access and many tourists enter them from motives of curiosity or possible selfish gain. These explorers pos-sibly learn some useful lessons, but wisdom is not found therein. There is no progress on those routes through occult mines. The paths are winding round and round, no upward course is therein provided, and no matter how long these explorations are continued they always bring the tourists back to the same point from which they

started, weary and nothing gained. Some of them grow indifferent to all efforts at finding the great prize-truth, but others realize their mistake, seek and find and enter the paths where true wisdom doth abide, which paths lead into continuously increasing joys and blessings.

Wisdom is a compound of all that is worth having. Wisdom and the understanding how to use it, are health, wealth and happiness.

Each one's mental and spiritual development is manifested in his thoughts as they are expressed in words and deeds. Mediums and persons of genius as well as inventors are more sensitive to the impacts of higher vibrations than the masses. Their brains are ful-crums upon which fall and rest inducted thoughts concerning the things that are thus to have birth into material expression. These first thoughts are sent forth many times for exchange and supplementation. Thus shade after shade, substance and force is added until what is purposed is shapen for its proper ex-

The medium's as well as the inventor's will and energy are always in proportion to the strength and purity of the first and consecutive thoughts put forth, and as thoughts are ever the results of desire, desires should be pure Desire is stimulated by sight, hearing and by sensation, but all the sense and brain faculties work together in the producing of thought and reflec-

The formation of new brain cells is continuous process in active brains. Each new brain cell sends forth its own fibres for the connections corresponding to the intelligence and vitality sought after; thus man's stock and store is multiplied.

Now as to the difference of brains shallow or filled with wisdom, it is a marvel to behold. At birth the brain of a child is not full-formed and only a few brain cells are feebly active; nevertheless it is the dwelling for the spirit and equipped for all primary purposes. The soul is busy with the unfolding of fibres and drawing of substances for the furnishing of the brain. Soul and spirit are the tenants of this form builded for them to be active in and through. The brain is the main room in this house and is therefore the rest and work shop of the spirit the soul is absorbed in and active through all the nerves or fibres of the entire mechanism. All the chambers of the brain as they are builded are furnished by the processes of thought and thought ex-

this, viz.; Many, yea, millions of mortals run their courses of earth-life from infancy to old age and sink into what is called childishness. They cannot remember things, cannot reason nor comprehend the import of any world facts, etc. Why is this? Simply because their brains were not properly builded and stored with useful knowledge. They had thought only of how to satisfy the animal or material wants and

All such mental activity at the expense and neglect of thought after wisdom, shrivels the brain. Those cells which should be active in putting out fibres for truth, knowledge, etc., are neglected and become defunct as time passes, because not used. Hence, in many old people we behold simply the original child's brain, no development for immortal use.

All such begin life on the other side as helpless as babes. Their earth-life has been a failure even though they had prospered in world's good, they are pappers spiritually. MRS. M. KLEIN.

Van Wert, Ohio.

A Neglected Opportunity.

On the 21st of last January a young rose from the tea-table at her boarding house, at 6:30 in the evening, to go a short distance in the town. She had not proceeded three squares before she was stricken down by some unknown assailant and murdered. The  ${f crim}\epsilon$ was committed in a very public place at the end of an alley and her body was dragged into a cabshed and left, where it was discovered early next morning. There were indications that a struggle took place in the end of the alley; for her tam-o'-shanter cap, her gloves, and her hair-pins were picked up there. In and she was found lying face downward near the carriage. Since then no discovery has been made as to who committed the horrible deed. Some detec tives were employed at a high price, who came and blundered around a couple of weeks in a most stupid way, but their investigations were fruitless and simply proved that they were incompetent mind readers.

I state and call attention to these facts to question the validity of another subject that Spiritualists have given much credit to. Nearly all readers of this article will remember Prof. Buchanan, but a couple of years deceased. science, boundless in egotism, and et with much merit and independence in his views about the mind and its relation to existence. Prof. Buchanan took great pride in claiming to be the discoverer of a new science that he named psychometry. By this, it was claimed, certain sensitive persons could take an object and by holding it in the hand, or placing it to the forehead; they could come into such intimate relation with its nature as to be able to clearly perceive its history and the various accidents that it had been subjected to in the past. He had an enthusiastic disciple in Prof. Denton, who published two books on this subject that are very curious and treat it in a very comprehensive way. Prof. Denton had faith this office.

RUNNING COMMENTS AND SUG-GESTIONS.

I am glad that you give space to those of divergent views; also that you do not offer or recommend mining

Either The Progressive Thinker is steadily improving, or my mind is grow-ing more observant of its other virtues; the square inch as "Puck" or "Punch," and none the less amusing because of the apparently serious frame of mind in which much of it is written. One of the articles aforesaid was

written by C. W. Stewart, of St. Louis, Mo., apparently in defense of mediums. He claims that no scientist could per-form his work if subjected to strict test conditions. Not only can scientists do so, but they can repeat their achieve-ments and demonstrate every step, in any process, to the satisfaction of all sane observers-something the average test medium either cannot or will not do. A similar article, of earlier date, which seemed to be intended as a defense of test mediums, was that signed G. H. Walser, Liberal, Mo. This writer asserted that mediums were not to be classed with common working people but were so "sensitive" as to require a different style of treatment. claim of being superior to the average mortal, was made of old by princes and priests, BUT IS NOW OUT OF DATE As witness Pope: "Honor and shame from no condition rise; act well your part, there all the honor lies."
Also Burns, in "Honest Poverty,"

which (though lately included by Mrs. Emma Rood Tuttle in a brilliant contribution) this verse is "What tho' on hamely fare we dine, wear hoddin grey and a' that; gi'e fools their silks and knaves their wine, a man's a man for a' that." For a neat characterization of the placeproud or purse-proud, see Burns' "Sec ond Epistle to John Lapraik," especial ly last of sixteeneh and all seventeenth

Now that "Farmer" Riley will not un dertake to capture the \$1,000 offered by Messrs Hale and Cherry, my last hope of someone arising to do so is de-stroyed. So I should like to suggest that those gentlemen place the \$1,000 in some safe investment; and, if they do, will stake my reputation as a proph life and go floating over the "State" of Arizona (as a late California spirit has) their heirs will readily find "eminent counsel" to gravely divide the money, according to the time-honored prece dent established by the monkey that undertook to parcel the cheese among

A neighbor who has attended circles, held to produce "materialization," trumpet- speaking, etc., for about thirty-five years, tells me he has yet to witness the first genuine phenomena of this kind.

Among others, advertised as eminent in their line, he saw the "world-reslate-writer, "Dr." Slade, whose chief renown while here consisted in an absolute refusal to give sittings to those who required fraud-proof conditions.

As Hudson Tuttle well says in No. 748 (of the same offer): "The challenge is straightforward and honest, and should be taken in the same spirit. If materialization is possible, here is an opportunity to set the fact before the world and silence opposition. It is useless to hedge and plead excuses. There are no excuses. If the challenge is not taken, materialization will disap-

It is amusing to read those articles entitled "Nuts for Jamieson to Crack." Such tales must be "nuts" to him. Is it possible those writers expect to convince anyone by such miraculous rela-When such marvels as took place, at the home seances of the late Dr. J. B. Bouton, here in Liberal, failed to convince Mr. J., (although warranted as genuine by "leading citizens") what but failure awaits the efforts of those vendors of mental "nut-foods?"

If stories would convince intelligent people of the truth of "materialization, independent slate-writing, trumpet"—trumpery and other deeds of darkness, all would have been convinced years ago. About the only "spirit materialization" most of us can expect to witness is the animal and vegetable life around us; perhaps, too, it holds most import for us at present.

To the discerning reader, many of the articles written to describe the performances of paid mediums, and to protest against fraud-proof surroundings, are their sufficient condemnation. So I but incline to say, with Macbeth: "Lay on, Macduff, and damn'd be him that first cries, 'Hold, enough!'

HUGH MURRAY. Liberal. Mo.

that his wife was a very reliable and unerring agent to discover the past record of any material. According to his view the intervening time that had transpired since an object had passed through any period of its existence, was no bar to ascertaining its record at that time. His wife could hear the trumpet ing of mastodons as they thrashed through the forest, by simply holding the petrified tooth of one that lived ges ago; or she would shiver with cold being in contact with some relic of antediluvian beast that was overelmed in the glacial ages.

ow, understand, this has nothing to with mediumship, or is no part of tualism. It is a separate gift and iss of the mind and designated as arate science. Is it a power or

ince at all? If so, let us return to the Bedford murder. There were the young lady's bloody clothes, her cap, gloves, etc., that were fresh with the impressions of her personality. More; they had received the intense vibrations and shock of her last excited pulse as she struggled with the malefactor that struck her down. The evidence is strong that she recognized him, talked with him and knew who he was. What an opportunity was there now of proving the validity of psychometry by taking the bloody garments and tracing back the chain of events until the very murderer stood trembling before the evidence of his crime. That it was not done is best proof of the fallacy of the Buchanan claim of discovery by psychometric examination, C. H. M.

How a Woman Paid Her Debts.

Elkhart, Ind.

How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made 800,000 selling Dish-washer. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why isdies want the Dish-washer. I give my experience for the benefit of any one who may wish to make money casy. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them or particulars. They will start you in business in your own home.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the deof the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at

# Moman or Angel-Which?

I paused upon the sidewalk near the scene of action, wanting to interfere, but not knowing how. Men, women and children hurried past me, but aside from a few muttered exclamations no one took any apparent notice of the seemed to me they must have been and nestle there. magic words, for the whip was almost "Poor Tomkins, instantly lowered and its owner stood transformed from an apparently cruel looking young man, smiling and oblig-

After a few moments' conversation, the young man tossed the reins over the horse's back and called out cheerily as he hurried down the street, "O, that is all right; I'll get Jinson to hitch on ahead and pull me through."

The man who had gone to the rescue of the horse, after patting the creature's neck for a few minutes came slowly back to the sidewalk, and I took a good look at him. I saw a strong, well-built, healthy-looking man about forty years old, with clear, honest gray eyes, and a face upon which purity kindness and strength were unmistak ably stamped. There was nothing about the man's personal appearance that would command a second look, and yet there was a subtle something about him that seemed to lift him above or set him apart from the average men-a dignity, a nobility that commanded at and respect. Several farmers were standing upon the steps of a little grocery store and I approached one of them, and in a manner and tone intended to be persuasive asked, "Who is that man?" indicating the retreating figure of the man in whom I had become so uddenly interested. The man to whom I had spoken looked at me meditatively for a moment and then rousing himself said: "Him? O that's Lem Sansonlives up there on the hill where you see them red barns."

"What sort of a man is he?" I asked. "O, he's a good feller," said my inwhere when he was a boy to learn to be a doctor, but his mother took sick afore ne had been gone a great while and he Yes, Lem is a good, honest, kind-heart ed feller as ever was, but he's dreadful queer about some things." "What things is he queer about?"

persisted My informant eved me suspiciously for a moment, but his loquacity con quered and he went on cheerfully: "O, lots of things. He won't eat any meat, and he won't have a critter killed upon his place unless he has to put it out of misery, and then he takes chloroform to do it-pretty farmin', that is! And if he sees or knows of anybody's abusing a dumb critter, he's always right around handy and puts a stop to it, an' he's got such a slick way with him and talks so gentle and good-natured he always gets his way and nobody ever gets

rows of straggling houses I half uncon- tions kept continually rising and

in the direction of the "red barns." golden glow, while the narrow valley and the nearer western hills were red-breast robin sang in exultant joy, and other songs and sounds were arising everywhere. From the dark water in the willow-fringed swamp where the ly two miles from here." their golden green tassels in the breeze, all nature throbbed, thrilled and looking boards which formed the halfruined fences beside the roadway showed the little tufts of green and

gray moss growing upon them. Along beside the stony road I trav-

rubber boots, but he looked every inch fibre of my being possess. I introduced myself and asked hills and fields, building, and farm ani-

things as I found them." As I followed my host toward the which was his home, he told me that he aunt and only living relative was away upon a visit, but he had plenty of simand he might have added an abund-ance of flowers everywhere. This was beginning of our acquaintance, which as the days went by soon ripened eyes full upon me, and I felt myself seen her since unless—" Before us in

weakened. son's request, I moved my personal be-longing to his house and spent the remaining two months of my stay in Nelton at his home. As I look back to skirts and feet. My furniture was dethat time now, I think it was the most cidedly limited and the mairs were all delightful two months of my life. I in use, a fact that the lady at once no-found Mr. Sanson a man with broad ticed, and with a kind entile she mo-

The first time I ever saw Lemuel San- goodness and beauty in everybody and about my strange guest that command chief, smelling faintly of violets. son was upon the street of the little everything; in fact, those qualities in ed respect and obedience.

New England village of Nelton, and it the sunshine of his presence seemed to "For a little while we sat gazing into would not part with it for the wealth o the substitute with the substitute of the substitute with the first that was a gentleman in eyery sense of feit that she was looking at something tried to make the most and best of mystruggling along the muddy road with the word, and during the three months upon my table. I followed her gaze self in the truest sense of the words, a heavy load, became exhausted or distin which I was almost constantly in his and noticed a book and a picture of and whatever the world may think of couraged and stopped, refusing to go, society I never knew him to speak a questionable character. I felt my me, I have done my duty faithfully as and the young man who was driving be- harsh word to a living creature or make cheeks burn with shame. Not for the I have seen it and have found joy and gan to beat the poor creature unmercil an unkind memark to anyone. His very world would I have had those pure eyes presence seemed to radiate kindness

happy hunting grounds," said my friend gave me a look in which tenderness as he gently stroked the creature's fur. and confidence were mingled—a look "Sanson," said I, moved by a sudden impulse, "I wish you would tell me do that when you came to understand." why you never eat meat or permit the slaughter of animals upon your farm." friend answered:

friends and you will not doubt or mis-understand me. When what I am about "Wi such things as pertained to that all-important personage. I did not consider "For "It was a dreary night late in Novem-

all day and being Sunday I had not

longer I thought, the emptier my life world, after a time it will mean no stage of existence, but to-night the few minutes? stage of existence, but to-night the lew minutes:
thought haunted me and returned with
renewed force each time I thrust it
to experience a great change, I said sheeny knife. Osteopathy that we shall wish that we had done or | tered. left undone when we have passed the night-it was ten o'clock-and in this somewhere there was a power to under of faith. I have thought if God be our wrapped in shadows. From the tender I said I bade her enter. As I closed the green boughs of the sugar maple the door, she asked in a voice sweet and clear, but slightly tremulous, 'Is this 777 Semla street?

"'No,' I replied, Semla street is near "My guest shivered. 'You are cold,'

growing, to the rock-crested peak of the I said, and wet through, I fear. Come highest hill where the poplars shook to the fire and dry your garments and rest, and then we will consider what it is best to do.'

"I spoke kindly for my sympathy was life-giving air, and it was nearly dark thing about it that I have never been the calf at feeding time, the crowing of less and speechless before herit seemed a rooster followed by a loud flapping of to me those eyes penetrated to my soul but such as I have I will bring.' wings, and the barking of a dog were and searched its most secret recesses, "Food that is suitable for all distinguishable to me as I listened. and having completed their search Presently the owner of this bedlam of look of great tenderness filled their said gravely. sounds came in sight. He wore a bat liquid depths, and I felt myself tremble "Bread and tered straw hat, overalls, frock, and and thrill through every nerve and

a king in spite of his homely attire. His "'Lady,' I said, with difficulty recall- realm from which she stopped for a presence seemed to lend a dignity to ing myself to my present position, 'I am moment and then continued: 'There is the humble surroundings and the moment and then continued: 'There is the humble surroundings, and the work a student at the \_\_\_\_\_ medical school, he was doing assumed an exaltedness that I never before knew that it could sorry, but my landlady went away yesterday and has not yet returned, and take the life of a fellow creature of a permission to take some views of the the only other occupant of this house at humbler order to gratify an appetite no present is a feeble and deaf old man, mais. I was kindly received and a cordial permission was given me. I asked not go out again until-you are warm, of pain in her sweet voice as she extended the manus as if he could been me cover mind the could been me cover mind. if he could keep me over night.

"Certainly, if I was willing to take make the best of the situation for the present and later decide what best be done, and I added reassuringly, 'Mrs. vine-covered, tree-sheltered cottage Grundy is safely housed for the night; we are sure of that,' and then a feeling was living alone for the present, as his of sympathy for my unknown guest kindness I never felt before, 'I have ple food and pure water and pure air, sister at home whom I love dearly, and while you remain with me dishall consider you her honored guest.'

"Again my visitor fastened her dark into a friendship which time has never tremble and my pulses throb as she an-

bid my guest be seated and dry her wet

presence seemed to radiate kindness look upon such things upon my table. criminate between the true and the and sympathy as the sun radiates heat Suddenly a great light flooded my soul false, between the perishable and the and light.

and the revelation held me motionless
One hot, stifling evening in August for a time. I saw that I had that picwe went out upon the back plazza and ture and the coutents of that book im-thy to others that I want others to give sat down. The northern sky was a printed upon my mind, and if I could to me. Who my guest was that event mass of black jagged-edged thunder not without shame have the being by ful night I know not, but this I do scene in the street. Just as I was get-clouds, from which the lightning my side look upon the offending arti-know. Whether woman or angel I shall ting desperate enough to resort to most flashed and quivered, and occasionally cles, how could I bear to have spiritual yet find her and claim her for my own." any course of action that would relieve there was borne to us the low rumble being from another world look upon my A blaze of lightning filled the air, fol the horse, a man came out of one of the of thunder and a whift of cool air. For soul—the real me—and see such mi-lowed instantly by a crash of thunder stores and walked briskly up to the some time we sat in perfect silence and rages mirrored there. Scarcely know that shook the house to its very founda wielder of the whip and laying his hand lightly upon his shoulder, said a few words in a low tone of voice. It seemed to me they must have been and nestle there.

watched the slowly approaching storm, lightly upon his shoulder, said a few and then in the fitful light I saw a large hook and picture from the table I sound and the gray cat leap into his master's arms took the promptings of my lightly upon his shoulder, said a few words in a low tone of voice. It gray cat leap into his master's arms took the promptings of my lightly upon his shoulder, said a few words in a low tone of voice. It gray cat leap into his master's arms took the promptings of my lightly upon his shoulder, said a few words in a low tone of voice. It gray cat leap into his master's arms took and picture from the table I piazza lashed their limbs furiously opened the stove door and thrust them

"Poor Tomkins, you are getting old and some day will leave me for the "As I resumed my seat my companion" "Again we sat in silence, my guest looking steadily into the fire, and I look For a moment only the subdued ing at her, and as I gazed a feeling of voices of nature broke the silence, and lawe came over me, a sensation new to hen in a voice strangely tender my me as if I was in the presence of a being from another world, and yet the be-"I will tell you, Wilton, for we are ing by my side was surely flesh and

"Who is she? Where did she come to relate transpired I was a much younger man than you see me now, and I was attending a medical school in me? Such were the questions I asked of transpired and powerful influence over which of itself is sufficient guarantee me? Such were the questions I asked of promptness and a high grade of and was getting much interested. I was full of ambition and fancied for myself a brilliant career; in fact i thought of very little but myself and is Elione and I am a stranger in this work. The friends and merchants of Clinton responded generotisly with their advertisements and it is only just in this work. The friends and merchants of Clinton responded generotisly with their advertisements and it is only just is Elione and I am a stranger in this to invite the viction of itself is sufficient guarantee of promptness and a high grade of work. The friends and merchants of Clinton responded generotisly with their advertisements and it is only just in this work. myself a brilliant career; in fact i You are wondering who i am. My name to invite the visitors of Mt. Pleasant thought of very little but myself and is Elione and I am a stranger in this Park to call upon them during their

"For a moment she gazed into my myself bad or reckless in any sense of eyes and I felt that she read me like the word, for I was strictly moral in my an open book, and instantly I began to outward life and had none of the habits search my own soul to see what there usually classed as bad, but I often read, was of real worth about myself. My thought and said things that I would past life passed rapidly before my mennot have wanted my mother to have tal vision. It was for me a day of judg-known about. tal vision. It was for me a day of judg-ment and the God within myself seated upon his white throne judged me with ber, and the rain poured incessantly righteous judgment, according to my and beat against my window panes works, and found in the secret chamwith a force that kept calling my atten- bers of my soul much to condemn. tion to the fact. It had rained steadily

"Under the disclosures made by my spirit's searchlight I writhed in shame gone out at all, and I missed my usual and sorrow. Every bit of manhood in exercise, and felt moody and restless. me was awakened, and impulses new to As the evening wore along, I felt more me, impulses higher, nobler, purer and and more uneasy. I was dissatisfied kinder than I had ever felt before with the world; with my acquaintances, stirred me to the depths of my nature. formant. "He's got a good deal of my occupation and surroundings, and I suddenly became aware of glorious learnin'—went off down below some more than all else with myself. The possibilities undeveloped in my nature. "I for the first time sensed the differseemed, I wondered if the brilliant ca- ence between the material and the spirreer I had planned out for myself would itual. The line of distinction between not prove to be filled with regrets and things transitory and things eternal beunsatisfied longings. I remembered came suddenly sharply defined. I then how when I was a small boy I used to realized that those who live for self amuse myself for hours beating upon alone will some day have occasion over my mother's brass kettle, and at the self to grieve, and the surest way to thought I laughed scornfully and said find happiness is to make others happy, to myself, 'If I win the applause of the and to obtain good is to do good.

"How long I sat in this way I do not now.' I had never given any special companion who said gently: 'How many thought to any life beyond this present years have you lived during the last

from me. Is there a life beyond death? earnestly. 'I am a new creature; the If so what is it like? Will the acts, former things have passed away and day is patronized by the most thoughts and desires of our present life behold all things are made new.' I was intelligent and progressive affect that one? What are the things surprised at myself and the words I ut Spiritualism is ever ready to harmonize

"A light like sunlight fell upon my de ination? I cannot say, but I know

put my arm about her and drew her beautiful nooks on earth. closely to me. She offered not the slightest resistance but lay her cheek tents, cottages and rooms are being refidence of the child in its mother's aroused by the apparently chilled, and drenched condition of my strange call—I felt as if I was being borne upward next week. er. She unfastened her cloak and veil and before my dazed senses there and stretched them upon the backs of passed visions of glory-lighted skies the chairs I placed before the fire, and fields, of water sparkling in the steamer having granted the usual half eled little rivulets came rushing, leap- while I stared at her in amazement for wondrous light, and flowers of rarest fare rate-but more of this later. ing and roaring along desperately in-tent upon getting somewhere quickly, very beautiful. The soft, wavy masses ing that for the sake of the one beside more about Mt. Pleasant Park camp and upon their soddy banks delicate of hair that framed her oval face me I would endure hardships, suffering, kindly send their names and address to ferns, blue violets and red-wake-robins gleamed when the light-fell upon them, injustice, disappointment - anything were growing. I paused at short inter-like burnished gold. Her face had an would be welcome that would lift me vals to inhale long breaths of the pure, indescribable charm, a subtle some up to a higher life and make of me a creature noble, brave, pure and good when I approached the farm yard from able to define. It was sweet and we enough to be worthy of her. My guest which an intermingling of various manly, tender but strong, delicate but released herself from my restraining can you learn the golden lesson? The shrill neigh of bearing the impress of perfect health, arm and said gently: 'I have not eaten the longer followed by a cost constitution of the longer followed by a cost cost constitution of the longer followed by a cost constitution of the lo the horse, followed by a soft coaxing and pure as purity personified. And food since yesterday.' I started guiltly whinny, the low mooing of expectant her eyes—how can I describe them? and said, 'I beg your pardon for my cows, the bleating of lambs, the call of She lcoked at me and as I stood help-thoughtlessness. I have not such food thoughtlessness. I have not such food as I would choose to put before you,

"'Food that is suitable for you is suitable for your sister's guests,' she said gravely. 'What have you got?' "'Bread and beef'—she interrupted me with a gesture of disapproval.

'I eat no flesh,' she said; coming a day when humanity will recognize this important fact that God is Make them happy with thy music, ove, and love does not permit one to less animal. She clasped her hands as claimed: 'Poor, blind, ignorant humanity! How long before you will arrive at that degree of intelligence where you will shrink from cruelty and bloodshed -the dying grean, the piteous pleading of soft eyes, the needless torture and know that it is detrimental to your welfare here and hereafter?' She paused. Bring me some bread and fruit and a glass of cold water, she said. I left the room in obedience to the request. and returning shortly found her gone. Yes, she was gone and I have never the darkness lighted for an instant by nto a friendship which time has never veakened.

About the middle of June, at Mr. Sandon's request, I moved my personal belonging to his house and spent the re-limited property of the soft and my pulses throb as she and the lightning's glare, there stood a fellow the lightning's glare, there stood a fellow trustfulness, "Thank you for those of ethereal beauty—or was it only a phantom conjured by my overwrought importantion."

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: Sanson went on after a moment's silence: "How she went, or where she as an Event in Life." By Lilian Whit-went I do not know, but I do know that ing. One of Miss Whiting's most sug-I searched for her the remainder of the gestive, intensely interesting, spiritual and liberal ideas of life and living, who tioned me to a seat beside her and I night, but it was in vain. The next day books, it is laden with rich, thought took a keen interest in all the vital obeyed. Young, beautiful and delicate I picked up from the floor near where ful spirituality. For sale at this office, questions of the day; a man who found though she was, there was something her cloak had hung a delicate handker. Price \$1.

"For a little while we sat gazing into would not part with it for the wealth of peace in so doing. I have tried to disimperishable, and in my daily life to give the kindness, respect and sympa

A blaze of lightning filled the air, folquietly, "The storm is upon us, let us go within.

Bethel, Vt. MRS. I. L. LEWIS.

M. V. S. A. Camp.

The nodding of the crocuses, the singing of birds and the warmth of the sunrays all tell us of the fast approaching season when we must fold our tents and away to the camp.

Arrangements for the success of the camp are being daily completed. The meeting will begin July 31 and close

The announcements are in the hands

stay upon the grounds.

We have studied very carefully the needs of our friends and visitors for the coming season, and selected our talent with the greatest care. You will find many names of the old favorites and added to these are new names which give variety and strength to our list. By reading carefully you will note such efficient workers and fearless orators as Dr. George B. Warne, vice-president of he N. S. A.; Mrs. Anna L. Gillespie, Mrs. Adelaide K. Brooks, Willard Hull, Harry J. Moore, Mrs. Nellie S. Peck, Miss Elizabeth Harlow, while as message bearers, Mrs. Gillespie, Mrs. J. A, Murtha, Max Hoffmann, Georgia Gladys Cooley and C. H. Figuers rank among the best.

We could not satisfactorily arrange

to mention in the announcements the names of the many mediums who will be in attendance at Mt. Pleasant Park this season, but are almost daily in receipt of letters from mediums who exsure the friends that every phase of mediumship will be represented. Dr. A. T. Still, the founder of osteop-

athy, will be on the grounds with charts and diagrams and will give many practical talks along the line of anatomical more to me than that kettle music does know, but the spell was broken by my study of the human body. Osteopathy has demonstrated that drugs are not essential to the cure of disease, and thousands shout with joy at their redemp tion from the narcotic drug and the doors to men and women alike and to day is patronized by the most cultured, that will break the long rule of pain change called death? Will all the qual- guest and illumined her pure face with and sorrow, and with magic-like power ways gets his way and nobody ever gets change caned death: Will all the quarification power and at him."

"Thank you," I said, and as I walked of the individual here survive death hair into a halo of glory—or was it the slowly down the street between the with him? These and similar queschangeful glow of the fire and my image that we know is rightfully his by inher-

rows of straggling houses I half unconsciously scanned the faces of those I manding an answer. From these met, but I found no other of the "Lem" thoughts I was at last aroused by a tenderness, a consciousness of some tated with the hope of making every thing lacking in my life. For the first available spot a place of beauty. A natitancy.
An "Improvement Club" is being agi-It was late in the afternoon of a beau and exclaiming to myself, 'Who on time I felt a desire to pray and with the attorium is hinted at, and if it does not tiful day in May that I climbed the hill earth has come here at this time of desire the assurance that materialize it will only be from the lack The eastern hills were bathed in a flood pouring rain?' I arose and opened the stand and aid me, and I instinctively protector, why not trust Him? If the of glory, and the paper birches upon door and disclosed a female figure mufter sides gleamed silvery white in the fled in a long cloak and thick veil. I and of this being by my side! I our guides, why not trust them? Why was for a moment dumb with astonish reached out timidly and taking her not bring all the tithes without rement, and then scarcely knowing what I said I bade her enter. As I closed the reverently. She looked at me and learn to be true to ourselves, just smiled, and never shall I forget that to our neighbor, and above all obey the smile and the joy that filled my soul. I dictates of the spirit. Then there sensed the fact she understood me and would be a perfect revival outwrought nothing I thought or felt was concealed in life practice. We would elevate la bor by taking part in it and building Mt. "Moved by an irresistible impulse I Pleasant Park into one of the most

has taken quarters for the summer

Transportation companies are being conferred with, the Diamond Jo line of MOLLIE B. ANDERSON, Clarksville, Mo.

LET THE ANGELS COME.

Let them in your peaceful home.

Can you welcome all the comers. Can you bid them easy be, Make them feel they are no roamers When they come to visit thee?

Bid them take a chair for comfort. Bid them eat and sup with thee. et them not be empty, suffer For thy want of sympathy.

Let them not come begging 'round thee, Craving for thy light and love, Peaceful as the cooing dove. Tis is now your earthly mission,

Wake the joyful notes to them Strengthen up their weak condition. Let them touch thy garment's hem. et them bask in thy own sunshine, Do thou feed and nourish them. MRS. S. A VAN BLARCOM. Lily Dale, N. Y.

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FORMATION OF CIRCLES AND CUL-TIVATION OF MEDIUMSHIP

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That the soul of a true man leaves its body during sleep and may then be more or less fully conscious acsouls, whose bodies also are asleep.

#### Physical Brain Reviews Events.

the latter, nevertheless, possesses a kind of half con- ence of dreams.

the day before or of a longer antecedent period.

From these conditions there result two classes of dreams. One includes what may be called true The results of years of scientific investigation of dreams or visions—knowledge of something happendreams was given before a large audience in Genea- ing at a distance at that time or a prevision of somelogical hall, West Fifty-eighth street, New York City, thing which afterward comes to pass. These are recby Charles W. Leadbeater of London, who is visiting ollections of what the soul during its travels really in this country under the auspices of the Theosoph- has seen or done. The other or commoner class is a ical society. His conclusions, he says, come from ex- vague recollection of the half conscious vagaries of periments made with the assistance of a number of the physical brain. An ordinary geonfused dream theosophical students. These are some of his deduc- with its incongruities and impossible positions is a mingling of the two.

#### Dreams Should Be Weighed.

The speaker advised his audience to avoid the two cording to the degree of its development and be ca- extremes of opinion on the subject; neither to accept pable of receiving impressions, moving freely, visit- the dreams with implicit faith, which brings worry or ing places at a distance, and conversing with other trouble, nor to commit the equally foolish mistake of condemning their teaching as nonsense, but to observe carefully and note with precision the vivid, important dreams and let time decide their worth or truth. In Though a soul is thus away from its physical body, that way he said it will be possible to build up a sci-

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#### National Sulcide.

The restriction of immigration has become one of the most vital questions. The founders of the republic saw the its occupancy seemed to them the one thing desirable to make this a great nation. Under the flag all who fled from the tyranny of the old world might find refuge. It would be free to all nations. For a time the class of people who came was desirable. English, Germanic, Scandinavian and Irish. These assimilated with the nation and became assimilated with the nation and became not seeking or not earning for to-mor-American. They were devoted to the row's guerdon; to make of this life an thrifty, and quickly absorbed. This stream has ceased to flow at its flood. and other races are keeping up the Poles, Hungarians, Italians are swarming to our shores, incredibly ignorant, brutalized by the tyranny of ages, without the least idea of what a free government means, or capability of absorption and becoming Americanized.

dustry are responsible for the coming it lay vesterday in the ocean's depths cause they will endure the more, and and melt into the wandering airs. work cheaper than Americans. Al- changing, sorrowful and without a soul as is claimed by the prosecution, it was though there is a law against importal there is still, our religion teaches, an at her husband's command, which she, tion of contract labor, its evasion end and a cessation. Thought is the brings these people here. They would creator of these worlds, the builder of not come if agents sent among them this earthly tabernacle, the maker of ildid not win them by inducements. This lusion, and to him who gains the vicis proved by the fact that each consign- tory over thought comes in this life unment, under a leader, knows just where utterable peace. to go when they land, and are immedi- here and now has triumphed over ignorately received in mine; furnace or fac- ance; who has overcome all passion

is almost incredible, and their poverty can come. To him is joy beyond all joy deplorable. Of 451,000 Croats. Slavs. we know-the joy of liberation from Poles, Lithuanians, Bohemians, Italians this vanity of life; and Hebrews landed in the country last him rebirth is finished and his toil at year, 150,000 were illiterate, that is end, and that when death shall claim without the least education, and the re- his body there will be no more of mainder scarcely more than able to change or sorrow or defusion, even as write their names and read. 300,000 the master has said: had less than thirty dollars in their possession. Of the 79,000 Scandinavians landing in the same time, only 254 were illiterate, and the average ed-

acation was incomparably higher These statistics are cloquent in their government on the coming of these unwashed, illiterate, and brutalized people Rnnoblement of Humanity." By E. D. who are, whenever occasion arises, Babbitt, LL. D., M. D. This comprises ready for violence and crime. Their national life.

New Thought and Broad Thought.

While so much is being said and writcult. as also in Christian Science and ization. Suggestion as healing factors, there is much cogency and point to the rein his late work, Part Fifth of Human Culture and Cure. Says the Doctor:

We must transcend the New Thought system to some extent, and reach out into the Broad Thought, which latter embraces both spirit and matter, in stead of aiming mainly at the mental constantly being taught by mental curists that we must rest only in God and get help only from God, ignoring all the lower influences, all the wonderful forces of nature in which "every bush is assame with God." It is grand to aspire after as much as possible of divine perfection and to realize that we have a portion of eternal spirit within scendentalism declares that you are the great "I Am," or as Swami Vivekananda of India says: "You are omni-present and omniscient;" "you are the sun and moon and stars; you are all God," you should spurn such false-hoods and with due humility, combined with mighty resolutions and a sense of your kinship with angelic life, press forward toward the infinite per fection. You should realize that the Deific Fulness whose life measures eternity and whose presence fills billions of worlds, must send its illumina tion through vast grades of being downward and downward before it reaches a style of life coarse enough for us mortals to appropriate and comprehend. Do you not believe and even know that ascended human beings, under the law of evolution must have risen to angelhood, to archangelhood, its of food and drink, alcoholism, sensumalice, selfishness, fear, jealousy and the whole brood of poison producing we are not making a symposium

so nature.

Do you say it is too difficult to reach ing Thomas" to feel of the wound in which peighbor is led to war against of recognition? Science, the many have a great struggle to keep tend to sour even a loving soul, but the warfare against self must be doubly strong. We must not only reach up to our own diviner psychic nature, by which means we may reach the very physical harmony.

Theory of Transmigration.

Transmigration of the soul is a theory believed by a great majority of vast country extending westward, and | Hindus. As the doctrine is very imperfectly understood in Christian countries, students will be glad to learn the exposition which a learned Hindu, "Swami Ananda M." gives of what transmigration really signifies to the Buddhists. His explanation of the doctrine is thus stated:

"To live in love with all that lives, principles of liberty, were intelligent, oasis in the desert of self-desire; to the horde or herd of frauds grazing strive ever, even here and now, after upon her pastures. peace-this is for the Buddhist the supreme ideal, the glory of his dhamma number. Croats, Slavs, Bohemians, and the hope of all his ways. All else fied opinions, theories, philosophies and -all thought of future gain on life for fads make each paper educative to a elf-is but a mockery and delusion. As something real true, as Buddhaghosa tells us, there rises in us the thought 'I am.' 'I was.' or 'I shall be.' And it is all illusion, the dewdrop deem-

"But if this universal life be everhatred and illusion and has passed The dense ignorance of these people where nevermore the woes of earth who knows that for

> "Decay must come to all that is Impermanent the elements of life! What has been born must cease to be: Surely in cessation alone is happiness!"

"Boolal Upbuilding, Including Co-operative Systems and the Happiness and the last part of Human Culture and presence is a constant menace to the Cure. Paper cover, 15 cents. For sale W. P. Paelon. For sale at this office. at this office.

Materialization.

> Scattered about over this issue of ten about "New Thought," and however | The Progressive Thinker will be found much of good may be included in that articles upon the subject of "Material-

This is a subject that should be thoroughly discussed, and the discussion marks of Dr. E. D. Babbitt, as published calmly perused by all, and we are devoting considerable space to it that Spiritualists may feel of each other's pulses. It is not at all probable that there will be many changes of opinion by this interchange of thought and "swapping of experiences," but it will and spiritual alone in its therapy. It is allow those who believe in materialization to air their feelings and tell why they believe in it, and encourage a more fraternal feeling and increase the acquaintanceship in the ranks. There are many able minds in the ranks never yet heard from, and this may be the means of finding them out.

> There are honest Spiritualists who place more importance upon materialization than upon any other phase of manifestation, and again there are as many good, honest, sincere and very ardent Spiritualists who do not believe in it at all, and The Progressive Thinker, in a measure, must represent both these factions, or neither.

If materialization be true, it is a very important factor in our institution, and if it be not true, it is an infamous curse to the cause. If one manifesta tion out of one thousand purporting to be true is a fact, then that phase is an important factor and should be, pro-

We have no right to contend with Mr. Klee or Mr. Pearson, that they were fooled and deceived, for we were and some to godhood? These when not not at the seances referred to, and in not, they would never appeal to God or too far above you, may fill your souls those particular instances that "one with joy and aspiration and your out of a thousand" might have ocbodies with a new tide of health if you curred; but in imitating every phase of keep yourselves above debasing hab manifestation there have become so many adepts that it behooves everyone alism, tobacco-use, and low associal who desires the truth and the truth tions, and put down violence of feeling, only, to be on their guard, keep their We are not making a symposium of

and darkening qualities. If you can do this subject any more than each issue this and cultivate the love forces to of The Progressive Thinker is a veriward all human and animal life as well table symposium of interesting reading If so, by subscribing for it now, you will as spiritual aspiration, your mental upon topics of vital importance to the receive a copy at less price than it will forces will grow more refined, and your advancing minds in and inclining to-According to biblical record, Jesus

> these heights of the soul and dwell in his side and put his finger in the nailan atmosphere of love and harmony? I holes, and why cannot some one return admit that in this era of competition in to-day and present as convincing marks neighbor, this era of poverty in which chemical, mineral, astral and psychical, the few have most of the money, and have all made great progress since the days of Jesus; so has the science of head above water, the conditions will prestidigitarianism, and the science of defrauding and gambling. There were imitators in the days of Jesus, but the Christian world clung to the one fact, the higher world for help, but develop to the one genuine manifestation, and contended with the humbugs in the best way they could conceive of, and foundation principles of mental and went forward into power over the whole world. Humbuggery followed in its trail, but did not completely overwhelm the truth, or prevent it from becoming the pillar to every reform.

Humanity has advanced and become more intelligent since people have been doing their own thinking and investigating, as is plainly shown in the more sensible trend of the church; and since the first manifestation of spirit inde pendent of the human form immortality has been the foundation stone under the structures of all religions, and it is not to be even dreamed that this stone will crumble because we have even one thousand frauds to one genuine manifestation (which is a great exaggera tion) to prove immortality. Neither will Spiritualism crumble because of

The Progressive Thinker is for Spiritualists, the thinkers, the earnest vorkers, and the compilation of diversigreat degree.

#### Must Wife Obey Husband?

A peculiar case has just been decided on and becoming Americanized. ing itself a permanent and separate end in Judge Kersten's court, in this city, The mining lords and captains of intity, though the waters which compose The charge of shoplifting is held in Judge Kersten's court, in this city. against Mrs. Edward Travis. The case and with the dawning light will rise of itself is a very common one, but her lawyer pleads that if she stole the boa, is the important part of the plea:

"The Bible makes it part of the marriage ceremony that a woman shall obey her husband. In cases where husband and wife are jointly guilty husband should be alone responsible. "She stood before the altar and prom

sed to love, honor and obey that man If he took this boa and handed it to her she was obliged to obey him, even if he commanded her to steal it. If there is guilt he alone is guilty. The wife is commanded by the Bible and bound by her promise at the altar to obey him in all things."

The question arises, does the word "ober" in the marriage ceremony compel a wife to commit crime at the command of her husband?

The court sentenced the wife to jail for one day and the husband to the bridewell for ninety days, and thus holds the husband principally responsible for the theft.

"Love-Sex-Immortality." By. Dr.

The Dominant Motive. In one his very instructive letters, Mr. Wm. E. Curtis, the special correspondent a the Chicago Record-Herald, in describing the scenes and characteristics of Benares, a sacred city of the Buddhists, in India, says:

"The Hindus fear their gods, but do lot love them, with perhaps the excéption of Vihnu, the second person in the he looks with moist eyes upon the aged Hindu trinity, while Brahma is the wife for whom he is no longer able to rovide.

The remarkidserves to emphasize what must appear to be the really dominant factor and influence in modern

Christian orthodoxy. The ruling infilience in modern revivalism, when closely observed and an-

alyzed will be found to be fear. Revival evangelists hold up to view lurid portraitures of an angry God and an endless hell for sinners. Fear is the great propelling motor—to escape the wrath of God, and the terrible flames of hell, is urged as the motive to "seek salvation." Hell is painted in all the horrors possible to be conceived by the heated imagination of the superheated mentality of the evangelist, and the fears of the susceptible listeners are wrought upon until they feel impelled to rush, half-crazed, into the 'ark of safety.'

In the creeds of orthodoxy, hell is a prominent feature, so much so that without hell and the dark background of a wrathful God who will wreak terrible vengeance on the "wicked," creed would hardly be considered as of

standard orthodox quality. The eyes of every soundly orthodox minister or deacon would look askance at such a creed, as of suspicious character if not downright heterodox.

As might be expected, the religion of nost who call themselves Christians, is a religion of fear, rather than of love. Fear of hell is hardly consistent with real love of a Being who, having brought us into existence, may possibly -not to say probably-visit us with eternal damnation because of failure to come up to the requirements of the plan of salvation; and if Christian religion-ists generally were honest with themselves they would acknowledge their abiding fear of finally falling short of

"Perfect love casteth out fear"-but how many Christians possess it? A disciple is reputed in the New Testament to have asked: "Are there few that be saved?" and Jesus replied, "Strive to enter in; for many shall seek to enter in and shall not be able.'

If orthodoxy be true, heaven needs not be very spacious to contain its population of the saved. Will it count among its inhabitants those whose motives in seeking salvation are wholly selfish, actuated by fear of the damnation of heli if they do not become con-

How much of the popular religion today is not merely and truly a manifestation of selfishness?

Among Christians as among the Hindu worshipers, "they fear but do not love their gods." However greatly they may differ in other respects, in this respect they are alike. Were it not for fear of dire consequences if they did the gods for favor.

Priestly influence in Politics.

A striking and very instructive exemplification of Romish clerical influence and methods in politics is afforded by a political trial, which, according to a dispatch from Berlin, has been attracting much interest and has recently been brought to a sensational conclusion, somewhat to the confusion of the clerical complainants. -According to the dispatch, Herr Von Wolski, editor of the Polish newspaper, Gornoslonzak, was indicted by the Cardinal Prince Bishop of Breslau, Dr. Kopp, and by several other high dignitaries of the Roman church, for publishing in his paper statements to the effect that the Roman clergy, high and low, exercised an illegal influence on the electors of Upper Silesia during the last general election. with the object of returning a clerical candidate and of defeating the Polish Democratic candidate. The clerical German candidate was named Letocha. and the Polish bandidate's name was Korsanty.

From the beginning the trial abounded in sensational incidents, and it was evident that the editor could adduce overwhelming evidence to justify his articles. The first day of the proceedings showed clearly that, although technically Herr Von Wolski was the defendant, it was really the Prince Bishop and his clergy who stood arraigned be-

fore the bar of public opinion. One witness after another testified to the undue influence exercised by the oriests on the voters. Poles who were otherwise good Catholics were refused absolution because they subscribed to the Gornoslonzak. One priest declared that he would not regard those as members of the church, and would refus them the sacraments, who took part in the Polish agitation.

Workmen gave evidence to the effect that when they went to confession they were ordered out of the church by the priest because they were socialists. Others were threatened with violent expulsion from the church.

Another priest, speaking from the altar, advised the women of his flock to use the broomstick on those who sought to circulate literature on behalf of the Polish national condidate. "Beat him until his hump is full," was his elegant way of putting it. "Dirty brats" and "swine" were some of the epithets applied from the pulpit to the Polish agitators, and in more than one case extreme unction was refused to the dying until they declared that they did not read the radical Polish journals. Another priest spoke of Herr Letocha as resembling Christ and of Herr Kor-

santy's likeness to Barabbas.

After two days of this astonishing ev idence, and with the promise of still further revelations, the Cardinal Prince Bishop telegraphed to the court withdrawing the case in every particular. To this the court agreed, condemning the Cardinal to pay all the costs. The result of the trial is a triumph for the Polish party and a signal defeat to the

Germanizing section of the church.

It may be stated that similar tactics have been employed in our own country, to dragoon Catholics to vote in ac cordance with the desires and behests of the priests.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbingly interesting volume, of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 560 pages, il-lustrated, \$1.25.

"Astral Worship." By J. H. Hill, M. D. For sale at this office Price \$1. eat. A SERMONETTE.

An Old Minister's Game of Roulette.

It is a strange, sad, and, in a way, glorious story—that of the Butte City minister and his game of roulette. Old and feeble, he is turned out of is church. Homeless and penniless,

Long ago he began work in his chosen profession, and for more than a generation he preached the Word of God to the best of his knowledge and ability, backing up his preaching by a pure and blameless life. But the time came when the eye, once

like the eagle's, grew dim, and the voice, once like a bugle call, became feeble, and the congregation told the old man to go. There were other churches, but they all wanted young ministers, with thick, glossy hair, and bright eyes, and strong

voices and the old man could nowhere

find a charge. But there was the wife of his youth, as dear and beautiful to him as she was when, in the long ago, she stood up with him under the orange blossoms and his old heart beat hard and fast as he pondered over the question, "How shall I care for her?"

But he could not ponder long. Hunger would not wait. Shelter and clothng were necessities that would admit of no parleying, and he must do something, and do it quickly.

And so the venerable man took any

kind of work that came along, no matter how menial it was. He did tohs in tels. He washed dishes. He scrubbed floors. He peddled; but the income was small and he kept falling behind. He was willing to work, and he did work, uncomplainingly, bravely; the proceeds of the work failed to foot the bills.

Daily he went to the employment offices, hoping to get some place that would afford him the small compensation he required, but nothing turned up, did something that was very unministerial-he turned gambler!

With the last dollar he had in the world he rushed into a gambling estabishment, where a game of roulette was going on. He put the dollar on the red and it won. He left it there, and again it won. Then he tried the others, wining with them all, and when he left the place he had in his pocket \$1,500 in

The rough cowboys, burly miners and spick and span professionals looked on with sheer amazement as the whitehaired old clergyman entered the place, approached the table and put down his money; and their hearts were hard in-deed if they begrudged the old man a dollar of his winnings. To many there is something that hor-

ders very close on the sacred and the holy in the venerable preacher's count of his strange venture. "I turned gambler for a short time.

was desperate. I have won money enough to take us to California, where can start life over again. It might have been wrong, but I don't think it was. God must have put it into my head to try roulette as the last resort after my efforts in every other direction had failed.' There is no irreverence in this-not

half so much as there is in the sort of Christianity which would deliberately turn a faithful old pastor out to starve God may or may not have told the poor old clergyman to go into that gambling den: but if God is as just as He is represented as being by the theologi ans, in the "great day of reckoning" He will try hard to forget the fact that once upon a time the venerable minister won that \$1.500 at roulette.—Rev. Thos. B. Gregory in Chicago American.

In the above Mr. Gregory has written a very good sermon, but he left unmentioned the best part of the moral, viz.: If God is just and records a punishment of any kind in the "final judgment day" child and shovel on the other, barring ism is young. There is a plant which published at Beuthen, in Upper Silesia, lof any kind in the "final judgment day" against this old man for his game of his health, he would say there was no takes deep root while nothing is visible roulette, He assuredly will accord to those of the church who turned him out to starve, a greater punishment. It is not uncommon to hear of people turning a faithful old broken-down horse out upon the commons to shift for himself, and even that is a cruel and inhuman act, but when a minister has served his flock until he is no longer useful-a drawing card-to the church he has exhausted all his energies in building up, and that flock, that church casts him adrift upon the cold, surging stream of a busy world it is a Godless and soulless institution and the God he has worshiped is blind to justice and to the dues of His faithful servants.

It is a curious thing that God failed to remunerate him sufficiently for his lay up something "for a rainy that must come in an average life-time, when the "Devil" did it in a few hours at roulette. It is another instance of the Devil being better to the servants of an orthodox God than that God himself. DR. T. WILKINS.

Australian Totemism.

Among the many curious freaks of human development, few are more curious and fanciful than totemism. In relation to this subject, the St. James Gazette, of London, England, says that an interesting report of the investigations by Prof. Baldwin Spencer into the library. question of "totemism" in Australia is given in a Melbourne paper. Various myths, it seems, exists as to the origin of the totem. The aborigines believe in what they call the dream times there lived beings, half animal, half plant, which were transformed into human beings, and wandered about making the natural features of the country. Each ancestor carried a stick, and with that stick the spirit of the ancestor is associated. Each place where an ancestor has wandered is believed to have a spirit, such, for instance as an emu spirit, a kangaroo spirit, and so forth; and each child born in that particular place is, say, an emu child or a kangaroo child, and so on. Thus it is that each child has its totem. As to the ceremonial, if a woman or

child see it, the eyes are put out or death inflicted. The professor was initiated by one group, and was thus per mitted to see the ceremonies. The initiators bedaubed themselves ochre, down, and their own blood, and, after going through a grotesque dance, related to the novices the doing of the as reincarnations of some celebrity. As to the religious or magical aspect, every person believes he has influence over the animal or plant after which he is called, even to the extent of causing it to increase. As a rule, the totem is 'edible, and in the great majority of cases the totem is the food supply, wherefore the power of increasing the totem is of importance. The aboriginal rarely eats his own totem, but he has

# Read and Thought.

A Lecturette on Newspapers, by Hud- hanging "stretching hemp," and elec-son Tuttle. "tocution, "touching the button." The

It is said that the newspaper is an educator. Yes, and sometimes it is a great deal more. Some papers are high in tone, while there are others no more than sewers into which are thrown all unclean things. We must sift out the

company, better company offtimes than bear. I shall soon be at rest in his those who are with us. It comes from bosom." The preacher prayed, and the heart of the great world, quivering blessed him and the sheriff launched with the surging tide of human life. him into eternity. Did any one believe There are sermons and stories; light that Jesus had granted the prisoner full and heavy reading; tragedy and compardon? They all said they so believed edy; dry as dust statistics and sparkand then fulfilled the law which said ling wit, that all tastes may be suited. that he had not been pardoned at all, last paper. Especially attractive this believed!

story of the escape of a lie: One day a lie broke out of its en- Jesus, slipped right through closure and started to travel. And the man's noose into heaven! man who owned the premises saw it victim on whom he had wreaked his after it had started, and was sorry that vengeance, who unfortunately did not he had not made the enclosure lie- have time to say his prayers before the tight. So he called his swiftest Truth, bullet struck him. He was an unbe-

"A lie has gone loose, and will do so much mischief if it is not stopped. I want you to go after it and bring it

the Lie. But the Lie had an hour the start.

back or kill it.

them immediately after confession and not test their honesty by allowing them will. In the "funny column" were some

rent jokes. The jokes are all antedi-

you ill.

trouble in collecting her salary. says: "What the world wants now is

"Guess I havn't sinned much yet," re-plied the boy; "havn't had a bite." dizziness that makes them "Do you know where the wicked go?" asked the preacher. Yep, they practice law a while and

much number as amount. A man may government to do!
have only a few things to bless him We could not adjust the affairs of the and yet be vastly blessed. As for in- Philippines without asking the Pope stance, Tim Hanigan, who has only four what we should do to please him and things—health, a wife, a child and a the "holy church," and as he said, so shovel, and yet if the whole world was was done to the letter. choice at all.

under black headlines, telling of mur- treat. Suddenly the soil parts and upders, brutal assaults, unmentionable wards spring a cluster of flowers filling crimes, lynchings, robbery, repeated all the air with fragrance. Thus Spir over and over until it seems that vil- itualism sends its roots through the lainy and brutality are in the ascend- soil of the past, maturing in the ages. The newspaper writers make a and now is bursting forth into wonderjoke of murder and facetiously call ful bloom.

public are debarred from the grewsome spectacle of a man suspended by the neck, because of immoral effects, but the newspaper turns on the limelight and with horrible detail and blood-curdling pictures inflames the imagination more than witnessing the terrible afbad and if possible avoid getting smutted with the slime.

We sit down of an evening and the newspaper offers its society. If there is no one else to talk with, it is best of new leaves to the gaping crowd. When the noose is put around his neck he defaulty shouted, "Oh, I don't fear to die. Jesus, beloved Jesus is with new leaves the same and a my yoke easy to hear the state of the same and the same than the same and the same than t fair would do. The miserable prisoner and then fulfilled the law which said There were many good things in the which was just what every one really

The murderer by saying he relied on en- Jesus, slipped right through the hangliever and hence bound for hell, and there his spirit is now while his mur-I derer is shouting the praise of Jesus by it the throne! More unfortunate, the sufsack or kill it." fering spirit has no one to pay the So the swift Truth started out after priests for saying mass for his relief, and will probably be overlooked and

forgotten in his never-ending forments!
As nearly all the murderers go At the end of the first day the Lie As nearly all the murderers go was going lickerty split, and the Truth straight to heaven from the scaffold, it was a long way behind and getting is doing them a great kindness to send to come in contact with the world.

What would a resident of another witty sayings, not many, for the funny planet think of the people of this, were men are of a past generation and one his information gained from the newswants a patent tickler to laugh at cur- papers? Saturated with crimes of every name, cess-pools of moral corruption, flowing out in nauseating streams It's a terrible wrench to one's confi- his conclusion would not be favorable dence in human nature when your to the brutality everywhere manifestfamily physician says he is sorry to find ed. Is it not possible for the papers to present a brighter and happier view of The girl who married for money usu- passing events? Or is the world as bad ally has a look on her face after marri- as represented? Oh, no. "Why do you age that indicates that she is having not give the good deeds of the city as Some of these jokes are thrusts helping hands extended, the wise which pierce the armor of shams that thoughts expressed?" "All these are which pierce the armor of shams that thoughts expressed?" "All these are are invulnerable to reason. As Billings expected," said the level-headed editor. "We make news of the exceptional. It less religion and more common sense. is expected of all citizens to do right Watch and pray is the price of living in and if we told that story no one would this world, and you're going to get want our paper." cheated three times out of five, even Then the worl

Then the world is so good at heart then."

that the telling of it is not news! What
"My boy, do you not know that it is have those croakers who are always that the telling of it is not news! What wicked to catch fish on Sunday?" said a groaning over the increasing wickedclergyman to a boy fishing off a bridge ness of the world to say to this? Is not he was crossing on his way to church. the catastrophe they so eagerly anticidizziness that makes them think the world is whirling round when it is their own addled brain?

Rarely will you find an allusion to then go to the legislature." Spiritualism. That is because it is too Of children's prayers there are many good! A whole page to the details of examples, but this is peculiarly inter- a prize fight. Twenty rounds with all esting. A small girl but precoclous, the brutality luridly described by brutal gave the following prayer before retir- reporters, foot-ball differing only in the ing: "God bless papa, mamma, and number of sluggers, base-ball, horse-Aunt Jule, and make me a good little racing, news from the battle field, half girl. An' now God, please take good a column on the brawl of two Irish care of yourself, for you well know washerwomen, a raid on an unmention you're the boss of the whole bakery!" able house, a cutting affray by Italians.

At the bottom of the column, to fill a dozen or more divorce suits started,
up a vacant space, is two lines from various church notices, and yet not a Carlyle: "The wealth of a man is in the number of things which he loves and blesses, which he is loved and blessed It is more popular to speak of the Pope". and how he received American snobs. We take exceptions, for it is not so and what "His Holiness" desires this

above the soil and On the news page are horrible things months matures in its subterranean re-

OUR ELEVEN PREMIUM BOOKS.

They are our own publications They are neatly and substantially ound in cloth.

No other publishing house in the United States excels them in the meyears of labor to permit this old man to chanical work-binding, printing and paper. The three volumes of the "Encyclope dia of Death, and Life in the Spirit

> World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world. Then comes the valuable work hy Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages." Then comes the "Great Debate Be tween Moses Hull and W. F. Jamieson. It will fill an important niche in your

Then follows "Ghost Land," "Art Magic." "The Next World Interviewed" and "A Wanderer in the Spirit Lands."

and the "Occult Life of Jesus." All these ELEVEN PREMIUM BOOKS are furnished to our subscribers for \$3.35 (postage prepaid)—a price light you. They will constitute a perennial fountain of knowledge for you and your family. After paying postage about all we realize for these eleven to offer amendments to the constitution books is \$2.22-an achievement only accomplished by The Progressive Thinker -a miracle in modern business enter-

The Committee Visit Whitewater, Wis. The committee appointed by the N. S. A. to investigate the condition of the Morris Pratt Institute at Whitewater. Wis., were in session there on April 19. 20 and 21. They carefully and criticancestors. The aborigines believe that ally everything pertaining to the instireincarnation is continually going on, tution, and the report will be given to great work of a master mind, and one great work of a master mind, and one so that many living people are accepted the public in due time. The following named persons composed the committee: Mrs. Caroline Catlin (chairman), ture's finer forces are here gathered and made amenable to the well-being of and made amenable to the well-being of Dr. G. B. Warne, Dr. O'Dell, Max Gentzke and Mrs. Carrie Francis. Moses Hull speaks very flatteringly of have no doubt excellent results will

flow from their labors. "Handy Electrical Dictionary." A practical handbook of reference, con-"Handy Electrical Dictionary." taining definitions of every used electrical term or phrase. Price 25 cents.

Need of a Better Education.

A man in New York advertised for a boy of sixteen, good in figures and writing, for ten dollars a week to commence. Nineteen of the applicants were rejected because they could not write or spell well. The remaining boys were given the example to find the interest on 126.80 for four months, fifteen days, at 5 per cent. Only one succeeded and received the place. Three boys were graduates of the New York Grammar School, and a number were

Surely if such is the products of the schools, something is wrong in the instruction. A good hand-writing and correct spelling go a long way in education, and their neglect is fatal. Have not the makers of text books made the essons too namby-pamby, so easy that the child's mind is weakened, not trengthened? The kindergarten play is like a diet of weak gruel.

Ohio Spiritualists, Attention!

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus May 27, 28, and 29, in the Board o Trade auditorium. Three sessions will e held daily during the entire convention. All societies are earnestly re never-before known in ancient or mod- quested to send their full quota of deleern times. Read over our premium list gates, and individual members are and then send for them. They will deness of importance is the convention, in which every Ohio

Spiritualist is interested. Local societies and members desiring must file the same with the secretary prior to April 25, 1904, as none can be egally acted upon, received after that

date. Full particulars regarding program, etc.. will be given in a future issue of The Progressive Thinker R. C. BAIRD, Secy.,

By the President: Elyria, Ohio. ARRIE FIRTH CURRAN. 123 Indiana avenue, Toledo, Ohio.

"Principles of Light and Color." By whom Spiritualists should delight to The result of years of deep honor. thought and patient research into Nahumanity. Medical men especially, and scientists, general renders and students. the efficiency of the committee, and we of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, %. It is a wonderful work and you will

by delighted with it.

# The Battle Ground Among Spiritualists.

FROM A LEADING LAWYER.

He Comes Forward With a Plea That No Medium Ac cept Mr. Hale's Offer-He Advises Mediums to Not Make Merchandise of Their Gifts.

That \$1,000 offer for a genuine materialization ch many evidences of the phenomena of materializa- spirit chemist to suit the occasion. as emanations from the spirit side of life?

diums who have been or claim to have been developed ly share of the coin of the realm. for that phase of manifestation, and The Progressive Thinker, that exponent of true Spiritualism, that or- cast upon the power of the educated spirit to thus gan of the spirit world, so to speak, that open forum manifest its presence. It certainly is no harder for for the spread of free thought, has really considered an educated spirit, one who has been able by searchand advocated an acceptance of this gage of battle by ing in its new environment for new methods of oversome one of the many developed materializing me-

I do not wonder that our Brother Jamieson looks upon this wager with much satisfaction; he does not believe that any manifestations ever emanate from the spirit side of life, or in fact, as I understand it, he does not believe that there is any spirit side of life at among all Spiritualists passes without challenge. all, but that people who really believe in the truth and integrity of spirit manifestations, deny the possibility of materializations in face of all the proof which has been given thereof, passes my understanding, and or the agnostics.

Sir William Crookes thouroughly investigated that phase of manifestations, as appears by his book, and vouches most clearly for its integrity. His investigations have never been successfully challenged that I am aware of; neither can they be, for when a scientist of his known standing, after patiently, carefully and scientifically investigating and experimenting upon a given subject, makes his conclusions known to the world, such conclusions ought to stand unless successfully challenged.

In almost any other matter the world would accept the conclusions thus ascertained and brand them as facts, but in this most (to the world) unreasonable matter of communication with the so-called dead by any means whatever, the world hesitates, and rightly so, too, for Sir William Crookes evidence is only evidence in such a weighty matter as the proved continuity of life to him, and his co-laborers to whom the manifestations were given. All other people want to know and see for themselves.

But to the proposition of paying this great sum of money for a demonstration of this phase of spirit power which shall entirely satisfy the doubter. It would seem to me from all the evidence that I have been able to absorb upon this question of spirit manifestations, that such evidence is not kept like modrawn upon at pleasure or on demand. I have been an investigator of spirit phenomena for about ten years. I have been favored with much evidence that has convinced me of the fact of spirit communion. Among the many phases of manifestations has been that of materialization.

At a seance at Clinton camp, Mrs. Tripp (now Critchett) being the medium, a form emerged from the cabinet, took me by the arm and signified that it suffer immensely thereby. wanted a passage from the cabinet to the door of the complexion, and but few spoken words. Directly we lenge. again entered the cottage, and I thought of course this is an impersonation; it must be the medium's personality is being used, but before reaching the cabinet, and while at least six or eight feet distant, with a little exclamation of apparent sorrow, this form vanished from my sight and that of all the other sitters. While I still watched, it seemed to go through the very floor at my feet. I was then convinced that a true effort to manifest by what is called a materialization had been accomplished.

Again Dr. Aspinwall in his life time was a personal friend of mine, and I frequently attended the seances given through the mediumship of his wife at Minneapolis. I was a vice-president of the camp called the Northwestern for some of the years of its existence, while he was its honored president. One day the news came to me that he met the shock called death. and I attended his funeral ceremonies and assisted in bearing his mortal remains to the tomb.

A few weeks after that I attended a seance given pinwall, at which seance there was absolutely no opportunity for fraud or deception of any sort, either by confeder or other means. At that seance I was asked the medium to occupy the wonted chair of the Doctor and assist the spirit friends as far as I was able in their manifestations by such magnetic power as I possessed, and by such words of encouragement and kindly greetings as might be conducive to the establishment of those sympathetic conditions apparently so needful in this class of manifestations. I did as requested, and when the seance was about half materializing mediums? through, counting time as the measure, a form emerged from the cabinet which I recognized at once as the counterpart of the Doctor. I was greeted by it and asked to vacate the chair I was occupying, as he us, and its smile burns like a "white hot brand." said he wished to sit there himself. I did so, but be- Shall we plead? shall we protest, or shall we manifest? fore doing it, I took particular pains by observation and feeling to ascertain whether it could be an impersonation, for confederacy was entirely out of the question under the circumstances of the room and conditions. By feeling carefully of the arms and body of the form I found that instead of it being that of the medium, it possessed none of the characteristics of the medium's personality, and it could not be a confederate for the reasons stated. I therefore greeted the sitters exchange their dollars for the privilege of seemanifestation as pure and true. The Doctor then took the vacant chair, and after a few seconds arose and greeted all the sitters, for all were accustomed ness a materialized form, instead of the lone standard to being there, and thanked us for our encouragement | dollar, then the "wise ones" raise their hands in given his wife by being present, and then in plain sight of us all he slowly and gently dematerialized in | The gifts of mediumship are a merchantable commod. full view of the sitters.

merely impersonations through the power of the spir- receives. And the goods delivered to you, should be its—an involuntary personation by the medium, per- of little consequence to others—you must examine haps transformed and transfigured to portray to for yourself all that is delivered to you. some sitter the person and presence of some departed New York.

friend. This is largely in evidence at all seances for MRS. LAURA, M. HYLAND, this phase, and because of the inability to discern between the true materialization and impersonation, much of the feeling that materialization is impossible exists. I know that I have attended many seances where the most of the manifestations were persona- Last week we published a communication from a tions, but the medium was entirely unconscious of the same. To my mind such a manifestation is equally Well, is it possible that in this day, after so many worthy of a place among true spirit manifestations, as years of contact with the spiritual realms through the is the ability of the spirit to occupy for the moment agency of the sensitives of this earth plane, and after and manifest through a form manufactured by the

tion, vouched for by so many distinguished and un- I presume it is what is known as full form materialdistinguished investigators, there are inquirers who ization that the parties offering this prize seek to inwill be willing to risk a small fortune upon the propo- vestigate. As I understand it, most of the spirit phesition that such phenomena can not be found to exist nomena, such as slate-writing, spirit photography, as emanations from the spirit side of life? I notice in a number of your paper that certain par- tions of the materializing principle, but whether it is ties in California who claim to have been deceived at possible for a manifesting spirit to occupy with its a scance held by Mrs. Elsie Reynolds, have made the spirit personality for a moment a built-up form in the proposition to pay the sum of \$1,000 for a genuine similitude of a human being is the conundrum that agmaterialized form in their presence, and that such offer itates our friends from the Golden State, and for evi is considered one that should receive attention by me- | dence of which they seem willing to part with a good-

> It is passing strange to me that any doubt should be coming the laws which seem to dominate this mundane sphere, to occupy this built-up form, than it is to impress upon sealed paper long writings; to impress upon closed slates long and varied messages; to impress upon clean canvass beautiful portraits, and in fact to accomplish many of the phenomena which

It would be interesting to know just how and what sort of a tribunal would have to pass upon the "merits" of the materialization, provided any medium should accept the challenge, and it occurs to me to ualists, and place them among either the materialists ask, did any of these challengers ever have the pleasure of seeing a pure spirit? Did they ever feel a pure spirit? Did they ever sense the presence of a spirit so as to know it was present? If not, then, how Mr. Hale on myself would dare to compose such a let- No. 749, issued April 2, in which is submitted a propgations I have been privileged to make along this line, it has been necessary to take some things for granted, among which is the proposition that the spirit has the power to thus manifest if the medium is genuine, therefore the whole test would seem to relate to the honesty of the medium. My experience is that the medium does nothing except to submit him or herself to the uses of the unseen powers. The medium passes into a seeming unconscious condition, goes to sleep, so to speak, and whether anything occurs or not, the medium is not conscious of it; the medium passes very close to the portals of the grave in all of these scances and in fact the last scance I attended the medium was compelled to invoke the aid of a physician for over two hours before a normal condition was reached therefore the medium might be a winner of the money and yet not be considered as entitled to the same.

Concluding, I sincerely hope and trust that no medium will undertake to make merchandise of his or her gifts by submitting his or her psychic powers to the rude and coarse test of a money deal. A medium who would so so would, in my judgment, be condemned by all lovershof the cause of Spiritualism. lasses or other commodities on tap, by mediums, to be Any medium of my acquaintance who would submit to drawn upon at pleasure or on demand. I have been the challenge would forfeit my respect at once, and I think I voice the sentiments of all Spiritualists who are not given over to the desire of making the truths of spirit return through this phase, known to the world no matter at what cost to the cause in general; for if the challenge should be accepted by some medium thoughtlessly, and a failure should occur (which I have no doubt would be the case) our cause would

No. friends, Spiritualists, let the challenger. cottage. This was made by a removal of the chairs power of the spirit severely alone. Let him obtain diums. and the sitters. I was then conducted outside of the his evidence of the fact of spirit return by the patient cottage door, and we, both mortal, myself, and form, investigation of many mediums and their gifts. Let spirit, or otherwise, stood in the bright light of the him "work out his own salvation" as we have all gasoline lamps, so bright that every feature was distinguishable clearly, long black hair, black eyes, dark if he can purchase it as is desired by this bold chalter. done, and then he will prize the truth the more than ANDREW C. DUNN.

Winnebago City, Minn.

#### "Gladly We Spiritualists Welcomed the Call."

How gladly we Spiritualists welcomed that call from Mr. Hale of Los Angeles to produce one materialized form and receive \$1,000. How sure we were that there would be a scramble among mediums to secure the rich prize and the honor and fame that would

How many of us thought we knew just the one to take it.

With what faith and honesty did our editor assure all (No. 741) that "Mr. Hale who offers this large sum, is in every way responsible, and is a very fine gentleman in all respects." Nor have we heard the man, his means or his motives questioned, and he certainly has not hedged his offer by an unjust condition or restriction, yet weeks have passed and not one medium has offered himself for the test, nor has one rethrough the personality of his wife, Mrs. Bessie As- | plied to Mr. Hale in a way that would do credit to a very small school-boy. Many of our stalwarts in the ranks of Spiritualism have tried to beg our mediums into line but they will not face Mr. Hale,

Does it not look suspicious? Are the words of our far-seeing Hudson Tuttle in a late number of The Progressive Thinker, prophetic where he says that the time may come when materialization will not be considered a phase of mediumship?

What are the thousands to do who have built up their faith in Spiritualism on the manifestations of

What would our mediums do if some one would now offer \$1,000 for a genuine trumpet voice?

The keen eye of orthodoxy and the world is upon W. H. PELKEY, D. D. S.

#### Merchandise of Their Gifts.

To the Editor:-Mr. Hale offers \$1,000 for one materialized spirit-a legitimate offer. Every material ization seance is a commercial commodity, and none are held under any other conditions whatever. The ing what is designated as a materialized spirit form; but, strange to say, when a man offers \$1,000 to wit-'holy horror!" and advise no medium to accept. ity every where. They are rarely considered any-It seems to me that much of skepticism as to this thing else; and being strictly a commodity every phase of spirit manifestation arises from the known where, everyone who is not a consummate dunce will fact that much of the so-called materializations are analyze very carefully the character of the goods he forbid the so-called "mediums" in making of them, a itual against material gratification—mental against physical

Pittsburg (Pa.) paper, in which Miss Harlow, a brilliant lecturer alludes to the Blue Book which contains stock tests and which unprincipled mediums and conscienceless tricksters utilize from the platform as emanations from the spirit realms. Coming from such a prominent source, the remarks made by her can not fail to make a profound impression throughout the ranks of Spiritualism, and induce the question, "Whither are we drifting?" The publication of the letter alleged to have been written by Elsie Reynolds, wherein instructions are given whereby the public may be deceived, has set people to thinking as never before. And now comes Mrs. Laura M. Hyland, of Sawtelle, Cal., with a communication in regard to Mrs. Reynolds which will be read with profound interest. /

To the Editor:-Word has come to me from various sources, that many persons are of the opinion that an offer of \$1,000 to anyone who would come to Los Elsic Reynolds is not the author of the letter which was published in The Progressive Thinker, issue of person from the spirit world.

These persons have asserted themselves, in their peliefs, that the letter was written by Mr. Robert Halo or myself, with a view to injure Mrs. Reynolds.

Let me assure them that the letter is a genuine pro duction from the pen and mind of Elsie Reynolds, and received by myself through the postoffice.

Nor is this the only one. I have about thirty similar letters; hundreds of names and platform tests; with what is honestly open and clearly on the square, and information given about materialization, written he can have no business with me. For example, I by Elsie Reynolds.

would the challenge be decided? In all of the investi- ter, and have it sworn to by a notary public, to be the osition from W. W. Aber, authorizing Mr. Schellhous original writing of Mrs. Reynolds.

Mr. Hale and I are fully acquainted with the law in that respect.

Nor is it reasonable to suppose that the editor or publisher of The Progressive Thinker would risk the publication of such a letter, if it is not genuine.

Their reliability is worthy of consideration; their honor and reputation are at stake; they are men who have no right to think or believe in such mattersthey must know. \*

They are not exempt from the law.

Furthermore, the publisher of any periodical fully ealizes the grave importance and consequence of publishing libelous matter in his paper.

If this letter in question is not a genuine copy of the original letter written by Mrs. Reynolds, let her defend herself.

Let her come to the front and proclaim her inno-

It is more than likely that The Progressive Thinker will grant her space in its columns for her defense. Will she do so ! Would you not do so, if any one

connected your name with such a serious letter? I know that I would.

The law is ever ready to defend the innocent, and if Mrs. Reynolds has been wrongfully misrepresented or accused, she will deny the charge publicly.

Self defense is human nature.

The reason of the publication of said letter is: That it is high time to take the dark and horrible stains from the sacred name and cause of Spiritualism, that are placed there by unreliable persons, posing as me-

There is but one way in which to eradicate these shameful wrongs, and that is with the powerful weapon of Truth.

There is nothing so painful nor so deadly as deception; the seekers, investigators and believers have been deceived far too much.

When one is awakened to the realization that his beloved dead have been and are trifled with, and made puppets of by so-called "mediums," who have no conscience, who do not care to discriminate between right and wrong, and who make common merchandise of stant desired, or the circle broken, it would not be our cherished dead, and their beloved memory—when | found to be the medium, for such things may naturalone comes into a full knowledge of these affairs, it is | ly happen and hence are never tests of fraud."

Spiritualism needs strong defenders; if we love our cause, we should be ready to defend it at no matter what cost.

There is much reconnoitering to do; very much that is unpleasant, if we would throw the enemy; yet it must be done in order to establish pure methods; true and high principled workers, who are honest within themselves, and honest in the great creed of the most beautiful, but the most imposed on religion in the world—Spiritnalism!

There are persons who have said that I have wronged Elsie Reynolds, in having gained her confidence, and having secured information as to the methods of her tricks and then exposing them,

I did not intend to wrong her; I intended to right her wrongs, hoping to bring about universal good, as the ultimate result.

· How could I give forth the knowledge if I had not obtained it?

If a person wants to learn the workings of unscrupulous people, he or she must be as one of them, for the time being-hard as it is, it must be done in order to gain the desired intelligence, and then use that knowledge to purify the atmosphere of the germs

which the deceptive ones have created. It is each one's sacred duty to promote wholesome clean and generous brother and sister love, and honest workmanship. 38 311

For over thirty Years has Mrs. Reynolds carried on her unholy work. Ac a tes

I have no bitter feelings toward her; no one should have; she needs out pity and sympathy, for she surely cannot realize what the deep results of her actions are, or will be. a fine 18

She does not understand the Karmic law, or cause and effect. Let no one, no matter how terribly he has been de

ceived; no matter how keenly the realizations of the deceptions hurt, let no one send out an unkind or an uncharitable thought; send out loving and tender vi- cast of an act of justice; to those who have added new brations to our poor and misguided sister. It is a sciences; to those who have refined life by elegant message from our Savior-"Love ye one another." Love is harmony, and through harmony alone

comes happiness and advancement. It is our united and sacred duty to defend our beloved ones who are in the spirit life; it is our right to

commercial mart.

We should all have the earnest commiseration and compassion for the living ones, especially for those gressed than form them to be such as transgress seldomest. who are trying so hard and eagerly to lift the veil'be-

tween the visible and the invisible worlds, that they

may see therein.

AND ELSIE REYNOLDS. With such feelings and such actions from win some be brought to the foremost ranks; better conditions will prevail with the workers in the wide fields of Spiritualistic phenomena; a better understanding will be had of the celestial and the terrestrial world or worlds; a universal love will then exist among our felow-creatures.

Think for yourselves, search for yourselves, act for yourselves; in doing these things faithfully, honestly and well, -heaven will be near at hand.

Very sincerely yours, I. LAURA M. HYLAND. Sawtelle, Cal.

#### LETTER FROM MR. HALE.

He Makes a Plain, Straightforward Statement, So That All Can Understand His Position.

To the Editor:-I notice occasional articles in The Progressive Thinker, mostly from dupes or confederates of professed materializationalists, who are constantly suggesting various ridiculous considerations for modifying a proposition I made to mediums through your paper some time ago, which consisted in Angeles and produce a single materialized form of a

This plain statement I am willing to submit to the verdict of all mankind and the angel world as being

fair, honest, just and right.

Let me say once for all, that I am a business man, well known in this city, and am certain that I know what is required in cases as in this one, for an honorable business transaction; and so take no chances with anyone who attempts to dodge a legitimate deal, for then it is evident he is a trickster. Unless he complies wish to call the attention of the readers of your paper to invite me through the columns of The Progressive Thinker to come to Kansas City, Mo., and remain ten days or any definite time, and "If at the first, second, or third scance a genuine materialized spirit appears outside of the cabinet Mr. Aber is to receive \$1,000. I wish it to be distinctly understood I did not pro-

pose to take \$1,000 is my pocket and travel through the country trying to find some person to whom I could pay it for proving to me the fact of materialization-a matter I would be too glad to know. If I wanted to spend money and time traveling to find true materialization, I would not need to pay \$1,000, but simply entrance fees to seances. I have no time for this, as my business is here, and so in place of risking the loss of time and money, I offer good inducements for an honest medium to come here.

If a medium really knows he can produce materialization, he is running no risk, for the \$1,000 would be ample compensation, accompanied by good conditions, with good, honest, kindly disposed Spiritualists, besides a profitable trip to a most delightful and genial climate.

If there be no medium who will accept this, it wil certainly leave in the minds of the whole world of thinking people a strong evidence against the claim of the phenomena of spirit materialization. ROBERT HALE.

831 Wall Street, Los Angeles, Cal.

A Festering Thorn in the Side of a Beautiful Tenet.'

An article in The Progressive Thinker of April 23, signed by E. M. Vail, sets forth what he, Vail, would do to convince Mr. Hale of the propriety in handing over his \$1.000. I quote from it the following:

"I would probably prove positively to the committee that the form presented must be the materialization of a disembodied spirit, but would guarantee to do so only negatively. That is, the conditions would be such that every possible opportunity for deception by the medium, or confederates, would be climinated. and yet the materialization take place. I would not guarantee that ink, or such things daubed on the materialization, would not afterwards be found on the person of the medium, or that if the form should be held and not allowed to return to the cabinet the in-

My goodness! If the medium thus caught in the act has not thereby proved himself a fraud, then there is no limit to the gullability of Mr. Vail. All Spiritualists deplore the prevalence, not the exposure of performers for the money, such as Mrs. Reynolds of San Francisco, but so long as Spiritualist associations will take no steps to separate the genuine from the spurious, these nefarious swindlers will remain a festering thorn in the side of a beautiful tenet.

Denver, Colo.

#### "Follow Up This One Thousand!"

To the Editor: - I am glad to see you follow up this \$1,000 challenge, for one materialized spirit, and not let the subject drop, thereby leaving the public to point their fingers at us and say, "We told you so!" This subject is of equal importance to that of the last symposium regarding the alleged "Crime," as it is termed. Of course any student of the philosophy can not consistently but come to the conclusion, that the materialization of a spirit under proper conditions is not any more mysterious or improbable than the formation of frost flowers on the window pane, or the condensation of viewless gases producing water; but it is harder for the ordinary spectator to believe because they have been accustomed to the former and not the latter. G. R. BICKNELL,

It is no man's business whether he has genius or not; work he must, whatever he is, but quietly and steadily; and the natural and unforced results of such work will be always the thing God meant him to do, and will be his best.-Ruskin.

We are members of one great body, planted by Nature in mutual love, and fitted for social life. We must consider that we are born for the good of the whole. - Seneca.

We have a debt to every great heart, to every fine genius; to those who have put life and fortune on the pursuits.—Emerson.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant. -Hosca Ballou.

The battle royal in the human soul is the craving for spirenjoyment.-Anon.

- Temporal laws rather punish men when they have trans-

-Milton.

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Mr. A. L. Howe, Tully, N. V. writes: "Actina".

bit. F. W. Harwood, Springfield, Mass., says that "actina" cured him of deafness of nine years standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years offi?"

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Cultivation of Personal Magnetism

#### 754

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THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER. 

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade-quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white with a typewriter, and only on

one side of the paper. ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

quire. TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT-Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engage ments within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462. Syracuse, N. Y.

G. H. Brooks, one of the most efficient workers in the ranks of Spiritualism, is at present at his home. He will answer calls to officiate at funerals and marriages, and will make engagements to lecture for societies, camps and grove meetings. Address him at 114 President street, Wheaton, Ill.

Mrs. W. C. Jessup, secretary of the Indiana Association of Spiritualists has returned to Anderson, Ind., from Georgia, where she passed the winter, and will re-open her cottage at the Chesterfield camp of the Spiritualists' Association and remain there until late next

Dr. Adah S. Horman will answer calls to lecture. For the month of October she is engaged in Philadelphia, Pa. Address her at No. 321 West 17th street, Cincinnati, Ohio.

According to recent investigations it appears probable that hypnotism can stop the action of a person's heart and thus cause death. A. Journet, a Frenchman reports that he has increased and diminished the number of pulse beats, at will, and as far as he could venture with safety. It is said to be also proven that circulation is seriously affected, even if it is not quite certain that the heart can be silenced.

of Hazelton, Pa., she frantically appealed to the police to aid her. Mothvain. An hour later a telephone meslittle fellow had arrived safely at his home, a mile away from where he became separated from his mother. The child intuitively found its way home, unassisted.

Mrs. Isa A. Cross writes: "The Hyde E. 55th street, and will hold their service at that place on May 1, at 7:45 p.m. Mr. Walter DeVoe will lecture. Come and hear him. He is one of the New Thought workers, and his talk soul-uplifting and inspiring. Don't forget the change in number, 319 E. 55th street, just one entrance farther east than

Prof. John D. Wilcox, of Pine City, Minn., is doing excellent work in behalf of Spiritualism. He says: "I have been accused of being an atheist, which I vehemently deny. I believe in a God who is everywhere, at all times and in all places, omnipotent, omniscient and Omnipresent. I believe in the gospel of free thought, and in the immortality of the soul. I believe in punishments for wrongs, and in rewards for well doings here and hereafter."

Mrs. Prudence Harlan writes from Kokomo, Ind.: "Last Sunday night closed the engagement of Frank T. Ripley with the Spiritualist Science Society, and they have just reason to feel proud of the success of the meetings. The Red Men's new hall, the largest and finest in the city, was full to the doors, many standing during the lec-Many would be only too glad to see Mr. Ripley here again in the near future. The city papers have given us a very liberal publicity.

Mrs. W. Hilbert, pastor, writes: "The fourth anniversary and May party will be held at Heuser's hall, 576 Larrabee street. corner Wisconsin, Saturday structions being given her by our arisevening, May 7, at 8 o'clock sharp, by the Progressive Spiritual Society. Music, singing, elocution, speaking, and tests by different mediums. All are invited to come and have a good time with us. Dancing to commence at 10. Refreshments served. Admission, 25. cents. Don't forget the date."

J. Peffley writes: "I have had nearly forty years' experience in the different phases of mediumship, and I know materialization to be a fact. There has been much written pro and con about the \$1,000 offered by Mr. Hale for a genuine materialibation. Now it is no wonder that the mediums all stand aloof from entering the contest. \$1,000 is quite a little fortune; and there is no doubt the possessor of it would have it well safeguarded. This is natural and essary to good materializations. Then who shall be the judge-Mr. Hale? It he would want value received for it.
Then there is no established rule or test laid down as to what constitutes a genuine materialization. And if Mr. Hale is posted as to a matter of conditions, he could so hedge in and interfere with conditions that would defeat the undertaking to the great harm of

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Will C. Hodge has gone to Oakland and San Francisco with the expectation of remaining several months. He can e addressed at 1373 Tenth avenue, East Oakland, Cal.

Those who are interested in Spiritualism were afforded a rare treat Sunday night. Mrs. Virginia Bryan, of Ohio, delivered a lecture in W. O. W hall, such as is seldom heard in Fort Scott or any place else. Her subject was Spiritualism, and she explained its principles from beginning to end, taking all her arguments in its favor from the Bible and explaining many questions that are always asked by persons when first interested in Spiritualism. Mrs. Bryan, when under control, has a full deep voice, and her arguments are strong and logical. While she is under control during her lectures, she also holds her audience entranced and it is to be hoped that circumstances or spirit forces may send her to Fort Scott some time in the future.—Fort Scott (Kans.) Daily Tribune.

Mrs. G. W. Patten writes from Little ton, Mass.: "During a portion of the month of April, Oscar A. Edgerly has been visiting his sister at her beautiful home, 'Hill Top Farm,' Littleton, Mass. On Sunday evening, April 24, he was inited to occupy the pulpit of the First Congregational Church (Unitarian) of ittleton, which he did most acceptably. His sermon was received by those present with every mark of appreciation. This incident manifests the growing tendency toward harmony between kindred liberal movements.

Mrs. E. S. Hoyt writes from Battle Creek, Mich.: "The annual election of officers of the First Society of Spiritualists occurred April 17, as follows: President, Mrs. Elmer Kleckner; vicepresident, Mrs. D. Barber; secretary, Mrs. Emma Snow Hoyt; treasurer, Mrs. Della Platt; trustees, Mrs, J. Estell, Mr. E. Kleckner and Mr. D. Barber. The society is in a most prosperous condition. The 56th anniversary of Spiritualism was duly observed by the First Spiritualist Society on March 27. by a fine inspirational lecture by our grand old worker, Dr. P. T. Johnson, in the morning, a conference in the afternoon with many good things from the different members, and another fine lecture in the evening by Dr. Johnson and many fine tests. A good audience at all the meetings. Mrs. M. A. Stein, of Detroit, has been with us for the last month, and has given very good satisfaction; her tests are fine.

Mrs. L. Wood Phillips writes about a mother mutilating her babe: "It is shocking, the details of the crazed mother mutilating her babe, and it makes one's blood run cold to think of She no doubt was sincere in what she did. She loved her babe as well as the Bible God did his own begotten son, who it is alleged allowed him to be murdered in the most cruel manner. She only tried to be God-like. She wanted to prove to God how much she loved him. I have taken your valuable

paper nearly twelve years. I have four of the premium books. The last one, Seers of the Ages is grand. I wish all Christians would read it." Dr. Beverly writes: "Our removal

from old Lakeside Hall to the Arlington, across the street on the northwest corner of 31st street and indiana avenue, took place May 1. Lakeside Hall When Mrs. D. G. Reese lost her 2-will be occupied by a cigar factory, as year-old baby in the shopping district the owners wish to get their rent of one party and not look after lodges, meetings, etc. The Arlington is twice as er and officers searched high and low in large and will be very convenient, as it is fully equipped in every way. The sage conveyed the information that the Spiritual Science Society has decided to hold free mass-meetings in the afternoons, and charge 15 cents for the evening services. Walter DeVoe will lecture in the evening until further notice. The best mediums and lovely music will be provided. Their monthly par-Park Occult Society will remove to 319 ties will be held the first Saturday of every month in the same hall. These meetings will be continued all sum-

> Dr. D. M. King writes from Mantua Ohio: "The Progressive Thinker fills its place as no other paper can. We all have our place to fill in the drama of life. We may look for a spiritual' revival in America in the next two years, and if we don't all get into the formed churches, we need to think ourselves very thankful."

> L. S. Carroll writes from Washington, Pa.: "E. W. Sprague and wife, the well-known missionaries, organized a society here of about thirty-two members. Under our new board we are doing nicely. We hope to have Mr. Sprague and his good wife with us again. G. W. Way has held our Thursday meetings for the last six months. He never tires of doing good. Mrs. E. B. Gillard serves us on Sunday. She is an earnest worker, sowing seed that will bring forth a bountiful harvest. Mrs. C. T. Webber, our home medium, gave a benefit social in the hall last evening, to some fifty members. It

> was a grand meeting." Mrs. C. H. Mullins writes: April 24, I was invited to assist in the Frances E Willard circle, conducted by Elsa Hornbeck, at 1806 Colfax street, Evanston, the home of Mrs. Finch, whose husband was an ardent worker in the cause of temperance. Mrs. Hornbeck is working earnestly, though in a quiet way, to advance the cause of Spiritualism, inen sister, Frances E. Willard. She has worked under great difficulties for the past six years, but now has a permanent place, and is undoubtedly doing a great work for our cause, and aiding many in unfolding their spiritual gifts. Frances Willard has ever since her transition been trying to reach her followers in the temperance cause, to make them understand that there is no feath, and what would be more beautiful than those working in the cause of emperance to join hands with the Spiritualists and so all work together

for our grand truth." D. A. Morrill writes from Grand Rapids. Mich.: "Mrs. D. A. Morrill has just concluded her engagement with the New Thought Spiritual Society of Grand Rapids, Mich. Lyman C. Howe, every medium well knows that it is a of Fredonia, N. Y., will serve the socie-delicate matter to have conditions nect ty for the month of May. Mr. Howe is a very forcible speaker, and one that has the cause of Spiritualism at heart, is his money, and it is but natural that and I feel sure that the society will gain in membership, and will be greatly benefited by the grand lectures that they will hear from his guides while he is with them. Mrs. Morrill will serve the Battle Creek society for the month of May. She will answer funeral calls within a reasonable distance. For the present, address all mall to General Delivery, Battle Creek, Mich."

When writing for this paper use a pen or typewriter.

office not later than the previous Satur-day morning. Bear this in mind. Dr. G. B. Warne started for Washing

ton, D. C., last Sunday to attend an important meeting of the N. S. A. officials. Mr. Grimshaw, of St. Louis will also be in attendance.

F. H. Sherwood, secretary, writes from Mantua, Ohio, sending the following important items: "Dr. D. M. King will be in readiness to answer calls for societies for Sunday meetings, attend funerals, etc., within a reasonable distance, until the opening of Maple Dell camp, July 24. A meeting of Spiritualists will be held at the home of the Raymond sisters, in Garrettsville, Ohio, the first Sunday in June, to which all interested are invited. Sunday, May 1, the Mahoning valley Spiritualist Association will hold its first meeting of the season, at Mr. Newhart's in Lordstown. Addresses by Mrs. L. M. Brown and others. A rally meeting will also be held in June. A. L. Reichard, Newton Falls, president. A meeting of the board of directors of the Americal Spir-itual, Religious and Science Union will be held at Mantua Sunday, May 8. Members please notice. At this time a program for the camp session at Maple Dell, commencing July 24 and closing Sept 1, will be decided upon. The auditorium at Maple Dell will be used Friday evening, May 27, by the Mantua High School, in which to hold its commencement exercises."

Charles E. N. Pemberton writes from New Philadelphia, Ohio: "Acting upon a call by the vice-president, the First Spiritualist Society of New Philadelphia, Ohio, held a special meeting on Wednesday evening, April 20, and elected officers for the coming year. After all business had been properly attended to we adjourned to the seance room, where an hour or so was pleasantly passed in communion with our spirit friends, through the kindness of Mrs. Thomas, trumpet medium of Canal Dover, Ohio."

Brother Jacoby writes from Elkhart, Ind., that Frank McKinley, the trumpet medium, is expected there soon. He writes: "There are at least three circles in the city and all are getting fair results, yet we have no society here. Georgia Gladys Cooley serves the First Spiritual Church of Pittsburg for the month of May. Societies near by wishing her services for week nights as ecturer and message bearer, can address her care of General Delivery, Pittsburg, Pa. Mrs. Cooley has been doing a most excellent work in the

Mrs. Virginie Barrett writes: would like to hear from a Spiritualist family or medium, to share a home with me and hold meetings in this city. Companionship more than anything else the object. Address me at No. 835 Broadway, Indianapolis, Ind."

The will of Vassili Verestchagin, the Russian painter who went down on the Petropavlovsk at Port Arthur, has been read. It leaves the entire estate to the widow. The will was made just before the painter started for the far east and in it he expressed the conviction that he would not return.

Geo. A. Wilson writes from Houston, Texas: "I have a few words to say about Mrs. Isa Wilson Kayner's work) while in Texas. She is the most conscientious medium I have met. Any society that could secure her services for one year and work with her teachers, would surely grow in the philosophy of Spiritualism

W. N. Slocum writes from San Diego, cal.: "The letter of Brother Geo. B. Cal.: Ferris in The Progressive Thinker of April 9, is truthful and interesting, but his remedy for fraud, which he declares the only remedy, is utterly impracticable, and even were it practicable, it would be repudiated by thinking Spiritualists. His remedy briefly is: The passage of laws to prevent any mediui not endorsed by the N. S. A. from hold-ing circles or meetings for the presentation of Spiritualistic phenome a fee. There is no probability that any such law could ever be passed. True, various legislatures have enacted medical laws involving the same winciple. but Spiritualists who think do not sus-tain such laws. When I became a Spiritualist (more than fifty years ago) there was no fraud. Why? Because there was no money consideration for spirit manifestations. When money came in, honesty went out. It is admitted that some sensitives cannot earn a living at secular business without detriment to their mediumship; but nine tenths of them can, and those who cannot might be paid a salary by Spiritualists through the N. S. A. What Spiritualists should do is to reinstate home free circles. Spiritual aspiration and scheming for material gain are quite incompatible. 'Ye cannot serve God and Mammon.'"

A Subscriber writes: "We are glad to report that the attendance at the Church of Spirit Communion, 4308 Cottage Grove avenue, shows a steady increase and interest. We aim to make the musical part of our services attracttive by procuring good talent. On May 15 we will have with us a noted 'cellist. Paul C. Beebe, H. B. Maryott, of Chicago Musical College, accompanist. Our speaker for that date will be Moses Hull. Mr. Sherk spoke for us last Sunday. He is earnest and forceful in his manner, apt in illustration, speaking from a deep conviction of the truth. Iwo weeks ago H. F. Coates gave a Mr. Lapham a message with names in full, in which they made the statement that they would help him to perfect an invention on which he was working. Sunday Mr. Lapham publicly made the statement that on the following morning he awoke at three and went to drawing plans of an invention he had already placed in the hands of his lawyer as complete, but was so much better pleased with what he had drawn that morning that he telephoned his lawyer to hold the same, but was informed the papers were already in the hands of his lawyer in Washington, and they wired on to have them withheld until they could get the perfected plans. Mr. Coates is not entranced when he gives his messages, but those from the unseen get so close to him at times that his whole personality is changed."

"My God! It is my son, my little boy; 'tis Johhny!" This cry came from a woman in the audience present yester-day afternoon at the Spiritualist meetng conducted by the Rev. Emma W. Foster in the hall of G. A. R. Post 158 at 128 Diamond street. The scream startled the meeting as at this moment there was a dead silence, while Medium Foster was reading psychometrically a photograph belonging to someone in the meeting. All necks were strained to see whence the cry had come. Well back in the rear of the hall sat the weeping woman, working convulsively, and repeating loudly that she had seen her dear dead boy. The woman had swooned probably because of the overheated condition of the atmosphere. It'

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY We go to press early Monday morning, hence communications intended for WILL FIND THEIR WAY TO THE WASTE BASKET. that current issue should reach this

> incident in connection with a rather unique religious meeting. A little fresh air and a draught of cold water brought the woman back to this cold, everyday world again. Another incident connect ed with the meeting which was in no way dramatic was the inability of the clairvoyant to connect a man present with the spirit world. It was remark able that this was the only person spoken to by the medium that did not say she had connected him with the land beyond. "You have a dear dead relative by the name of Daniel; have you not?" said the medium. "I have not," said the man, "but I have a dog called by that name." "You have some trouble in your family because your wife is of the Catholic faith," said the medium. Again the man answered positively that there had not been a Catholic in his family since the refor mation in the sixteenth century. Being unable to demonstrate spirit return to the man the medium dropped him and set off on some one else.—Pittsburg (Pa.) Gazette.

Mrs. H. G. Clarke, secretary, writes: "I am pleased to state to the readers of your valuable paper that the member-ship of the Rising Sun Spiritualist Mission has increased to such proportions that we have formed a Ladies Auxiliary, with a membership of 21. We have elected Mrs. H. Greene as president; Mrs. N. Trafton, vice-pres-dent; Mrs. H. G. Clarke, secretary, and Mrs. A. H. Foster as treasurer. We held a largely attended meeting at Sister Greene's house, April 11; at Sister, Kirchner's April 18, and on Monday, April 25 at Sister Sexsmith's house. We have arranged a May hop and leap year party on Saturday, May 21, and are sure of the success of the same."

J. B. Clay writes: "No other paper have I thought more of than The Progressive Thinker. It is a mystery how you can give so much for so little. I used to pay \$3 a year for papers not so good as yours, and which I have taken ever since you started it, and shall continue to take while I can read, which will not be long, as I am 82.'

Mrs. Paul Calm writes from New York: "Many thanks for our seventh premium book, 'Seers of the Ages.' We are quite proud of our collection, and anticipate much pleasure in reading this one. It also gives me much pleasure to know I will have my paper for another year."

The eighteenth annual convention of the Connecticut State Spiritualist Association will convene in Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 7 and 8, 1904. Speakers Mr. J. C. F. Grumbine, of Boston, Mass. and Rev. May S. Pepper, of Providence, R. I.

Mrs. G. Partridge writes from Reno Nevada, that while enjoying the pleasure of daily romps with her first grandchild, she is not neglecting her psychic powers, and while in Montana was quite successful in psychometrizing ore.

Flora Hardin writes from Anderson, Ind.: "As many letters of inquiry have come to me concerning the Chester field camp meeting, please say to the readers of The Progressive Thinker, that I am not serving as secretary of the Indiana Association of Spiritualists this year; desiring a change and rest, I declined further service. All such letters should be addressed to Mrs. Lydia Jessup, Chesterfield, Ind. Personally shall be glad to hear from any and all friends.'

The Hyde Park Occult Society is now located at 319 E. 55th street in its new hall, and will be favored with a lecture by Walter DeVoe on Sunday evening, May 8. Service every Sunday evening at 7:45. Psychic manifestations.

Please address all letters to Captain G. W. Walrond, Box 166, Alton, Ill., during May and June.

W. F. Bogue writes: "The First Spir itual Union of Norwich Conn., has had nuite a successful season this year Our meetings have been well attended and the interest has increased. Mr. and Mrs. Geo. W. Kates commenced a six weeks' engagement with our society, Sunday, April 24. They have aroused many in our community that are not believers in Spiritualism, and have caused

them to think and investigate." The Spiritualists' Union visited the residence of W. F. Bogue, the president of their body, of Norwich, Ct., on the occasion of his birthday anniversary About sixty persons attended and enoyed a rare evening of entertainment The occasion was graced by the Ideal Mandolin orchestra, and they furnished several numbers of choice music which were well rendered. Mrs. Z. B. Kates, of Philadelphia, Pa., rendered a vocal solo and responded to an encore. Mr. G. W. Kates recited and also read an astrological delineation of the character and life of Mr. Bogue, which showed the sterling character of the wellknown citizen and the surprised host of the evening.

Mrs. E. C. Lewis writes: "When you, Vm. Denton; knocked the bottom out of hell, and drove Satan out of heaven, he found an everlasting incubator in the stills of the various kinds of intoxicating beverages, especially alcohol, and he has been breeding and hatching all kinds of voung imps ever since his fall. If you want to wipe the devil out entirely, stop the manufacture of all kinds of intoxicants and clean up the slums and vices of the big cities. Without alcohol, legislators could not be bought. Without alcohol our dear little boys and girls could not be victimized and cast out and our homes and lives wrecked."

Mrs. Harriet Duhl writes from Elmira, N. Y.; "Considerable interest has been manifested in the meetings held in the First Spiritualist church in this city the past winter. We have had the very best talent that could be obtained, very best talent that could be obtained, and many of our most intellectual citizens are investigating the grand truths of Spiritualism. Mrs. Kate R. Stiles, of Boston, Mass., has been with us the past month, and her lectures have been instrumental, in opening the blind eyes and deaf ears of skepticism. Her work as message bearer from the spirit side has also proven, very satisfactory. Spirituality, dignify and courtesy to skeptics mark her methods at all times Her honesty is unquestioned by those who listen to her garnest words, outgushing from her loving nature. Mrs. Stiles has been a member of my household during her stay here, and we regret that previous engagements take her away from us, and hope she may re turn at no far distant day."

On Sunday evening a good sized au dience assembled in Postoffice Build ing to hear the lecture by Rev. Mar guerite St. Omer Briggs, and was de-lighted with the manner in which she handled her subject, especially the answers made to the sermon delivered by a Pittsburg minister. She is fast win-ning her way into the hearts of the Spiritualists. As pastor of the First was said by some present that the Spiritualist church she is proving a spirit of her dead boy had appeared to success and has gained the respect of watched the fire for some minutes, but the woman, and that under the strain her people.-McKeesport (Pa.) Evenshe had collapsed. It was a dramatic ing Times.

The Rising Sun Spiritual Mission and tried to induce some friends to go holds its meetings every Sunday at 2:30 and 7:45. Sunday-school at 1:30. Star Lodge Hall, 878 S. Western avenue. All welcome.

FROM THE N. S. A.

April Report of the Medium's Relief Fund.

To the Editor:-I am now ready to submit my April report of the Mediums' Relief Fund to you and to all other friends of this worthy project. refers to the amount received towards the thousand dollars we are trying to secure by the first of June. The amount previously reported to March 31, was \$295.48. Since then, the following contributions have been received. The sincere thanks of the N. S. A, and its beneficiaries are tendered to each donor to this fund.

Mr. and Mrs. C. L. Stevens,\$50; col-

lection by Miss M. Gaule and First Association of New York City, \$84.10; Mrs. J. H. R. Matteson, \$25; E. W. Martin, \$25; W. Hull, of Fort Wayne, \$10; A Friend, of Hamburg, Iowa, \$10; Ladies Club, Kansas City, \$5.50; Mrs. L. A. Amsby, \$5; Mr. and Mrs. E. W. Sprague, \$5; Mrs. Catherine Geottler, \$5; Dr. A. B. Spinney, \$5; Paul R. Albert, \$5; C. F. Hessler, \$5; Banner of Light Co., \$5; Susie C. Clark, \$5; Dr. Geo. B. Cock, \$5; J. Barker, Ontario, \$5; A Kansas Farmer, \$5; Wm. Given, \$5; W. T. Hamilton, \$5; Chas. Bolton—second donation-\$5; S. H. West, \$5.

Mrs. James Longstaff, \$2.25; Dr. E. Paige, \$2.10; John Faunce, \$2; Dr. D. J. Chaffee, \$2; A Friend, \$2; Geo. A. Smith, \$2; Henry Love, or Lowe, \$2; G. Friedman, \$2; Mr. and Mrs. C. W. Tricker, \$2; Peter Miller, \$2; Barney Leitz, \$2; Edwin Hoover, \$2; Jacob Hey—second contribution—\$2; Mary Brewster, \$2; A Friend in Astoria, \$2; Gustave Bonitz, \$2; Lorenzo Worthen, \$2; An Interested Friend,\$2; Amelia Fay, \$2; Ellen M. Smith, \$2.

R. E. Cooper, \$1.25; Mrs. M. J. Stephens, \$1; James J. Dobbin, \$1; Mrs. A. A., \$1; W. H. Cummings, \$1; Chas. J. Fisher, \$1; Rafael Hembre, \$1; Mrs. E. Baker, \$1; Mrs. Clara L. Kellogg and Mrs. Carrie H. Weaver, \$1; Marietta Hammer, \$1; Mrs. A. P. Osborn, \$1; Mrs. Joseph Engle, \$1; Bella Parsons, \$1; Mr. and Mrs. C. H. Mathews, \$1; Adele M. Porter, \$1; Springfield, Ohio, \$1; Sarah Marlow, \$1; John W. Emsley, \$1-he also sent an old silver coin, to be sold if possible; S. Wilson, \$1; John Aimes, Jr., \$1; Elizabeth S. Lawrence, \$1; Chas. Hollard, \$1; T. S. A .- rruth Seeker, second contribution, \$1: Henry Speiker, \$1; O. M. Ambler, \$1; Anne E. Price, \$1; Samuel Albertson, \$1; I. S. Bail, \$1; Wm. Laplain, \$1; A Friend, Denver, \$1. J. Nowark and son, 54 cents; Emma

Taylor, 50 cents; V. Fell, 35 cents; Caroline Boyd, 25 cents; G. H. Lamb, 25

cents; Dr. L. Hawkins, 25 cents. Previously acknowledged . . . . 295.48 Receipts to date .... ...\$602.82

It will therefore be seen that we have still nearly four hundred dollars to secure before the thousand dollars is at hand, and only a month in which to raise the amount. Will not the benevolent friends who have not yet contributed to this fund, do so at once? Any sum will be acceptable. One friend urges every Spiritualist in the country to send one cent to the fund: another asks that each contribute twenty-five cents, and still another desires us to urge ten thousand Spiritualists to contribute two dollars each; all of these are good suggestions, and our readers can take their choice; we are sure they will not refrain from doing something. If the public can realize the great good this fund for the mediums is do-

ing, there could be no hesitation about support. Three of our aged Spirit nalists-veteran mediums-have passed to spirit life during the last few weeks; they were our pensioners, and their last days were made easier by the aid received from the N. S. A. Relief Fund. 'hese ladies were Mrs of Bridgewater, Mass.; Mrs. Mary C. Morrell, of New York City, and Mrs. Emeline Perkins, of San Francisco. These cases should be enough to show the world the beauty and utility of our Mediums' Relief work, and to make the dollars come rolling in to this benevolent fund.

MARY T. LONGLEY Secretary N. S. A. 600 Pennsylvania avenue S. E., Washington, D. C., April 30, 1904.

Peculiar Spiritual Experience.

It is only about seven months since became an avowed Spiritualist. I will write you some of the events of my life and state one of the reasons for not coming out squarely on the subject of spirit return. In order to do this I must go back about 51 years to the time that I was 8 years old, when I was riding on a totally blind horse toward a bridge that I had often crossed, and from which my parents lived about a mile. The bridge spanned a rushing creek that at that time was swollen out of its banks, but as I was leaving the main road and heading for the bridge, I heard a voice calling to me: "Don't go that way!" But as I hesitated to heed the voice, on account of having to ride three miles in the night to reach the next bridge the voice called the second time. This time it sounded like my father's voice giving command, so I went to the next. When I got home i learned that the planks had all been washed off of said bridge early in the afternoon. But on inquiry I found that father had not been from home and did not know that the bridge was gone. I told my parents and they said it was an angel that warned me.

My next warning was five or six years later, when I was crossing the Kankakee river in the early spring when the heavy ice was about to break up, but which appeared safe. When I was near the middle of the stream I heard the voice once more calling me to run. I did not hesitate this time and had barely reached the bank and looked back to see the ice all broken up where my flying feet had passed over.

The next time I was crossing a deep and swift stream a few miles from Joliet on a foot log in an entirely strange place. Under the log was very strong spring keeping the stream open at all times, and the night was about as dark as the mind of the aver age doubter of our time. Unluckily fell off the log into the water. The voice said, "Swim to the air hole be-Mark, that was my first visit to the

place, and I knew nothing of an air hole, but having learned obedience, I struck out and after swimming some hundred feet or so I shot out from under the ice in quite a large air hole. Now I think I understand these spirit voices, but there is one experience in my life that I can't at all understand. About thirty or more years ago I was tiding on horseback in a plain road through a piece of timber, when a large fire sprung up in the bushes about 30 feet from the road and as I could se nobody nor any fuel to feed the fire, I

turned and rode up near as I could and

as the trees through which the blaze

rose did not seem to burn I went away

with me to see the phenomenon. I went home. Next morning they were ready to go, and if I could not have shown them where my horse had stamped the turf I believe they would have accused me of deceiving them or being deceived myself. If any one can explain this phenomenon I shall be under obligations.

DAVID I MARTIN. Marshalltown, Iowa.

BOOK REVIEW.

The Standard Reader Series. By

Isaac K. Funk, Ph. D., and Montrose J

Moses, B. S. Funk & Wagnalls Co., New York. In looking over these delightful volumes, one cannot refrain from comparing them with the "readers" and "spellers" in the schools years ago. A dreary mass of selections and "pieces" written down to the comprehension of children, were the old books. Only a few coarse wood cuts relieved the mo notony of the pages. In the old Webster spelling book there were two or three of these cuts, one of the "old dog 'Tray who got into bad company," and the former showing the bad boy in the apple tree, with a "moral" reading lesson of admonition. How the children turned to these crude attempts at art

In comparison-well, there is no com-

and literature!

parison with these sumptuous books! They have received the attention of the ablest educators who have made a study of the minds of children and youth, and given the fullest measure of their ripe experience. The best artists have illustrated the subjects with colored designs that are exquisite works of art. The reading matter is culled and adapted from the great masters in English poetry and prose. This is true of the first, Elementary, as the higher numbers. There is a great deal more than the reading lessons. Every sense of the child is appealed to. His eye is arrested, his understanding awakened by the most adroit processes, and he is made to think, become interested, and the old method of "cramming" avoided as a mental narcotic. There is music, drawing, pronunciation, spelling, phonetic drill, nature study by object lessons, and the selections are such as give a full acquaintance with the great writers more vivid and helpful than an ordinary course in literature. And all this so pleasantly, that it is absorbed as it were, unconsciously.

Another feature even more commendable is the Teachers' Manual, which accompanies each number of the series instructing the teacher how to proceed with each lesson to impress it deeply on the attention of the pupil, for in this method the teacher requires instruction as well as the class. There are suggestions, explanations, stories that may be related, and object lessons that the teacher may be fully prepared not for listening to the recitations, but taking an active part therein.

The books are printed on heavy paper, with clear type, in the perfection of bookmaking for which the house is noted. Like the Standard Dic-

tionary, their appearance is faultless.
The method of instruction given in this series is exactly that advocated by the Progressive Lyceum, and leaders in the lyceum who are at a loss how to proceed in instructing their groups will and invaluable assistance by way of suggestions in the first and second of the series with the accompanying man-H. T.

Presence of Spirit Friends.

For about thirty-six years i have known the joy of intercommunion with spirit friends; have been a constant, careful reader of the best spiritual literature. I have continually taken at east one of the best papers devoted to Spiritualism. I have enjoyed much experience in many different home circles, having all this time in my humble way been a worker in the ranks of Spiritualism. To me conscious spiritual intercommunion with loved ones gone before is an all-hallowed comfort and solace.

An understanding of the truths, the facts and philosophy of pure, beautiful Spiritualism frees men and women from the bondage of fear and superstition as inculcated by orthodox church creeds. It is the philosophy of life, grand and uplifting. It inspires soul with spiritual courage when the body is racked with pain; it strengthens the man within with fortitude to brace against the ills incident to mundane life. This is my own experience, having been in the fierce maelstrom of excruciating bodily pain for several weeks past, but the storm is passing off

Now. what I want to say is, that all the while. I felt continually the presence of spirit friends. Often in the night when alone a spirit would speak o me clairaudiently. One night while lying quietly a spirit said to me, "get up." I did so, and looking at the clock was the exact time to take my medicine. At other times a spirit would call my name, and at once the impression would come of some important thing that should be done about that time, which in my distress had gone out of mind. Thus I was often doubly assured of the vigilant presence of lov ing "ministering spirits" trying to aid me. Of course what is here given is only a very brief and simple sample of one phase of facts connected with the sacred truth of spirit return. But to the thoughtful it is full of meaning.

Every Spiritualist should take The Progressive Thinker. Its ample pages teem with enchanting articles on every phase of Spiritualism, from great minds in both worlds. Having taken it from its birth, I could not for an instant think of doing without it. Only a dollar a year, and would be cheap at sev eral times that amount. Oh, yes, Brother Francis, as I am re

newing for The Progressive Thinker, i also send 25 cents for your premium book, The Seers of the Ages, by Dr. Peebles. I have some of his books and vell know his beautiful style as writer, and his great ability as an author of many excellent books.

Marietta, Ohio.

C. H. TOLER.

TO ONE IN PARADISE. Thou wast that all to me, love,

For which my soul did pine-A green isle in the sea, love, A fountain and a shrine. All wreathed with fairy truits and flowers, And all the flowers were mine.

Ah, dream, too bright to last! Ah, starry hope, that didst arise But to be overcast! A voice from out the future cries, "On! On!"—but o'er the past (Dim gulf!) my spirit hovering lies, Mute, motionless, aghast!

For, alas, alas, with me The light of life is o'er! "No more—no more—no more—" (Such language holds the solemn sea To the sands upon the shore) Shall bloom the thunder-blasted tree. Or the stricken eagle soar!

-Edgar Allen Poe.

And all my days are trances, And all my nightly dreams Are where thy dark eye glances And where thy footstep gleams; In what ethereal dances, . By what eternal streams.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being

held here in public halls at the present tima The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor. Chicago Spiritual Alliance Society will hold meetings every Sunday at 3

and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, medium. Tests and good speaking. All are welcome. The Hyde Park Occult Society bolds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all

munications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street. The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland,

meetings. To spread the truth is the object of this society. Address all com-

pastor. The Progressive Society holds serve ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor,

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer;

Frank Joseph, medium.
The Spiritualistic Church of the Students of Nature hold services as Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.
The Church of Higher Forces holds

its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth. sages. Come and learn the truth. Chuch of the Spirit. Spiritual servces are held at 839 North Clark street. at 2:30 and 7:30 p. m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle

psychic Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall. 4308 Cottage Grove ave nue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music. The Spiritual Unity Society holds

meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor. Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East

Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes. The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the rion. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8

A Spirituafist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sun-day and Thursday evening at 8 o'clock. Tests and music at every service. The Christian Spiritual Union Church

p. m.

now holds meetings at Becker Hall cor-State and Forty-fourth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums. The Rising Sun Spiritual Mission

holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome. The Second Church of the Soul meets

in Van Buren Opera House, Madison street and California avenue, every Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other me-

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This department is under the management of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.—No attention will be given not be read. . If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give what-ever information I am able, the ordi-nary courtesy of correspondents is ex-nected. HUDSON TUTTLE.

B. F. French: Q. Is it true that the planets Mercury and Venus, do not revolve, but always keep the same face to the sun? Have astronomers been telling us, up to the present of the length of days on these planets by guesswork? Is it true that on account of the unbearably worse under social paternal small size of Mars, only carbonic gas forms it atmosphere, and hence life tried, and among a free people. Before cannot exist there?

A. The smallness of Mercury, its dito be seen by the unaided eye, or even by the telescope. The heat on this planet is so great that water can exist there only as steam, and the vaporous atmosphere conceals its surface. The method by which the rotation of a planet on its axis is ascertained is 'by observing a spot on its surface and counting the time in its moving across the disc. As the atmosphere of Mercury conceals its surface, it will be readily seen that such measurement is impossible. It may or may not turn once on its axis at each revolution around the sun. There are spots on Venus which were supposed to indicate a period of 23 hours and 50 minutes, or about that of the earth, but this has been called in question and the time fixed at nearly 225 of our days. It rotates around the sun in 224 days, 7 hours. If the latter is correct, the planet turns the same surface to the sun. the other to the heat of day.

But these observations are by no means proven, and appear at variance natural endowment, cultivated by years with other bodies of the solar system, of patient practice. There are already with the exception of the moon.

it can only retain the densest of the gases, depends on the solution of the problem of the elasticity or repulsion of gen and other lightest of the gases, constantly escaped from the influence of gravitation, into space, and only the dense gases permanently remained. Gases are permeable to each other, and thus intimately blend, and the heavier hold the lighter. While the atmosphere of the earth containing blended gases, extends further than has been usually stated, it has a limit and that is when the elasticity of the lightest gas is exactly balanced by gravity. There is little or no evidence to prove that a ves tige of gas ever grows from the earth This conclusion, however, is true. The conditions on all these planets are such that living beings, such as inhabit the earth, cannot exist on any one of them Mercury is intensely heated, and Venus if day is perpetual on one side and night on the other, would have a burn ing heat on the day side and Arctic cold on the other. The observations made seem to show that the two periods are not exactly the same, and hence after something like 700 or 800 years' night there is a day of equal length. If Venus revolves on her axis in 23 hours and 50 minutes, there are other considerations which in Mars and Venus would pre vent the existence of living beings on those planets.

S. E. Chaffin: Q. At what date were women admitted to colleges and universities?

To what church did Thomas Jeffer son belong? A. Oberlin College was the firs

school to offer to women the same edu cational advantages as to men, and place the sexes on an equality.
In 1853 Antioch College followed the example. In 1860, the Iowa State University. In 1885 the College of Surgeons of Ireland first granted degrees

Thomas Jefferson was a Freethinker of the Thomas Paine class, though by

nature more conservative. C. K. Flanderka, Utah: Q. Is there any hope that Spiritualists will make an organized effort to co-operate with the Socialists in the present political

struggle for readjustment of the present unbearable social economical conditions? My motto is every Spiritualist should be a Socialist, and every So-Spiritualism takes in all the con-

officting beliefs, and a man may be a Democrat, Republican, a Socialist or a mugwump, and yet believe in its mani-Testations. There are perhaps Spiritualists who are Socialists, but few in comparison to those who have other political alliances. It would be wrong to this great majority to force them to accept the name and doctrines of socialism, and further a great deal depends "Religious and Theological Works of on what is meant by socialism, for it is Thomas Paine," contains his celebrated the most befogged word in common use. "Age of Reason," and a number of let-It means the desperate assassination of ters and discourses on religious and It means the desperate assassination of the Nihilism, or the peaceful revision of the social order by growth, which is simply another name for what the people are doing every day—amending and revising to adapt the government to new demands and conditions. If by socialism is meant government ownership of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

railronds, telegraphs, telephones, the buying and selling of products, the paternal supervision of the people, which perhaps is its most usual signification, why has Spiritualism anything more in common with it than has Methodism? Because we believe our existence is reserved after death; that spirits can eturn and communicate, why should that make us all into nihilistic Social-

To say nothing about the truth or error of socialism, nothing could bring the cause more disaster than to place it under the leadership of the Mosts and Goldmans. Almost without exception, these leaders are negationists not only of government, but also future life. cialism with the "Altruism" blazoned on it, planted at the front, and to hear the cajoling of self-appointed leaders, in attempting to persuade the rank and file to assemble around it. All the time the papers published by Socialists are the most bitter and tolerant of Spiritualism and refuse a line in its defence! Oh, no; Spiritualism cannot become the cat's paw of Socialism. Whatever there is good and true in socialism it assimilates and makes its own, as it does of all political parties and religious sects. but it refuses to be labeled by any of

The duties of government are not to exercise a paternal care over its citianonymous letters. Full name and address must be given, or the letters will obligation is to allow every individual freedom in his own sphere of action, and when this is done, the responsibility lies with the individual. There are things which the nation must do as a whole, as schools, roads, postal service etc., but in the affairs of life, the individual should be free to think and to

Social conditions may be bad now and the wealth enormously gathered by a few, but the worker receives a higher wage, is better clothed, better fed, better housed than ever before. He may not receive his just share, but he is receiving much more than in the past, and will have his position continually elevated. If bad now, they might be lism. The experiment has never been

revolutionary measures are adopted, or untried schemes taken as the foundaameter being only 3,000 miles, and its tion planks of a new political party, it proximity to the sun, makes it difficult should be considered what failure to be seen by the unaided eye, or even means. Nations cannot go back after disaster and start again afresh. If there is a blunder it cannot be erased. Socialism, even with the sugar coating of "Altruism" will not gather in Spiritualism.

If admitted to be the most just cause, Spiritualists might advocate it as indiriduals, but Spiritualism as an organic movement, it would not be consistent to attach to this or any party, clique or

Anxious: Q. I am a poor woman, and would like to learn this mediumship business, so that I could earn more money and live easier. Will you please let me know how and where I can get instruction?

A. In the first place mediumship should never be used to "make more money and live easier," If "Anxious" would inform herself on this subject. One side is always involved in night, she would understand that she cannot go out and purchase the qualifications of a medium. These are gained by a too many so-called "mediums," whose Mars has an atmosphere, and that can only retain the densest of the money. They press this desire to dishonesty, and fake the manifestations they cannot have in a legitimate way. Egases as counteracted by the attraction Nothing can be more dishonorable or wolf-the planet. Of late it has been as contemptible than such characters. Mediumship should be sought for its against that hydro-diumship should be sought for its against the sought for diumship should be sought for its own sake, without a thought of its being sold or having a value in the market. Even the humble labor of a scrub-woman, is a thousand times preferable to such mediumship as "Anxious' seems to desire.

#### SPIRIT VOICES.

O! Often, soft and low, A voice of long ago Across the mystic sea: It calls me, as of yore, From that Elysian shore Where rolls the silent tido Of waters deep and wide. In wakeful hours I hear

A voice long silent here; In lovely undertone, The spirit's telephone Brings back again to me A deathless melody, Embalmed in sweetest tears, Although unheard for years

With those who come and go I wander to and fro. Wherever duty calls Or fate's allotment falls; But often with the din I hear commingling in, Far voices as of knells Of distant Sabbath bells

As faltering on the strand, Among the wrecks I stand: I feel immortal breath Steal o'er the stream of death; I feel a presence, too, Though hidden from my view, And old-time voices dear Again I know, I hear.

Before my mortal eyes I see no Paradise: That land of limpid streams Appears alone in dreams: But voices from that shore Come to me o'er and o'er; They whisper in my ear loved, the lost, are here!' New Philadelphia, Ohio.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood, The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1. The Romance of Jude, A Story of the Life and Times of the Nazarena stril His People." Through the mediumship of Mrs. M. T. Longley. An intensely in-

teresting book. Neatly bound in cloth and gilt. Only 50 cents. "New Testament Stories Comically IIlustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excruciatingly funny. Price in boards, \$1. Cloth, \$1.50.

## "How Shall I Become a Medium," Filly Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

The Great Poet and Philosopher Communicates with Ella F. Porter, 206 Lenox Road, Brooklyn, N. Y.

It is with deepest gratitude that I have entered the sacred precincts of this seance room, where is granted me the inexpressible pleasure of controling the sensitive organism of this paychic. My dear ladies, allow me first to thank you most heartily for this rare chance given me by your unselfish goodness, of sending my thoughts to

receptive minds upon the earth plane.
Your noble spirit father, my little sensitive, kindly granted me the privi-lege of visiting you to night, for sometime ago in earnest conversation with him in my home in the spirit land, he of his beloved daughter, whose fine psychic powers had attracted so many progressed spirits of this higher life. As I knew that spirit telepathy was an assured fact in the universe, I rejoiced exceedingly over the good news that there were receptive minds upon earth who had discovered its beneficent truth, and so, in order to prepare your mind for my coming, I sent my thoughts to you in that way, a number of times recently, and I was much pleased that you recognized so readily my influence and sensed in a degree the inspiration

I sent. Before the seance opened to-night, when you were quietly resting in your easy chair, I tried once again the language of telepathy, to which you responded readily, for you felt my hand grasp your left arm, and you read, my thoughts clearly, which I flashed upon your frontal brain.

Do not be surprised when I tell you this fact, that for many, many years past I have known you well, and have responded to your heart longings when you read my writings, by sending to your soul through the ether air a sym-pathetic chord of vibrations which uplifted, soothed, strengthened and at tuned to perfect harmony your whole

From keen observation and reneated experimentation of your psychic powers, I have discovered a long-sought and pure channel of inspiration, which can easily use to give some of my riper, progressive thoughts to world.

From my spirit home above, dear lit tle lady, I can read your mind. I can see the loving heart-throbs which beat for humanity, and the eager, half-smothered impulses of your higher nature which long for expression in the world

of poetry, music and art. I understand so well the deep inner working of your sensitive nature, that I greatly desire to benefit and comfort you all in my-power. So faint not, faler not, I pray thee, for you are now on the right and upward path which will lead your spirit eventually to the King-

A beautiful home on the earth plane you will enjoy for many years before your ripened spirit takes its upward flight to the world of souls where I reside. But the good you will yet event-ually accomplish upon the earth plane through the right use of your fully-developed psychic powers, will be most marvelous, my dear lady, for you are the open door between the two worlds and the chasm which once divided the two spheres is now bridged over for-ever, and communication established between the seen and the unseen by the aid of this new and wonderful discovery of spirit telepathy.

Broken hearts will thus be healed;

all true lovers will not be separated, for the link which unites them will remain, unbroken by this bountiful knowledge of spirit return, which the whole world will some day realize and accept. !-Like the discovery of radium, when its laws are fully understood and obeyed; radium, that new wonder of the earth plane, will yet accomplish marvelous results when rightly used that man little dreams of at present. Time alone will reveal its wonders, and its tremendous power for good or evil

Now, dear ladies, may I hope in my next interview, when Mr. Porter will kindly notify me the time to come, that I may have the privilege to give to the world a message, on the following theme, "The Philosophy of Life."

The hour is too late to-night for that purpose, so I will return at some future time to enjoy that pleasure, to voice my thoughts to humanity. Will now bid you good evening, with my grateful thanks and blessings upon your daily life, and continued prosperity. RALPH WALDO EMERSON.

#### The Philosophy of Life.

All life is only evolution. Whether the life principle is in the form of plants and flowers, trees and rocks, in the animal, vegetable or mineral, matters not; Life is still evolution; and man, the highest type of animal, as also the lowest type of the spiritual on earth, in his present stage of progress is the highest expression of the law of evolution, which is an illustration of life in a constant, ceaseless and unending series of changes, which continue forever in an eternal round of cycles, on forevermore through long acons of

As the spirit ever progresses through all these finite changes, which constitute the grand life system of evolution the heavenly pathway grows broader brighter and clearer before the ever-ad vancing vision of immortality, which the soul in moments of rapture, dimly perceives (as higher and higher ideals constantly appear and allure with tempting charms the earnest soul narching upward in obedience to the

law of evolution. Why murmur, then, at one's lot, or the portion of life assigned him! Why despair of ultimate success, even though one's present environment is of the darkest! Even though the heavy burden of life in the form on this little planet earth, is almost too heavy at times for the fainting spirit to bear! Consider, oh, ye weary toilers, that your present life of care is but one drop n the grand ocean of existence, is but one sand on the shores of the eternal

God's children. Think and reason in this clear, concise, philosophical manner, that your present life with its ceaseless round of duties and crippled chances, is but one only of a series of endless and natural changes in the ladder of evolution; only one life experience, so infinitesimally small when compared to the whole, endess chain of life expressions, which every child of the Infinite, the Oversoul. must eventually pass through in obeyance to the powerful law of evolution in

River of Time, which flows for all of

the philosophy of life. Life, glorious, abounding life, ever was, is, and will be! The whole bound-less universe is teeming with vital life in varied forms of expressions. No matter how small or trivial in outward appearance, every spark of the divine Ife is precious and necessary, to the whole universe of nature,
When view with the clear light of

eason, all lives are useful and fulfilling their mission, though to the casual eye hey may appear as mere wrecks and dark blots upon the shining landscape. Remember, he is thy brother who has

RALPH WALDO EMERSON. thus fallen, a child of the same Infinite Father, and despise not so cruelly his loathsome environments. Blame not thy fallen brother phus instead, follow nobly the higher philosophy of life, which tells you to stretch forth your hand, and give succorand help to the weak and sinful. n it lgi-

Who can tell? J zit no Though clothedigin silies and sating

and bedecked with jewels rare, many a daughter of Ews, wanning the fair semblance of virtue, may not be as worthy of the divine love as many a poor wreck with stranded bark on the shores of Time. 91! d Oh! for a highemPhilbsophy of Life!

Many a poor mortabe with aching heart, in need of an helping hand from his brother-man, summiles and falls in dire distress on the rugged road of life, for lack of the divine element in the present philosophy of life on earth.
Cultivate this spirit of brotherly love oh! ye mortals! Cherish tenderly and

reverence devotedly all the higher virtues, and struggle bravely to gain them. for your own spiritual possessions. Thus will a higher, grander, nobler philosophy of life becomermanifest, and the light of the new spiritual dispensation vhich is fast approaching your planet Earth, will throw a golden halo of love over the hearts and homes of man. Extend to thy brother o'er all the

unite with him in all good works for the uplifting and spiritualizing of hu-From my home in these upper realms, do I view with thankful heart

land the right hand of fellowship, and

he steady growth and advancement of the world's noblest men in these higher spiritual truths of a pure philosophy of

A religion broad and comprehensive, soul-stirring and loyable, which embraces all the grandest principles of a true, unselfish life a religion, both humanitarian and creedless, wherein all souls over the broad land may meet and blend in one harmonious anthem of praise and thanksgiving to the great Oversoul of the Universe, will soon be established on this planet earth; a religion embracing all creeds and tems, on whose broad platform all may meet in one convivial feast of good cheer and brotherly love, the most vitalizing element of which will be most gladly recognized and accepted, the communion of spirits and mortals.

The blessed knowledge of this golder truth will give to the world an added impetus for good, and will be one of the most powerful factors in the spiritual ization of humanity. Life is a series of changes and mani-

one's interior vision, when the philoso phy of life is rightly understood.

May this address from my ripened spirit be received and read upon earth by many of those advanced souls who are deeply interested in the true philos ophy of life. May my thoughts, thus voiced through the sensitive organism of this psychic greet theseyes and comfort the hearts of amany of my true riends and well-wishers lis the earnest desire of the arisen apirit of

RALPH WALDO EMERSON. PRAYERY PRAYERI

It is Critically Analyzed by an Idaho Philosopher.

Prayers are not to be gauged by their bulk, but by their weight, for excuses are a coward's shield and prayers a coward's last resort. Prayers and blandishments are offered up daily to an unknown God. The fightery is expected to reconcile, while prayers is the tramp's stock in Otrade. of Prayers is to deluge of rain in time of drought; and deluge of the enemy's blood in time of war have proven inefficient, as divers parties often pray "ferninst" each other. Man prays for peace while preparing for war, and prays for harmony while encouraging strife in trade and competition. When a Christian bows submissively in prayer and announces himself a crawling earth-worm and sinner, his ire would immediately arise if to be such. What inconsistency!

This much as an introduction to my subject "What is Prayer?" Has our latter-day prayers any force! Yes, about as much as a curse would have. Each sends vibrations of its kind, and the reflex on the prayee will be in accordance therewith; but we have a soul-prayer apart from the mumbling of senseless platitudes; and what force can that have? Does it alter Nature's laws, or make special concerns to the injury of others? No friends; but it raises or lowers the individual to a different spiritual strata. To make this more plain, let anyone do a kind or heroic act, and note the feelings and sen-sation it brings, in contradistinction to the sensation experienced after a low or degraded act has been committed. The body, locally, remains on the same physical plane, while the soul or ego feels happy or depressed; and in either case said soul is a denizen of a sphere above or below the plane physical at such time. Therefore in summing up we find that man by prayer has either lowered or elevated himself by soul prayers, while natural law has not been altered or violated; he has only brought himself in harmony with such certain phere under said law. Here we find also that it may be as easy for every reasoning being to be happy always, by sending happy and prayerful thought waves, as by sending mournful, depressed and selfish thoughts out to poison the air that others will have to

"Laugh, and the world will laugh with you; cry, and you will cry alone." is a trite old saying, and if harmony is our highest aim in this world or the next let us, then in all kindness try to make the world more cheerful by sending blessings and earnest hopes for betterment in the deprayed or wicked, for certain to us unknown causes may have fostered the brutal tiger in one man, the snappish coyole in another, the groveling sloth in a thirth the thieving ape in a fourth, and the porcine nature in a fifth, while the destifiles of none of these have been sight to the interest. in a fifth, while the destricts of none of these have been such to bring to the surface the inert higher possibilities. Send around these your prayerful thought waves without reproach, kindly feelings without haught these, and above all, live a manly example, and thus we, may preach a life long sermon without saying a word.

saying a word.

The ancient Telfonic school of mystics was better versed iff soul-prayers than we are to-day. In their white and black magic, they would place them selves prayerfully on Higher or lower strata, when they could bless and cheer the friends of their cult, or heap revenge and gloom upon an enemy. They exerted a mighty power, but those exerted a mighty apower, but early ages, devoid of the love of humanity in general, left no progressive tracks upon the sands of time; but their doings have bequeathed to us greatly henefited life rightly applied, namely: That by wrong-doing we carry balancing and right adjustment of the the effects of the same with us, and only by effort can our soul-prayers riseperceptibly above it; and it also teaches that, in their white magic, bypure though waves our ego can rise towards the harmonious spheres whither the aspiration of humanity tends. Pocatello, Idaho. C. J. JOHNSON.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper cor rections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A. open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, correspond ing secretary. Address with stamp, Box 45, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meet ings, etc., from June 1 to Sept. 15.

Chesterfield, Ind. Chesterfield (Ind.) camp-meeting

pens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Forest Home, Mich.

The fifth annual camp-meeting opens it Snowflake, Mich., July 31 and closes fold surprises, which open rapidly to Aug. 21 Write to Mrs. Ruth Eastman secretary, Mancelona, Mich., Box 69, for full particulars.

> Unity Camp-Meeting. The Lynn Spiritualists Association vill hold meetings every Sunday at Unity Camp, Saugus Center, Mass. commencing June 5 and ending Sept. For full particulars address Mrs.
>  A. A. Averill, 42 Smith street, Lynn,

> > Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N., Y., are from July 23 to Aug. 22, four weeks and five Sundays Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Mt Pleasant Park Camp.

Now that we are nearing camp-meeting time, the question with many may be, where shall we go this year, and how long can we arrange to stay. There are several very desirable camps located in many states, but the writer is yet to know of a pleasanter one than Mt. Pleasant Park, Clinton, Iowa. Na Last, by ture has been very lavish in the beautiful hills where the camp is located, overlooking the Father of Waters, the a brother Christian should declare him Mississippi river, less than a mile away. There is ample shade from the Many large trees, which are an inspiration in themselves, and when the gentle August breezes sway them to and fro the music they produce is truly very restful. Those having the camp in charge have not forgotten the flower beds; many of them are in evidence and the flowers speak to them that understand their flowery language, and bid them welcome to Mt. Pleasant

Park camp. The program for this year is an exceptionally good one. Many very able ecturers have been engaged. The musical and other entertainments are al ways of a high order. Clinton people turn out in large numbers at the Thursday night musicales and Friday night dances, knowing from past experiences that they will have a good

The accommodations at Mt. Pleasant Park are good and very reasonable. the time, and for those that want to take a day or two on the grand old river, there is not any pleasanter trip than from Clinton to Rock Island and Davenport. The magnificent scenery is just as fine as it was when our good Indian friends made it their home, and guided their canoes down the swift tiful pleasures it has known.

Surely we should speak of the near coming change to the world beyond.

Mt. Pleasant Park, but time and space in The Progressive Thinker will not permit any more at this writing. Send your name to Mollie B. Anderson Clarksville, Mo., for a copy of the program and it will be mailed soon as it comes from the printer. Make up your mind to go to Mt. Pleasant Park, Clinton, Iowa, for the month of August, and have a general good time, meeting many new friends and a host of old timers who could not be persuaded to go anywhere else but Mt. Pleasant Park, where the sunsets have become famous, and the stars shine with an added glory. GEO. HAMILTON BROOKS.

A course of practical experimental lessons, of especial value and assistance to those who desire to be benefited by the development of powers of concen-

ethics. She illustrates her subject with

tration of thought, clear meditation and superior inspiration. Sent complete for 50 cents. "Right Living." By Susan H. Wixon The author shows a wise practicality in her method of teaching the principle of

many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and Cloth \$1. For sale at this office. "Beyond the Vall." A Sequel to "Rending the Vall." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-form materializations; setting up a scientific and personal verification of "What We Shall Be," and a code of

### THE NORTHWEST.

A Few Notes of the Work in Seattle Washington.

Wonder if the friends in the East would not like to know what "we uns" are doing here in our "neck o'

"?aboow We really have had quite a boom. the first place, we were greatly pleased to have a call from Dr. J. M. Peebles and his young friend and companion, Dr. W. Thurber. They remained with us twenty-four hours, stopping off while en route from San Diego, Cal., to their home in Michigan.

We secured the Unitarian church, and although the meeting was not advertised, and too, it was Thursday night, there was a splendid representa tive audience to listen to the eloquent words of the noted traveler and lec-

'Tis needless for me to dwell upon Dr. Peebles' talk; he is the strong, clear, logical speaker that has stood before the world for so many years, and that is one of the brigh lights that serves to illumine the way for us younger ones. If we can do our work, as well as he has done his, then will we be worthy of our Master! Dr. W. Thurber is a young man of very pleasant address, and pleasing

ways, is young in the work, but is a hearing from them. We are informed that the mantle so long worn by our elder brother is to fall upon the shoulders of the younger. May all good and peace come to him. May he as faithfully go on with the great work as has Dr. J. M. Peebles. We regretted that they could not re-

main longer with us. Two days after we had a second surprise. Our dear friends, Mrs. Laura G. Pixen and Miss A. Stegman, on their way to Chicago, from Australia, paid us a visit. We had two splendid lectures from Mrs. Fixen. In her own inimitable way, with her pleasing personality, winning friends for her, wherever she goes, she addressed a large audience at K. of P. Hall, Sunday afternoon at 3:30, April 10. Many times were her eloquent remarks broken into by the applause which some striking point called forth, and when done, the Spiritualists of this city, were glad to clasp hands with a woman so strongly pronounced in her religion—Spiritualism—as is Laura G. Section being to do a HUMANITARIAN WORK ALONG SPIRITUALISTIC, and higher in the true work that she is PSYCHICAL AND ETHICAL LINES,

At 7:30 p. m. the capacity of our hall was tested to its utmost and our sister trouble may be avoided by dealing direceived a rousing reception. One of rect with this office, instead of through the pleasing features of the evening a news agent.

was the excellent music. The two treats, the visits of Dr. J. M. Peebles and Mrs. Laura G. Fixen, following so soon after our anniversary and easter celebrations, have caused an Read our Premium impetus in things spiritual in this city, NOT WRITE TO US FOR ANY OTHER and now we feel greatly encouraged in TERMS. You must send \$1 for The the work we are doing. Would that Progressive Thinker when you desire more of the eastern workers that are visiting this coast would "drop in"; the bear this in mind. "latch-string is always hanging on the outside" and we will give them a warm

my work in this city a success, must be CENTS: said ere I am done. Mr. R. S. Little, the president is the right man in the board. Much is due Mr. Little, however, for his diplomacy in handling the many vexing questions that arise during the month. He is a cool, clear-headed impartial man, that has the gift to harmonize all factions.

Mrs. Lapworth, a tircless little woman, is president of the Ladies' Aid, and is doing a great deal, aided by the ladies of the society, to gather in the dimes and dollars that are so indis-

Last, but by no means least, we would speak for Mrs. G. A. Stetson, who Books, and you can select from them as has charge of the Social Club, organized for the purpose of building a Temple. She is also the teacher of the dancing class, all moneys paid in from this class go to the building fund, and we are hoping that ere another year passes we will have a Spiritualist Temple in the Queen City of the Northwest. LOIE F. PRIOR.

Seattle, Wash.

If It Were the Last Day. (Copy of a letter mailed to the Cleveland Press):

Dear Sir:-In a recent editorial you ask the pertinent question: "If you had but one more day to live, what would you do with it?" Speaking simply for myself, I would

call to my home a few of my closest friends, and, with my good wife, revel in spoken memories of the many happy hours we had spent together; seated where by unshaded windows, the beautiful sunshine could stream its blessed refulgence, so that I could drink to my soul the glad, sweet picture of earth For those that enjoy fishing, the and sky; trees, lawn, and flowers Mississippi river has them "on tap" all love so well.

Only one tinge of pain would beset me: The keen regret that must come from thought of parting from the faithful sharer of all my joys and sorrows hopes and fears and from the close companion whose friendship has filled my later life's journey with the beau

Not with bated breath of alarm and dread; of something born out of superstitious imaginings, knowing not what vet fearing the worst that could possibly happen. No! but rather in the calm serenity of assurance, that the tran-scendent being who has given to man this beautiful world to enjoy, with full capacity for its fullest enjoyment, could English medium.

Set become transformed into a God of 9—The Religion of Man and Ethics of vengeful wrath, imbued with vindictive Science, by Hudson Tuttle. desire to degrade and tortare his own handiwork in punishment for mistakes made in the weakness of their human That the change would simply be

sleep before a new awaking out of the pains and disabilities of this poor, weak earthly body into a brighter realm of progress to things ever higher sweeter and better; added to the un peakable joy of meeting my dear, good father and mother, who made for me my first taste of heaven in my boyhood

Would there be aught of fear or dread in these short, closing hours?

Why should there be? Not one atom possess that was not earned by my own honest industry, untainted by in-jury to a fellow, and which will rightfully belong to my good wife when I would be gone.

For the rest, I do not owe one cent to for less than one dollar per year, in a living soul; and I could truly add, view of the fact that we publish such a teachers it may be made very useful. a living soul; and I could truly add, view of the fact that we publish such a Young and old will be benefited by it that I have fought the battle of my life vast amount of reading matter, much to the best of my power. Then from more than any what cause should come, in this day of now published. my earth's pilgrimage, aught of gloomy foreboding, instead of calm awaiting for a yet brighter stretch of progress to still higher, better attainment in the world beyond? W. WHITWORTH, Cleveland, Ohio.

what we shall se," and a code of ethics; requisite to the most speedy realisation of the highest and purest felicity attainable in the future life. A very remarkable book. Large, octavo, E500 pages. Price, \$1.75.



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#### MATERIALIZATIONS.

#### THAT THOUSAND-DOLLAR OFFER.

Occurring at Seances Held Under Careful Test Con- A Counter Proposition Made by an Ohio Spiritualist. ditions.

To the Editor: -Mrs. Bartel, of Cripple Creek, Col. was here and favored us with two seances, Feb. 1 and 2. A report of a materialization scance in a hot-bed of skepticism may not be of very much interest to that tunity presented in this offer to make it a benefit all vast number of readers who steadily and carefully pe- around. ruse the great intellectual talents displayed in the connection with Mrs. Bartels' materialization seances interesting, and at the same time be of value to others.

Last fall a year ago Mrs. Bartel came to Ponca City and gave us two very successful seances in the private parlors of one of our wealthiest and most respectable distributed and go where it would be a great benefit, who had witnessed the phenomena, commenced to figure and talk, improvise, and even undertook to emput \$500 against their \$500, if Mr. Robert Hale and ulate and reproduce some of the phenomena, and of Gny A. Cherry, both or either one will come to Clevecourse thinking they had solved the mystery, the anside of the medium in front of the gabinet, under some nue. At either place an honest desire for truth can nouncement was made that the men sitting on each hypnotic spell, perhaps, did not know the difference be gratified. between the medium's hand and her knees; hence the medium had her hands free, and of course could easily produce all the manifestations, consequently there \$500 they will have the other \$500 for time, traveling whole thing was a trick played upon a credulous curs their \$500 (less ten per cent of this amount public.

time I told her all about it, and remarked that it was \$200 to each. If no materialization takes place, in at up to her now, that she must, if possible, turn this joke back on those very wise ones of her own sex, and save her own good name and the truth.

When the time for the seance came we seated 18 people in the circle. We seated the medium and one person on each side of her on three high-backed chairs in front of the achieve they could get it at W. W. Aber's closely inspected. The chair backs which extended personal experience, that they could be accommofully seven inches above the shoulders of the medium, were strongly tied together at the top with a rope, so that they formed a solid fence sufficiently strong to protect a patch of green corn from the invasion of a phase, but I stipulate these two Cleveland mediums Texas steer. After making some appropriate remarks, the circle joined hands; the light being lowered some, the phenomena at once commenced, being just as strong as at any other time. This went on in this way for a while, when the medium ordered a halt, and made this statement: "I do not often submit to test conditions, for which I have many good reasons; but at this particular time, on account of statements heretofore made, I will grant you people an opportunity to experiment, that you may have conclusive proof of genuine spirit manifestation in my seances.'

Mrs. Bartel was then bound to her chair, her hands tied to her knees, all knots sewed through and through any investigator must freely acknowledge. by one of the ladies present.

mitted that the joke is now up to the other parties, lem for themselves. and that they will be compelled to seek for a new soonce more been vindicated.

Under such test conditions it is useless for me to at- knowledge. tempt to offer any praise in behalf of "Mrs. Bartel's Now, if these gentlemen want to save their money work, which I have witnessed off and on for the last it will only cost them \$1 for each seance and it would, two or three years. Truth being self-evident needs cost them but a small portion of \$1,000 they are offerno support from an outside source, but I will say this: ing to find the truth. If, however, they feel satisfied Mrs. Bartel is more and more gaining favor among that genuine manifestations do not occur, and think Spiritualists everywhere, and all others that come in that they might take the trip to Cleveland and get contact with her ladylike overindulgency in trying to my \$500, I shall be very happy to have them do so, as please everybody; all I can do is to wish her success nothing would please me better than to be able to put in her daily labor in spreading truth and conviction \$200 each into the treasury of the N. S. A. mediums' of spirit return, and that materialization resulting fund and the Morris Pratt Institute. I will furtherfrom a process of condensation under the law of more say that I will not limit this proposition to the transmutation is a fact in nature.

P. PEARSON. Ponca City, Okla.

A man cannot have an idea of perfection in another which he was never sensible of in himself. - Steele.

The highest and the most effective of lem of the age, as to-day. True great-

ardently to perceive truth in its entire my thought on the good that is in every

ty in its distant realm. This is the true soul and make my appeal to that. I life of the soul. We love the truths will influence mankind if I can, but it

We often speak of the awakening of their own accord, will choose the better

sages. Conscience is the voice of God is so constituted that, as soon as it

spirit, we become instruments in tune in the hearts of us all, that must be upwith the infinite.

light.

ways imploring "more light," and Behold! there is a field white for the gives ton touched by the first gleams, it strives harvest and the laborers are few. I fix thought.

SPIRITUAL IMPRESSIONS.

Extracts From a Lecture Delivered by

Adelaide K. Brooks Before the Hyde

Park Occult Society, Chicago.

(Concluded from last week.)

the conscience. Emerson tells us that

a man should learn to detect and watch

that gleam of light which flashes across

luster of the firmament of bards and

own soul, which lights up his path wherever he may wander. The com-

will pass by the cold man full of self-

love and piety, and will rest his power

our lives here, the more things we

attitude of simplicity to receive this

leath as mysterious, there are as many

of brotherhood. We are but at the to master.
dawn of the world, with a reverence for

Two sphere

knowledge. As we put ourselves in an love for the race.

receptivity for the inflowing of

on the one who has at least freedom

municating spirit loves freedom,

his mind from within, more than the

the soul. Let us learn to live the

mighty combat.

To the Editor: - A great deal is being said regarding the offer of \$1,000 for one genuine materialization, by two gentlemen of Los Angeles. It has just occurred to the writer that there might be an oppor-

We are told that these gentlemen are sincere and pages of our great Progressive Thinker, which thus would furnish the best of conditions. The former is becomes a means in the evolution of psychological all that is necessary. There are many good reasons thinkers and progressive intelligent beings; but in why such offers go begging, and it would take too much space to enumerate them; but if these gentlehangs a tale that may to some perhaps be unique and men are really sincere, and are willing to pay for the knowledge of the truth of materialization, I will put them in the way of gaining such knowledge, and instead of the money all going to one person it would be citizens. After she was gone, the ladies of our town and to a cause that all Spiritualists are interested in. I would, therefore, make the proposition that I will land, and attend the seances of Mrs. C. H. Figuers, Franklin avenue, and Mrs. Mary E. Kemp, Cedar ave-

I named the sum \$500, as they seemed to be willing to pay \$1,000 for this knowledge. By getting it for were no spirit manifestations of any kind; that the and other expenses. If genuine materialization ocwhich should go to each medium) is to be paid into All this I took in as a joke on Mrs. Bartel, but said the treasury of the Morris Pratt Institute, and to the nothing about it to her. But when she came here this least three seances, the \$500 put up by writer to go to these gentlemen, and this should be sufficient to cover

all their expenses. I am well satisfied that it would not be necessary in front of the cabinet, which had previously been seances at Kansas City, or at others', and I know from dated at Mrs. Effie Moss' seances, who was at Chicago at last accounts, and may be in their own state by this time. I know of other good mediums for this for two reasons: One is that I wish to be present, and the other, that I am satisfied that if my proposition is accepted the N. S. A. mediums' fund and the Morris Pratt Institute will both receive needed help, and our friends will also receive the priceless knowledge of the fact of spirit power as proven in that wonderful demonstration of full form materialization.

Either of the homes where these seances are held is open to the closest inspection, and in each case it can be demonstrated beyond the shadow of any doubt, that no mortal can gain access to the cabinet, and outside accomplices are entirely out of the question, as

I know that a great many Spiritualists do not be-All being again seated in the circle and hands lieve in materialization, but that does not affect the joined, the phenomena commenced to take place just truth in any way. These friends, and there are many, the same; there seemed to be no perceptible differ have not happened into the right path that leads to ence in the strength of the varied manifestations. this goal, but if they will seek to reach it and persist Every one in the circle was perfectly satisfied and ad- they will without doubt succeed in solving the prob-

I have proven materialization a truth and all skeptilution, or drop out of the contest. Thus truth has eism on the point, all fraudulent manifestations and all exposes cannot change this fact or affect my

two gentlemen that issued the challenge, but am willing to have any honest skeptic and honest man accept it upon the same terms.

Yours for justice, truth and honesty, F. W. MARTIN. Elyria, Ohio.

light up the imagination and carry the

A soul so cultivated feasts on beauty

and draws inspiration from all that is essentially lovely and divine. When

waste in which the blinded imagination

wanders past fountains, flowers and

beauty on every hand, yet seeing and

Just so it is when we consider spirit

impressions. To unfold that we may

receive intelligent communications,

pure in life and in imagination and

strengthen a motive that would make

We know that we find our happiness in being sympathetic, helpful, merciful to

What is imagination? I believe it to

when the starved soul calls for all the fume of a flower and lo! "the past rises

encouragement which can be given in before us like a dream." In this inte-

a struggle with powerful and complex rior world, however, the ideal life is

influences without. There comes into more concerned with the future and the

truth-serving servants been engaged in a compelling way—they make youth as scientifically seeking to solve the prob-

for themselves, and so perhaps they, of merely dull and prosaic, but a desert

A life of true charity can be acquired hearing naught to satisfy its profound only by living in the world, not by cravings.

glimpse of the larger life, or felt the finite that they hear the throbbings of

divine impulses stir within their be the eternal heart, are simple in heart,

dience chamber of infinite love, and has and beautifies all life. Our first duty

There is so much inborn selfishness the world by so much a better world.

blessing to the race, and life beyond a bids me look within, lifting the thin

The highest and the most elective of lawer of love—
all our powers is the power of love—
love for the ideal and the good. Do behind here and now. You can help on the deal and the good. Do behind here and now. You can help on the deals into the halls of the to-morrow, filling life with new meaning and what thou willest to do, not by force, in the great work of human development. We do not need to die first. Bewere listless thoughts had grown. It is the extraction where listless thoughts had grown and the company world.

life. Never at any moment do we know gin to abolish finite endedness here, in the eternal now, the eternal world

the whole of anything. Our soul is ale and heaven will begin where you are, tinges life with glory or gloom and

which we wrung from mystery in shall be only by aiding them to think neglected, all life is apt to become not

part, the ways that lead to life and

withdrawing from it. The human heart

reaches a certain altitude on the jourinner life. Thus there is given to us an ney up the shiritual Alps, it can no clear-cut and defined, spiritual and upliftincreasing revolation, which comes to longer find satisfaction save in a tire ing, gives us something to do as well everyone out of the illumination of his less search for the best. It is doubly as receive. Remember, that those who own soul, which lights up his path true of those who have caught a are so near the veil that hides the in-

ings. When a man finds his chief hap-

growth and the development of others,

and generosity of soul left to receive then, I say, just at that time he steps be an inspiration sent direct from the out into the broadest and most import soul to illustrate the great beauties hid-

The larger we make the horizon of ant path of life; he has entered the au-den there, and a mighty force that tints

think about and take an interest in, become a co-worker with the Eternal is with the present passing moments, the less we become separated from our Onc. Every day opportunities will be which are vanishing into eternity with fellow men, the wider is our range of presented, and if the noble voicings of every heart-throb. With every heart-

receptivity for the inflowing of the the soul are heeded, each night will throb is gone forever one more oppor-spirit that sooner or later we must ac- find us more unselfish and richer in tunity to think a saving thought, to

rooted; so much love of our own en-

any age that is gone. Fields are as nation that he who wishes so to devel—Friends are often the angels that we green, skies as blue, life as joyous, op his soul as to make life on earth a entertain unawares. When my soul

what is gone. Let us turn into the act on every human soul. We live in know there are hearts fond and truenew. Hope, courage, victory! These two worlds, the ideal, or dreamland, and as the months go swiftly by—let are the words for which thousands are and that of the outer world, or sphere me feel the touch of loved spirit nigh.

perishing to-day—and they are the of environment. Few of us consider Teach me the way, O gentle one; leave words which must more and more, be how much we live in the dream or ideal me not! O! leave me not alone! We taken up by the advanced guard who world. There memory weaves a magic need the administering love of angel seek to ennoble and dignify manhood. film of rainbow tints, and flings it over ones to light the path of life. The shad-There are moments when we need all the vanished past. A simple sound, the ows in the valley come and go, and w goasible strength; there are hours sight of a common weed, or the per- learn to wait and pray each day for the

dawn, as much beauty in the day, as in others that must be placed in subordiall new and unpopular truths,

for ourselves? We have all the oppor- possibilities of the spirit, and who whisper words of comfort and

There is as much inspiration in the joyments, and disregard for the fate of all creatures, and in keeping tolerant of

piness in increasing the joy, the deep feelings.

awakening of spirst power, that we may see, that we may sknow, that we may hear the voices clear of spirit loved ones standingmear, with outstretched hands and fades beight. All aglow with love's own light, 40 hasten the day, great spirit diviney when we all can hear these spirit bells chime; when we all will be blessed and made strong with the sweet soul inspiration of spirit impressions.

#### PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Abram Merrifield passed to spirit life, April 2, 1904, at the age of 74 years, at Grand Rapids, 140 Watson street, his home for over forty years. He was a firm Spiritualist for sixteen years. W. O. Knowles, of Grand Rapids, officiated.

Mr. John McIntyre, of Wayland, Mich, passed to spirit life, March 30, 1904, aged 70 years. He was an ardent Spiritualist. W, O. Knowles officiated Mrs. Henry Bailey, of Hastings,

Mich., passed to spirit life, March 18, 1904, at the age of 55 years, for a place free from pain in a better land. W. O. Knowles officiated. Mrs. Emma A. Winter, wife of C. I.

Thomas, of Kirkman, Iowa, passed to spirit life, in Rutland, Vermont, April . She was 46 years of age, and a life. long Spiritualist. MARY S. WINTER.

Wm. S. Russell, of Newton Falls, O. passed to spirit life, April 18, 1904, aged 78 years. He leaves a wife and five children, Emma Russell, Carlton Russell, Mrs. Vesta Jones and Mrs. Minnie Bowman, of Newton Falls, and Charles Russell, of Bradford, Pa. He was a vet eran of the civil war, and has enjoyed a knowledge of Spiritualism for over 20 years. D. M. King officiated at the funeral services.

Passed to spirit life on April 6, 1904, my brother, J. F. Hamilton, of Craig, Neb. He had been convinced of the realities of spirit communion many years ago. Services were conducted by the Knights Templar, he being a member of that order.

W. T. HAMILTON. Wellman, Iowa.

Mr. John Shirley, Sr., passed to spirit life from his home in Texas, Kalamazoo county, Mich., April 26, 1904, aged 68 years. He leaves a wife, two sons and seven daughters, (all married), and thirteen grandchildren. Mr. Shirley was a ploneer Spiritualist. The future to him was bright. An honest man has gone, respected by all who knew him. A large audience listened to the spirit-ual philosophy as presented by Mrs. Amanda Coffman; of Grand Rapids, Mich. L. S. BURDICK.

Passed to spirit life, from her home in Piano, Cal., April 17, 1904, Mrs Cornelia Anna Tompkins. She was raised a strict Presbyterian, but passed out a true and happy Spiditualist. R. L. T.

Passed to the higher life, Carrie Bell Myers, wife of Benjamin Myers, of Arkansaw, Wis. After many months of suffering from consumption, she discarded the mortal form which she had occupied only, 26 years. She leaves a husband and one son, who find comfort in the thought, "there is no death." By her request/made prior to transi-tion, services were conducted by the writer. WILL J. ERWOOD,

Grown tired of the burdens of physical suffering, Reuben Monroe departed this life from the residence of his daughter, Mrs. Wade, in North La Crosse. For many years he had known of the philosophy of life "beyond the grave" and longed for the change to come. For three years he had been blind and bed-ridden. Mr. Monroe had reached the 82nd mile post in physical life. Services by the writer.

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burning questions now as of yore triumphal march of endless progres veil with all its beauty and purity, why not investigate? Why not create sion, he who appreciates the boundless when I hear the voice so near, so dear, tunities, the whole field of the infinite would so far as opportunities permit, when the valley through which I walk is before us. Never was material more benefit every life that comes in contact is sometimes illuminated with God's abundant. We simply lack the work- with his own, will find before him a les- own light, I feel it is good to sometimes ers. We are coming more to a feeling son requiring all the days allotted him live in the dark. That I may harmonto master. Ize the two, is what i pray for day by
Two spheres of influences act and reday, wherever I go, whatever I do. I

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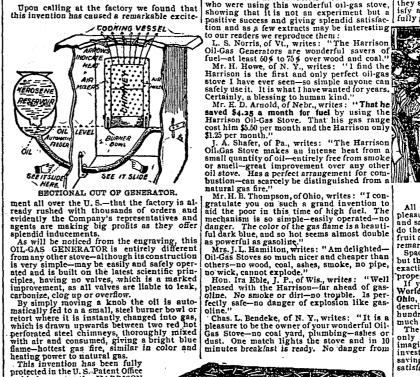
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A genius of Cincinnati has invented a new, scientific oil-gas generator that is proving a blessing to women folks, enabling them to cook with gas—relieving them of drudgery. Makes cooking and housework a delight and at the same time often saves ½ in cost of fuel. How often have many of our lady readers remarked that they would give anything to get rid of the drudgery of using the dirty coal and wood stoves—also the smoky oil wick stoves and their gasoline stoves which are so dangerous and liable to explode and cause fire at any moment. This side that you could go out. This oil-Gas Stove does any kind of cooking that a coal or gas range will do—invaluable for extainly seems to be no doubt that it is a won-the kitchen, laundry—summer cottage—weah-ing—fruit—with a portable oven placed over the burner splendid baking can be done.

Well, that day has arrived and a fine substi-

Thousands a Week.



fiame—hottest gas fire, similar is heating power to natural gas.

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The extremely small amount of

any time.

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Well at the factory in Cincinnati the writer

winter so that the old cook stove may be done away with entirely.

While at the factory in Cincinnati the writer was shown thousands of letters from customers who were using this wonderful oil-gas stove, showing that it is not an experiment but a positive success and giving splendid satisfaction and as a few extracts may be interesting to our readers we reproduce them:



by the Cincinnati firm is the only perfect bur-ner of its kind. ner of its kind.

It is made in three sizes 1,2 or 3 generators to a stove. They are made of steel throughout—thoroughly tested before shipping—sent out complete—ready for use as soon as received—nicely finished with nickel trimmings and as there seems to be nothing about it to wear out, they should last for years. They seem to satisfy and delight every user and the makers fully guarantee them.



HOW TO GET ONE.

All our lady readers who want to enjoy the pleasures of a gas stove—the cheapest, cleanest and safest fuel—save ½ to ½ on fuel bills and do their cooking, baking, froning and canning fruit at small expense should have one of these Space prevents a more detailed description,

Space prevents a more detailed description, but these oil-gas stoves will bear out the most exacting demand for durability and satisfactory properties.

If you will write to the only makers,!The World Mig. Co., 5700 World Bidg., Cincinnati, Ohio, and ask for their illustrated pamphlet describing this invention and also letters from hundreds of delighted users you will receive much valuable information.

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ands of orders.

Many of our readers have spare time, or are out of employment and others are not making a great deal of money, and we advise them to fori, cleanliness—absence of soot, coai, urr, ashes, etc.

What pleasure to just turn on the oil—light the gas—a hot fire ready to cook. When through, turn it off. Just think; a little kero-through, which the source of the man write to the firm and secure an agency for this inventor. It as a great deal of money, and we advise them to, writes than to the firm and secure an agency for this inventor. It as a great deal of money, and we advise them to, writes the firm and secure an agency for this inventor. It as a great deal of money, and we advise them to, writes the firm and secure an agency for this inventor in the firm and secure an agency for t

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The annual convention meets in the Institute, on the first Saturday of June Important business is to be transacted Every member of the association should he present, with dues paid, and give his support to those who will have the affairs of the school to look after, by virtue of their appointment.
When the trustees, whom Father

Pratt selected, organized themselves into an association, admitting members from the people at large, the power and property vested in them, passed into the hands of the association. The original board of trustees became directors, and as long as they can or will serve remain in that capacity, but as they drop out from any cause, the associa tion, in convention assembled, elects their successor always keeping the number full, nine in all. Two direct ors are to be elected this year. All who have the good of the school at heart should be present and make their selec tion. Other matters of importance will come botore the convention. Remember the date, first Saturday in June, at the Institute in Whitewater, Wis. CLARA L STEWART, Secretary, M. P. I. A.

Too much gravity argues a shallow

There never was any heart truly great and generous that was not also tender and compassionate.—South.

Man while he loves is never quite de praved. Lamb.

Example is a dangerous lure; where the wasp got through the gnat sticks rast.—La Fontaine.

In persons grafted in a serious trust begligence is a crime.—Shakspeare.

time, I left out one lesson which may be of interest to the re- Don't they know a better God?" incarnationists.

At that time I could not believe it; now I have reached a point in my progression where I say I don't know, but this one, so I will give it as I have some of the others.

was told to give them out for the benefit of humanity, and by my body. so doing, I am trying to keep my promise to my teachers from the higher life. I have tried to give them in the plain,

after I was taken to God's Holy City—a city where every- plainly a spirit can see their earth friends I will tell it. be crystallized they were so white.

over me, for it was so beautiful I would rather stay here. I from here. Come."

I felt weaker than I did on my last trip, and seemed to see what thee can see." distance, he said: "Child, dost thou see the ocean below?" I said: "Oh, yes, father; where are we going?"

"Thee will soon see, child."

This seemed a long journey to me, for I for some unknown thou see?" cause was weary. We crossed this great body of water, and My vision seemed to be clouded, so I said, "Oh, father, I at last came to where the atmosphere was darker, and as we can't see anything. Oh, why can't I see?" did so, soon entered a gray-looking city. I kept wondering I knew by the tone of his voice that there was something ing picture to look at, but after visiting such a beautiful city I walked over, and when coming closer I say seated around 1 have described in the school, where I was taken some days could give no satisfactory explanation. She had a forebodas I had just left, made this one look all the darker.

met people coming in groups, and then two and two. They, failure."

as he finished speaking we came in sight of a gray stone able to see me or my spirit standing there, but as she did rest of them have come in to show you the welcome he will crushed and bleeding. But Vesta, although stunned, seemtemple. As we walked up some steps and inside, I saw no not, to him it was a failure; for me it was a beautiful lesson, receive when he comes to us; they all have homes of their ingly was not injured, only bruised. She walked shortly seats, but all around the sides, after looking the second time, for it shows us that when our loved ones do return from the own, but this one we will occupy together for some time. I afterwards to her home at 1003 Fifty-eighth street. But that I saw figures, and found out later on, they were idols. We spirit world, they can and do see us. idol, and on each side a smaller one. I had not found out draperies were all gray linen.

which was published in The Progressive Thinker at that cried, "father, do they really worship such things as these? them up." When he said this I knew he meant my daughter thought I must go out and make everyone know of this beau-

"No. child."

"And did I really worship these same Hindu idols?" 😘 place was visited by my spirit, taken there by a spirit guide from his lips, the Holy City and all that I had seen before, said, "They will be home sooner than you expect."

I VISIT CHINA.

simple way, word for word, in which they were given me. This trip which I am about to relate, in one way was a fail-This temple which I will speak of now was visited soon ure, yet to show the readers of The Progressive Thinker how sent out a prayer that I might be given strength to see and

thing was white; even the trees and grass looked to me to At the time of my journeys, of which Lam writing, my miliar voice of my guide say, "Come, child." So we started daughter and her husband were in China. Bo to-day I had a and were soon floating over clouds. After traveling some The same voice which I had heard before said: "Come, happy surprise, for I had not thought of being taken there. distance, we settled down in what I thought was a beautiful child, we will visit another place far from here." And tak. After sending out a prayer, as I always do, I soon heard the park. Walking along a wide avenue, we soon came in sight cognition that she was soon to die? Some power was given ing me by the hand he led me away and out of the gate of well-known voice of my guide say, "Come, child. Thee has of a beautiful home, at the same time my guide saying, "My this child that caused her to believe thoroughly that she had this beautiful city. As we started, I felt a sadness stealing made beautiful conditions to-day. I will take thee far, far child, dost thou see this building?"

turned and looked back and saw the city in all its grandeur. So we floated out and away, After traveling a long dis- any I had seen in the spirit world. The front was square, death entered into during a peaceful sleep, but death in vio-As I took this last look, I raised my hand and waved it a tance, and not seeing much of interest, my guide said, while with tall spires running high in the air, a veranda around lent form—and this little one knew that it was to come. settling down near a building: "Now, child, look well and the front, with a double row of pillars, the building was a Kissing her mother good-bye, Vesta Clark, aged eight

need constant encouragement. After we had traveled a long We went into a building that for some reason, I could not around to the rear, and up some steps, saying, "Look well, ed on her bicycle, the child sped along San Pablo avenue. describe, as I had been able to some others which I had seen, child, before we enter." As he said this I cast my eyes She was singing-singing with the voice of which her paonly that everything looked gray.

where it could be. The grounds were well laid out, and he wished very much that I should see, but just then I saw beautiful shade trees scattered here and there, made a pleas- a table on the opposite side of the room, so laving my guide covered with a white cloth, looking very much like the one caused her little daughter so to exclaim, but the little one

My guide led me down a gray stone walk, and soon we lowed me, and while standing looking at them he said, "A this proved to be a family reunion. At the opposite end running gear of her bicycle last night, causing her to lose too, were dressed in dark clothing. As we walked on we met I almost lost courage when I heard this, for to me it was children coming dressed in white uniforms. I said, "Father, not a failure, because I could see them very plainly. I began brothers and sisters, making in all seven. As I stood there doing his best to bring his car to a halt and said, "I knew it where have these people been? They all seem to be in a to grow weak, and after coming back I thought what could looking at them his brother James said to me: "Mary, this is would come." my guide have meant when he said "a failure." It was ex- Walter's home, prepared for him by us. He has helped while After tender hands had lifted the heavy car from off little "My child, they have been to the temple to worship." And plained to me that he was in hopes my daughter would be on earth by his good deeds. Father and mother, and the Vesta's body the horrified men expected to find the form

walked to the end of the emple, where I saw three wide. When my daughter came home she said I described a room of this life, as he is having, I could have progressed faster, to her parents she said that she was going to die. steps; on a platform, back of these steps, was a very large in China where they often went in to get a cup of tea; the but not knowing the truth about this life, I had to learn my

where seated around the long table were a number of people, the truth and believe me. "Yes, my child, in thy past life," and as these words fell but the ones we were looking for were not there. My guide

what he teaches. I was given this lesson along with the raising my eyes upward, said: "Oh, heavenly father, I thank Japanese boat, and I was very anxious to see the dining-room believe what I tell them, I hear they think I was hypnotized, others. I have no right to accept the others, and refuse this thee for my progression; how can I thank thee enough for and tables, but when I did see them, I told my daughter that and some of my orthodox friends think I'm lost—that it's the giving me these great lessons in such a beautiful way"—when this was not the boat my spirit was on, for on that one the work of the evil one. Oh, when will people believe this After I was given these lessons in such a beautiful way, I I found myself my guide had left me, and I was again back in table was a long one, while these were short and set in the truth? My daily prayer is that I may be an instrument for opposite direction.

A FAMILY REUNION IN THE SPIRIT WORLD.

This morning after preparing myself for another journey 1 hear distinctly all that was given me. I soon heard the fa-

After we had entered, he said: "Child, look, what dost seen in the spirit world, with white walks, tall, waving trees, in Europe. But little Vesta was not happy. Wednesday door we entered a large dining-room, all furnished in white. of her that caused her to exclaim to her mother: While I was wondering what it could be, my guide said, "Mamma, mamma, pray for me-pray for me! I'm going "This is thy husband's home."

There was a long table standing in the center of the room,

note the difference? This is a Hindu temple where thee time." So we floated out and over the ocean. I could see come back to earth. This lesson was so real, after coming She went to kiss him, and just then I, who was in another nothing but water all the way. Looking ahead, I saw a boat back I thought of it a great deal and wondered if it could be room, called to him. He turned around, and as he did so my Then it all flashed across my mind, these were Hindu coming. We were soon close to it, and as we came closer possible. "Oh," I cried, "how beautiful—it is true, then, little Vesta fell to the floor, dead."

and her husband, for we knew they were on their way home. tiful life to come, of these beautiful homes. I will tell them We walked around the deck and into the dining-room, of all these, for everyone who knows me will know I speak

But, alas! how true this article which I have just written has been, where I was told I would have to fight against bitwho has long been in the spirit world, and who believes flashed across my vision, and I broke down and tried; then They came in two days ahead of time; they came on a ter oppositions, for my dearest friends while they don't dismuch good, for knowing now that it is a truth, I have consecrated my life to this work, and expect to aid my teachers from the higher life in every way that I can.

#### CHILD FORETELLS HER OWN DEATH.

Oakland, Cal.-What strange something gave little Vesta Clark, as well and as happy as any child could be, the prenot long to live. And true to her prophecy death came to "Yes, father," and as I looked I saw it was different from little Vesta Clark. Not death that comes with sickness or

light gray marble, beautifully carved. The guide led me years, left home at dusk yesterday to do an errand. Mountaround the ground; it looked very much as others I have rents were proud and which they intended to have cultivated and fountains with water pouring out of them. Opening a night, during a religious meeting something became a part

to die and go to heaven."

Patiently did Mrs. Clark strive to ascertain just what it my daughter, her busband and little child. My guide fol- ago. Seated around this table was my husband's family; for ing, and that was all. So when Vesta's dress caught in the from where I stood, was seated his father; facing him at the control of her wheel and dash directly in front of a fast-movother end was his mother, and on either side was his five ing electric car, she smiled in the face of the pale motorman

want Walter to know that if I had only had a chance to know strange something had not left the mind of the child, and

lesson after coming here. He will he here a good many it she read a while," tearfully stated Mrs. Clark. "She slept yet what they were, when the vision began to fade, and as I About one week later after I had been taken to the spirit years ahead of you, for you will be left to do a hard work in uneasily, but we did not believe that she was hurt; our docfound myself growing weaker, I cried, "Oh, father, let me see world to see a music temple, where I was told one of my the face of bitter oppositions, which all who try to do, meet tor said she wasn't, and we paid no attention to the mysteri-His answer was: "My child, have you not seen enough to "My child, I want to take thee on another little trip at this And as he finished saying this, I began to grow weak and went to her room to awaken her. Vesta was up and dressed.

## THE DEEP-SEATED CORRUPTION-IN BOSTON. I disappeared. Her companion then asked for the wish of any person as to a spirit they would like to see, and the

Our Boston correspondent, in impressive language dwells upon the deep-seated cancerous corruption cancerous corruption the deep-seated cancerous cancerous canc in Boston, caused by fake mediums, who have stolen the Livery of Heaven in which to serve the waited in suspense until they came Devil. He is a confirmed Spiritualist, his wife is back. Meantime Neva Muriv an excellent medium, and his views are of special requested, man, woman or child. Miss recuested, man, woman or child. Miss recuested as Bishop Brooks free French appeared as Bishop Brooks free from the special requested as Bishop Brooks from the special req importance. In order to banish the fakes from active work, he suggests certain test conditions, which, of course no bogus medium will comply with. These cancerous fakes in Boston open their seances with prayer, and that causes a feeling of teathers, etc. A big German insisted that Miss French was his mother, and extreme horror to pass through the nerves of honest Spiritualists. The fact that in all exposures evening was a couch and a large easy of mediums recently made in various parts of the country, artigcial toggery has been found on their persons, will set honest Spiritualists to thinking as of less drowned by the creaky strains of "The Last Rose of Summer," which struggled out of a quondam music box never before.

said that Spiritualism, or what passes came in the light was turned on and for such, in Boston, has been experiencing quite a "shake-up" recently, and about as lightly as her thin raiment the end is not yet in sight. The cause and 250 pounds would let her, stood reof this agitation is the expressed determination of the city authorities to rid aghast, until those who weren't "on to the city of its horde of fake mediums, the game" were told of it. Some knew fortune-tellers, etc.

The campaign was opened Sunday "The spirit" and her "sister spirits" night, April 24, by the raiding of ah alleged materializing seance, of which the the station and locked up on a charge Boston Globe of the 25th, gave the fol- of being idle and disorderly. lowing report:

seances have been held at this place, of the place were revealed to them and the patrons have been perfectly fully. It was run by two women, who satisfied, as have the proprietors. Last gave their names as May French and evening among those present were Offi-Neva Murivale Jeanneau, living at 16 cers Brauer and Curran of the East Union Park street, and who have owned Dedham street station. For the fourth up to the police that the manifestation time they took in all that happened, end of their business was a "fake."
and at 9 o'clock, just as a "spirit" was The service was held in a room that and at 9 o'clock, just as a "spirit" was spiriting around in a flimsy garb of wouldn't seat more than 16, and last gauze covered with phosphorus, causing a very spiritous effect upon the nerves, was out. The audience was seated the illusion was dispelled and Capt. about three sides of the room, and the O'Lalor and Sergeants Driscoll and meeting was opened with prayer. Then

To the Editor:—It may be truthfully two officers inside. The moment they the game and didn't have to be told.

A short time ago the police came to the conclusion there must be a lot of There were manifestations never an alleged Spiritualist parlors doing busiticipated at the "Spiritualist" meeting ness from what they heard, and decided held at 16 Union Park street last even that they should be put out of the way. ing at the customary hour of 8:15. The Captain O'Lalor detailed special officers unexpected appeared before the inter-Brauer and Curran to the work and ested audience of sixteen, and at the they located the one at 16 Union Park end they were all glad to get out and street. They experienced much difficulbe allowed to go home unmolested. ty in getting in as the place was run Nearly every night and Sunday also, very secretly. Once inside the secrets

night the "standing room only" sign Manning jumped in at the signal of the May French made a few remarks and

disappeared. Her companion then asked , everything is not right they will be lights were put out. Miss French in the darkness stepped to the middle of would pick out the party who had expressed a wish and lead him off to the back. Meantime Neva Murivale Jean-

man. One attendant at the meetings. a woman, used to hold converse with her as an Indian doctor.

All the paraphernalia was seized last evening, which included a bishop's surplice, covered with phosphorus, India in the corner of the room in the dark held lengthy converse about old family

Whatever of a confidential nature that passed between "spook" and mor-tal in the corner of the room was more that was started immediately after the prayer was concluded. This was kept going during the whole seance. When the meeting was over everyone who felt so moved put \$1 on the music box when going out. The women would not take the money themselves nor would

they ask for any. This made the work of the officers difficult, for they had no case against the women unless they took money. Accordingly, one night one of the officers suggested to Miss French that he had no small bill, but if she would change a \$10 bill he would fix it up. She agreed, and also took out a dollar for the other offers. for the other officer. This was repeated at the next meeting, and on the strength of that a warrant was issued for the arrest of the women.

At their trial the two women were sentenced to one year at the Sherbourne Reformatory for women, for "disorderly

Regarding this raid Chairman Emnons of the Boston Police Commission, who is directing the operations, made the following statement:
"Spiritualist parlors which are used to defraud the public will he driven out of business. The raid made by the offi-

cers of the Dedhar, street, station is

only the first step in a more to abolish this form of nuisance. "We have received almostrs of com-plaints from people who have lost their money in places of this corf, and orders have been given every contain in the city to investigate them thoroughly. If

To a Journal reporter Judge Emmons and the chief of police expressed themselves with charming frankness: "These Spiritualists, trance mediums, clairvoyants, card readers and the rest of their kin are out-and-out fakirs, every one of them, and, as chairman of

ulent practices." As Judge Emmons gave utterance to these words during a chat with The Boston Journal reporter in his office at police headquarters yesterday afterneen he brought his right hand down with a thump on his desk.

"I have no sympathy for them nor belief in them either," added the head of the department. "You see they fleece scores of persons daily, and, from all accounts, some of them reap big harvests. But the most serious phase of the situation is that many of these socalled mediums merely use the title as a cloak for immoral purposes.

certed movement in this direction. "Then there are those massage and nanicuring parlors, many of which are but blinds—dens of iniquity. "Perhaps there are earnest mediums in Boston, who believe in their work,

"Yes, the board has directed a con-

but it's hard for me to believe, because regard them all as cheats. There's nothing to such foolery Chief Inspector Watts and other officials of the police department condemned mediums and fortune tellers in

"It's all a 'con game.' to use the lingo

of the street," remarked Chief Watts. Judge Emmons' crusade against mediums sent a wave of lively concern through the South and West Ends of the city where their signs are thickest. To the apartments of many mediums and clairvoyants The Journal reporter was unable to gain admittance last evening, although other persons in the houses reported that they "were usually open for business evenings." It was very evident in some cases that the mediums feared intrusion on the part of

Mediums were found by the Journal reporter, however, who have been carrying on business at the same places for years and who were open for patronage last night. With one or two exceptions these expressed pleasure to think that Judge Emmons and his braves had inaugurated the work of weeding out the fakirs. One woman, who tipped the scales at 200, significantly remarked that she would like to give Judge Emmons a sitting, and she winked and clenched her right hand menacingly.

Of course the reader must make allowance for ignorance and prejudice in considering the rather vigorous opinions expressed by these Boston officials regarding Spiritualism and Spiritualists. They have been brought into con tact with only the barnacles who have

ever to the designation of ists." And if this campaign of the city against fraud shall result in driving out of business every medium in Boston and closing every meeting where the phenomena are given, the Spiritualists have only themselves to thank for that result. For many years Boston has been cursed by the presence of hordes the Boston Police Board. I intend to do of fake materializers, slate-writers, and my utmost to put a stop to their fraudfake mediums of all phases, and though repeatedly exposed in their dishonest work they have been upheld and defended by the Spiritualists, individually and as a body. Even now, in the large and pretentious "temple" in this city dedicated and devoted to Spiritualism, 'materializing" seances are advertised name of Spiritualism. If the Spiritualists of America do not

unite soon in a movement to purify their ranks and rid themselves of these LY AS THE SUN RISES THE LAW WILL STEP IN AND DO THE WORK OF CLEANING UP, AS IT HAS STARTED IN BOSTON, AND IT IS NOT IMPROBABLE THAT WHEN THE AUTHORITIES GET WARMED TO DISTINGUISH BETWEEN THE INNOCENT AND THE GUILTY. THE SENTIMENTS EXPRESSED BY BOS-TON OFFICIALS IN THE INTER-VIEWS QUOTED ABOVE ARE NOT OF A CHARACTER TO INSPIRE SPIRITUALISTS WITH CONFIDENCE THAT EQUAL AND EXACT JUSTICE WILL BE DONE ALL MEDIUMS---THAT DISTINCTIONS WILL DRAWN BETWEEN THE FALSE AND THE GENUINE. The best and only thing for Spiritualists to do is to rise up and repudiate in

no uncertain tones all those who practice fraud in the name of our religion. Give each one a square, honest test, and fire the fakes without reserve. If every pretended materializing medium were put to this test the result would surprise those who have such faith in that phase: Appoint a committee of gence and veracity cannot be doubted. Cover the medium with mosquito net ting and tack it to the floor, so-it will be impossible for the medium to get out without detection. Have the seance in a room that you KNOW is not provided with any traps or sliding panels, keep all possible confederates away from the cabinet, and you may be sure that any forms appearing under these conditions are genuine. I hope this test will be applied at every camp in this country this season, and predict that if it is made a condition of admission there will be no spooks in those camps.

THE WRITER OF THIS IS A SPIRITUALIST OF MANY YEARS'
GROWTH, AND HIS COMPANION IS

A MEDIUM THROUGH WHOSE MEN IVEN MUCH INFORMATION AND MANY MESSAGES OF VALUE, COM- heart.-Goethe.

AND CONSOLATION TO for gain and who have no right what THOSE ON THE EARTH PLANE. ALL MEDIUMS WHO ARE HONEST AND TRUE HAVE OUR FRIENDSHIP USE FOR THOSE WHO OUTRAGE THE FEELINGS OF GRIEF-STRICK-MORTALS AND INSULT THE PIRIT WORLD BY PERSONATING FALSE MESSAGES AND BOGUS FORREST. Boston, Mass.

NIGHT IN SOUTHERN CALIFORNIA.

The folds of night come slowly 'long, The lone bird calls in plaintive song; The sun's last ray sinks in the west And backward flings a kiss of rest; The hills are wrapped in purple glow; No more the trees wave to and fro: The insect seeks its leafy bower. The vesper bells have tolled the hour. The fragrance of the violets' bloom Hath softly crept in through the room; The rose is blushing with delight To rest again in arms of night; Down in the canyon's mossy dells The wild rose all her secrets tells, The thrush in tender accents calls When o'er the hour a stillness falls; hear a yoice close in my ear Which says, "Dear mother, I am here!" answer, "Darling, with me stay, O, do not, do not go away;" He lays upon my lips a kiss

That thrills my heart with sweetest Farewell, farewell, entrancing power-Good-bye, good-bye, most sacred hour, I ope my eyes his face to see,

hen raise my soul, O God, to Thee Rose L. Bushnell-DonnEllý San Francisco, Cal.

OLD TUNES.

Tunes of the olden times, why do you haunt me? Why do you linger in Memory's halls? Know you not all of the loved ones are scattered.

And faded the pictures that hang on its walls? Silent the voices, and pulseless the

fingers That once were attuned to thy mys tical charm: when the evening-time shadow

surround me. I listen in vain for the tunes that ELLEN S. STUART.

If we knew ourselves we should not udge each other harshly.-George

Courtesy of temper, when it is used o veil churlishness of deed, is but a knight's girdle around the breast of a base clown.—Walter Scott.

He deserves small trust who is not privy counselor to himself.-Ford. Each one sees what he carries in hig

# N. B. Freeland Versus Dr. H. V. Sweringen.

# MORE LIGHT WANTED BY

To the Editor of The Pi Igressive Thinker, and the Sages Learned in Spiritual Phile ophy:—The concept you teach of gives a material body. a spirit life in the hereafter and apart from matter in the realm of the spirit world after the death of the body, is the force, mind or spirit, so called. selves, and so I write thus deferentially to ask. Is it true?

firmed materialistic Agnostic.

So many of the so-called facts adduced by Spiritualistsbut the central proposition that possibly as an intellectual life." entity, receiving and transmitting sensations through the Anadarko, Okla. law of vibration, a continued existence apart from matter might be possible; and yet the revelations and analogies of nature's laws seem to be against it.

to that end I can find most efficient aid from the thinkers who are contributors to this journal of énlightenment.

luctive philosophy"; it may be that and yet remain a "Splendid Delusion."

I but announce a fundamental truth-asserted reneatedly by Prof. Dawbarn in The Progressive Thinker; by Mr. Inger. the familiar caption, "More Light Wanted," the Spiritualist soll in his incomparable lectures, and held by most scientific is tacity challenged to give a reason for the hope or knowlwriters along the same lines, that force, matter and Intelligence constitute all that is embodied in the universe, and ized or individualized constitute life.

This is a fundamental truth in natural law, that there is no life that does not embody them all,

They are nature's trinity.

If this fundamental postulate is true—and he who denies sible. Ergo, that a "spiritual life" is but a "splendid illu- Freeland in his demand for "More Light." sion"-"only that and nothing more."

Life is a function of matter—is a truth revealed by na-Force and intelligence are alike essential to its manifestation. Withdraw either of the three and death ensues.

Prof Tyndall says: "In these particles of matter I behold the potential origin of every form of life."

Re-embodiment of these elements is the individualization of a new entity, and so "the ceaseless round of evolution goes on forever." The life or spirit at death is re-absorbed in the universal mind or realm of life, and the matter in the combine is reabsorbed into the realm of matter. This seems to be the obvious truth as nature reveals it. Let us face it fearlessly.

ism called "materialization," is a yet more obvious delusion, however ardently believed in by many Spiritualists; and this is nature's logic in the premise:

comes rudimentary and eventually in the course of evolution ualistic interpretation, but it does prove that we have caught may have read; if so, will be please point out in any one of genuine materializations are the rarest phenomena in Spiris absolutely eliminated. This is the law of differentiation hold of something about which we as yet know but little, them, wherein he thinks I was deluded? of species. So, when it is considered that sensations repicked up a few pebbles on the beach, while the vast ocean

Whatever Brother Freeland, Brother Dawbarn and Mr.

they are unnatural absurd and impossible. be for these organs or members of a material body in a "spiritual body?"—the kind mentioned by Paul and believed

What use could a "spiritual body" have for feet? Does it walk?

tion," of what use could they possibly be? Being never used late Senator M. A. Hanna. In closing it, Mr. Beveridge said: things, or think we do, and among those are the facts of the they must under nature's law cease to exist.

Why have ears where there is no atmosphere?

could a "spiritual body" have for a mouth?

true and reasonable, and, vice versa.

from Mr. N. B. Freeland, of Anadarko, Oklahoma, bearing "fishy" odor, and is most emphatically incredible. I freely My antagonists must continue to villify me as they please. edge that is within him, of the truth of Spiritualism.

I have a great deal of sympathy for any person who is that these are the constituent elements of every individual- skeptical upon the subject of Spiritualism, for I myself long has the reason for my being a Spiritualist, because person- and Spencer, were not materialists. What is the legitimate ized entity—with the added postulate that these when organ-I knew it was a delusion, or, at least, supposed that I knew. Having become satisfied and convinced by evidence that has thus far remained unimpeached and unshaken by science, tigation of the phenomena of Spiritualism. I cannot reject were they, therefore? I answer, agnostics. What is an agphilosophy or theology, that its great fundamental claim as a law of nature, however little understood, is true, I am yet it must devise a new science and a new philosophy of nature as skeptical as ever about much that is taught, advanced and -it follows that when one of the trinity is omitted or elim- promulgated under the cloak of Spiritualism, for its better inated, there is no life; that life apart from matter is impos. understanding, and, therefore, join heartily with Brother

Question after question, questions innumerable, ever and anon suggest themselves to my mind in opposition to the ture's law-proclaimed to us every day of our lives-alike facts of my experience in the investigation of Spiritualism, demonstrated by the forest and its songsters. Withdraw but those facts still remain, presenting a most majestic, matter from this combine of nature and there is no life. bold front, and as immovable as the rock of Gibraltar, however bedimmed they may be at times, by the fog of puzzling questions. As for myself, I propose to hold on to those facts with a grip which can only become relaxed by their satisfactory explanation upon any other than the Spiritualistic hypothesis, because the fact that they are facts, has been demonstrated to my entire satisfaction, and to that of millions.

It is now pretty generally conceded even by the opponents of Spiritualism, that it has a working basis, a foundation firm and unshaken, upon which to stand. "The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant," says Prof. T. J. It follows from the preceding that that phase of Spiritual. Hudson, who was not a Spiritualist. That our speculation upon these phenomena or the facts of Spiritualism is varied,

in by Spiritualists, and premised in so-called "materializa- whole domain of thought upon which "more light" is not must be disposed of in the solution of these great problems. That it should be decomposable as that which composes the ject? Will future generations know all that is to be known shuffle directed against Spiritualism. on any subject? I would be glad to receive more light upon Brother Freeland professes to be a "materialistic agnos-Rather why should it not flash through space "self-pro- a great many topics, but I must rest satisfied with the little tic." The term "agnostic" was invented or coined by the pelled as the light from the sun?" That would be a more light I have on them, until more is shed in the due course of great scientist, Prof. Huxley. In my opinion, it was a very natural mode of movement, and so, when we inquire the use evolution. I would welcome a little more light on a recent "happy thought." Agnosticism is universal. We are all agor necessity of any of these organs premised in "materializa" utterance made by Senator Beveridge in his eulogy of the nostics to a greater or less degree. But we do know some

We hear physically by reason of vibrations of the atmostit is, we know. Knowing this, we who are left behind go on alist, although it was generally supposed that he was. In They simply said with one accord, "I don't know." Spirit about our daily tasks, assured that in another and truer ex- his article on "Science and Morals" in the Fortnightly Re- ualists are surely justified in saying from their experience, istence our friend is now established, weakness cast aside view, Nov. 1986, Mr. Huxley says: As we taste but to feed our material bodies, what use as a cloak when winter has passed, vision clear as when at "Mr. Lilly's third thesis runs that I put outside as unveridawn we wake from dreams, heart happy as when, the vic- flable everything which cannot be brought into a laboratory Brother Freeland's metaphysical abstractions, unsatisfactory What use for an abdomen to encase a stomach that digests tory won, we cease from effort and from care. For him the and dealt with chemically, and again I say no! And as- to myself, and, therefore, will no doubt be to the reader, but ne food; a heart that pumps no blood; or lungs that breathe night is done, and it is written that 'Joy cometh in the morn-suredly I have never given the slightest grounds for the at- I find that my space is now occupied whether I have said or ing."

between a mill that grinds wheat and a Marconi transmitter is a memberiof the Methodist church, one of the prominent gild my teaching, it is 'materialism.' If I believed that I that vibrates the ether. Under the test of utility, every bishops of which openly confessed that "he did not know had any claim to the title of materialist, as that term is unfeature, organ and function of a physical body must be elimithat death does not end all." Outside of the phenomena of derstood in the language of philosophy and not in that of AN INOUIRING MIND. feature, organ and function of a physical body must be elimitated that death does not end all." Outside of the phenomena of derstood in the language of philosophy and not in that or Modern Spiritualism, which Mr. Beveridge may have wit abuse, I should not attempt to hide it by my gliding. But to bear discussion, to assume that a "spiritual body" can nessed or experienced convincingly, what evidence has he to repeat what I have more than once taken pains to say in have form and feature such as necessity requires and nature for his bold and unqualified assertion that he knows there is the most unadorned of plain language, I repudiate, as philoa future lifted? ... g (

communication that the teachings of Spiritualism: "Spirit wit, consciousness, which I cannot see to be matter or force, most beautiful, the most inspiring philosophy that has ever

I am not unmindful that it is said that the "spiritual body" life in the hereafter and apart from matter, in the realms of pr any conceivable modification of either, however intimately gladdened the heart of humanity. I long inexpressibly to be. consists of "refined matter" not cognizable by our physical the spirit world, "after the death of the manifestation of the phenomena of consciousness may lieve that it is true. It will do us no good to delude our- senses. To the analytical mind this would seem to be but beautiful, the most inspiring philosophy that has ever glad- be connected with the phenomena known as matter and "sophistical verbosity," yet the irrationality of the postulate dened the heart of humanity." Is not this voluntary ad-force." I have read The Progressive Thinker most attentively al. still remains under nature's law of revealed truth, that an mission in and of itself a rather strong, natural indication of Thus wrote the great Huxley, who, with Spiritualists could Thave read The Progressive Thinker most attentively almost from its founding, and most that is of value in spiritual unusued organ is eliminated by "innocuous desuetude"—not the truth of Spiritualism? Is it not a pretty safe and connot quite subscribe to the idea that the emotions of joy and literature, with an earnestly receptive heart; and while to mention the more invariable law—that evolution develops sistent conclusion to adopt that whatever is beautiful and grief are but the functionings of brain matter, or the remuch of the material appearing in The Progressive Thinker only those organs that find their origin in the law of neces- inspiring is true, or has truth connected with it? Substan- sult of a combination of primordial atoms in chemical relais very instructive, and much of it the very embodiment of sity. Such organs, without any possible necessity to call tially the same remark as above quoted from Brother Freetions. Rationalism, good sense, and sound reason, and evidently them into being, that could perform no possible office or land's pen, was made to me personally, by a prominent Bap. Nor has Brother Freeland, Prof. Tyndall to support him in Rationalism, good sense, and sound reason, and evidently the function in a "spiritual body," are an unthinkable absurdity, tist lady in Fort Wayne, upon several occasions while under his materialism, as can be discovered by reference to his the product of independent and thinking minds, i heretains minds, in the discovered by reference to his materialism, as can be discovered by reference to his materialism, as can be discovered by reference to his materialism, as can be discovered by reference to his materialism, as can be discovered by reference to his materialism, as can be discovered by reference to his materialism, as can be discovered by reference to his materialism, as can be discovered by reference to his materialism, as can be discovered by reference to his materialism. less, before she expired, conscious to the last breath, with Tyndall's death, said: "Prof. Tyndall was much more con-Setting aside the improbability of an individualized spirit her right hand clasped in mine. This was in June. In the scious than physicists usually are, that every physical in-So many of the so-called facts adduced by Spiritualists—
so much of its mystical philosophy are an inextricable tan. life—life in a "spiritual body"—such as would be a counterfollowing August, at Cassadaga, in a seance, from a little
quiry, pursued to the end, brings us down to metaphysics gle of contradictions and inconsistencies, antagonistic to part of our physical bodies, is, I reiterate, as unthinkable white spot or nucleus on the carpet, several feet in front of and leaves us face to face with an insoluble problem."

Teason, to each other and to the revelations of Nature, that an absurdity as that they "marry and are given in marriage," the cabinet, I watched a form gradually develop as I stood to be a Spiritualist at all, I should be compelled to reject all and that procreation continues to be a feature of "spirit by it, which, when completed, I instantly recognized as that N. B. FREELAND. of the lady above mentioned, who took me by my right hand, saying as she did so, that in this manner we parted when her spirit left her body, and reminding me of several things To the skepticism, doubt and incredulity of the world, is it which occurred on that occasion. She then called up to her indebted in large part, for the progress it has made in every two other acquaintances, sitting in the circle, and conversed Up to this point have been making a foundation statement department of thought and action. It has been truly said with them in a most amazing and satisfactory manner, for a rather than delivering mere "Invective"-which, I am aware that "to doubt, is to grow." Had it not been for doubt and brief period, when her dematerialization began, which we obis too often a substitute for logic. I beg my readers to be investigation, the human family would still be avoiding as served until its completion, two of us having hold of her lieve that I am not seeking disputation nor debate; I wish rank poison, that universally relished vegetable, the tomato. hands, and gradually stooping with her disappearing form, simply to find and declare the truth; and I feel assured that And so it is in the realm of mental speculation of every until it had entirely vanished from our sight. Thus did we character. Ideas, suggestions, predictions, thoughts, postu- witness the beginning and the end of a materialized form ciation, Mr. Spencer, in speaking of himself, said: lates and arguments once considered irrational, untenable which we recognized and conversed with, and which com-I cannot believe in Spiritualism merely because it is a "se. and pernicious, are now discovered to be wholly or partially municated intelligence known only to us three, a part of numerous to remember, and I have now given the matter up. which, known only to myself.

grant this. If it had been related to me a few years ago, I I cannot prevent them. Practically they say: It is convenwould have considered it an insult to my intelligence, or the ient to us to call you a materialist, and you shall be a materelator insane. And so I do not tell it very often. If it be rialist whether you like it or not." said that, if true, it proves Spiritualism true, then the reader It thus quite conclusively appears that Huxley, Tyndall ally, I am convinced of its truth. In this particular instance or logical opposite of materialism? I answer, Spiritualism. I can see no possible room for fraud or doubt. This is one Were they, then, Spiritualists? They do not say so. In of a great many of the facts of my experience in the inves- deed, I believe they rejected Spiritualism, likewise. What or repudiate them, if I would. I can, it is true, for the sake nostic? I answer, one who does not know anything about of policy and public opinion, remain silent about them, and any particular subject. Are Spiritualists agnostics? Yes, even dissimulate concerning them, falsely confessing that I but not to the same degree or extent in relation to Spiritualwas deceived and deluded, but this would be acting the part ism, as are materialists, for they are in possession of knowlof the hypocrite. I prefer to be true to myself-to my own edge derived from evidence incontrovertible, that the spirit,

these facts of personal experience? What do they mean? municate its intelligence to those yet embodied. Why did What do they signify? What disposition is to be made of not Huxley, Tyndall and Spencer obtain this knowledge? for Brother Freeland to deal with these and many similar taining any such knowledge, and remained true to such prejustubborn facts before he bombards them with a lot of mate- dice. And yet, they were not materialists? No, they all rerialistic, agnostic, philosophical, metaphysical riddles? Facts pudiated materialism. which stand as firmly as those of the phenomena of Spirit. One great difficulty Spiritualism has to contend with is ualism, must first be proven to be not facts, or explained that its genuine phenomena are not common enough, and away upon other hypotheses than the Spiritualistic, before therefore, are unnatural, absurd and impossible in the opinhis "mate Halistie" agnosticism" or any other "ism" will ion of our circles. But I don't know how we are to do other make much impression upon them. The man who would wise than to simply accept this fact and await the developsuccessfully demolish Spiritualism must prove either that ments of time. It is certainly uncommon and seemingly unterein: its facts afte not facts, or, being facts, have been and are mis- natural to have sleighing on the first day of May, in Indiana,

seived through any one of the five physical senses come of Spiritualism lies unexplored before us, so that we can all, Ingersoll may conclude relative to "Force, Matter and Intellithrough physical or material channels, what use can there with one accord exclaim with Brother Freeland, "More Light gence," the non-existence of spirit distinct from matter, and to the question as to whether or not spirit is subtle matter, interesting one, but difficult of solution. If it is matter, it Can Brother Freeland mention a single subject in the the facts of the phenomena of Spiritualism yet remain and certainly shares in the law of the indestructibility of matter. "wanted"? Do we know all that is to be known on any sub. They are by no means going to be lost in any intellectual physical body, and unable to retain its conscious, intelligent

tribution to me of the ridiculous contention that there is written anything or not. I have endeavored only to submit a There could be no more relative analogy between the or. Now, what I want to know is: How does Senator Bever nothing true outside the bounds of physical science. Mr. few general thoughts suggested by Mr. Freeland's communigans of a material body and a "spiritual body," than there is idge know that there is a life beyond death? Mr. Beveridge Lilly says that with whatever 'rhetorical ornaments I may cation.

sophical error, the doctrine of materialism. It seems to me Form is an expression of matter. It cannot pertain to Brother Freeland frankly admits in the beginning of his pretty plain that there is another thing in the universe, to-

And so, Brother Freeland, with all your philosophical, scientific and metaphysical questions, doubts and speculations urged against the facts of the phenomena of Spiritualism they yet remain undisturbed, immovable, unembarrassed. This is one prominent peculiarity possessed by the known facts of Spiritualism—that of still remaining facts, howevershot and shelled from the ranks of skepticism, no matter how cultured and scientific, or under whatsoever name.

Nor does Brother Freeland's materialism derive any support from Herbert Spencer. In a letter dated London, May 4, 1891, and read at a meeting of the Brooklyn Ethical Asso-

"I have had to rebut the charge of materialism times too · It is impossible to give more emphatic denial or assign more In a skeptical communication to The Progressive Thinker,
Now, I need not be told that this story emits a decidedly conclusive proof than I have repeatedly done, as you know.

> whether matter or not, survives the body, and can and does What, then, would Brother Freeland have me do with exist separate and distinct from it, and transmit and comthem? How are they explained? Would it not be better Because they were prejudiced against the possibility of ob-

and yet I have indulged in that novelty. It is certainly un-If, in the opinion of critics, Spiritualism is a "splendid de- common and seemingly unnatural for the wheat to freeze a lusion," no one would be more gratified than myself to be in. few weeks before harvest, and yet I remember when it did Man; The Drama; A Day in Heaven, structed as to its notine. It would be also than myself to be in. contradictory, confused and tangled, as charged by Brother structed as to its nature. I would be glad to have this crit- so in Ohio and Indiana, in the latter part of the 'fifties. It Freeland, does not prove the falsity or non-existence of those icism demonstrated. I have contributed a number of expe- is not often that we see the rainbow, or the sun shining · A function or organ of any entity falling into disuse be phenomena or facts, or the unreasonableness of their Spirit- riences to The Progressive Thinker, which Brother Freeland while it is raining, but we do occasionally. And so, because itualism, it is no evidence that they do not occur, or that

entity, and incapable of transmitting its intelligence and identity to embodied spirits, does not seem to be borne out by the facts developed in recent years. A total destruction of the human brain no more destroys thought, mind or mentality, than does the total destruction of sight destroy the mental capacity to see.

Neither Huxley, Tyndall, Spencer or Ingersoll would deny "As to the other life, we know not fully what it is; but that phenomena of Spiritualism. But Huxley was not a materi. the persistence of the individual consciousness after death. and with one accord, "We do know."

H. V. SWERINGEN.

their gown,

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MARY T. LONGLEY, N. S. A. Secretary, 600 Pennsylvania avenue S. E., Washington, D. C.

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spiritual unfoldment that uncovers the translated names. secrets of the past hidden in the depth

ceiving instruction from those who planes from the inmost sphere of Divinhave the wisdom of ages at their comity to the outermost plane of mortal active. mand. Classes of spirits have been tivity.

formed, and although the Master giving "All these beautiful planes of spiritinstruction would be invisible to the ual activity that seem so entrancing to have said: All things are sealed in the majority of the spirits present, his the arisen spirit are but yeils hiding the soul of man, for there is in the soul of voice would come to them out of the more glorious and more lasting realities man a potential capacity to read this unseen laden with wisdom and power, of the celestial kingdom of God. These record, recalling into its consciousness and those who have been allowed the spiritual abodes are but preparatory things that are connected with its per-

tal laws and inharmonies of earth life, cation. which they see the Master has over-

come for his pupils in the flesh. From my notes I will try to recon-plane, and has not yet found the fulness struct some of the thoughts given in an-One would naturally think that a the shadows of the fleshy man—the vinity and finds its eternal rest and satspirit; after leaving the body, would be conscious whether he had lived previous awaken, and your soul does not are good in their time and order, but ous to his last embodiment; that he manifest to any great extent the light with the personal mind so fully occuwould be able to recall everything in that shineth therein. But you are, as pied with the joys of spiritual social bis past, but from conscious experience souls, of Divine origin, and the kingdom life is it any wonder that the deeper It know that the contrary is true. Spiris near, yes, within your reach, and perceptions of the soul do not awaken,
its do not, as a rule remember anything when your soul light begins to shine and the hidden truths of the soul are its do not, as a rule remember anything when your soul light begins to shine and the hidden truths of the soul are antedating their physical birth until over your spirit personality you will not revealed? Thus celestial truths are they have gone through a process of call old things of the past by newly often denied by spirits who have not

"You will begin to understand per deeper laws regulating the soul.

aps faintly but truly and intuitively "Seek first the kingdom of God and of the more spiritual nature.

haps faintly but truly and intuitively "Seek first the kingdom of God and Since the Masters (before men that through your inheritance from diall things shall be added. On the full tioned) have had this work in charge, vinity your soul has once been a par and free development of the intuition many spirits controlling mediums on taker of the kingdom. You once lived in us there is nothing hidden that may the earth plane have come to them for in the realization of the real and eter not be uncovered to the percention of instruction and advice; in fact, the demand upon their time in this way has been greater than they could care for. A knowledge of their wisdom and power has gone forth through the spirit will express the harmony of its perfect and whatsoever has been manifested in the realization of the real and eternation of the real and eternation of the real and eternation of the realization of the reali realms and some very high spirits have nature through the faculties and pow- action; they are all preserved in that been willing to take their place among ers accumulated from earthly experi-the more lowly ones for the sake of reence, giving to you the mastery of all We call it the Book of Life, for all is

and those who have been allowed the spiritual abodes are out preparation. Some privilege of this instruction have listened most attentively and questioned tened most attentively and questioned tened most attentively and questioned personal spirit for the trials of earth thought has existence and experience in the past.

"You will see that thought has existence and experience in the past decades of time." tened most attentively and questioned tial bits; they are a recompense to the past.

Those who have lived much in the vicinity of the earth controlling medinal have questioned why they have not felt the divinity within their souls of the carth. The spirit is leven, through devotion to things improved the memories of the new order of the memories of the once happy past when the soul and God were consciously one. This is a re-collecting of the atoms of wisdom and power in your soul life. A great, a very great power is thy memory in the systemal life of the earth. The spirit is leven, through devotion to things improved the memories of the once happy past when the soul and God were consciously one. This is a re-collecting of the atoms of wisdom and power in your soul life. A great, a very great power is thy memory in the systemal life of the earth. The spirit is leven, through devotion to things improved the memories of the once happy past when the soul and God were consciously one. This is a re-collecting of the atoms of wisdom and power in your soul life. A great, a very great power is thy memory in the systemal life of the earth. The spirit is leven, through devotion to things improved the past.

overcome for their mediums the men-relation of mind with mind for its edu-

"And it is bound by the ties of association with its friends on the earth plane, and has not yet found the fulness "It is because you are living in awakened to a conscious union with diattained to the perception of the

universal principle as in a living book.

"Your states of thought, all your emo-

which the Master speaks; why they external life of the earth. The spirit is even, through devotion to things imhave not realied a memory of a spirit dependent upon external pleasures for mortal. When you are translated you ual life going back into the past, and its satisfaction, upon personal affection will see that you are privileged to live Light of worlds, and millions of Thy why they do not realize more of the for the development of the love nature, in a kingdom wider, oh, so much wider, creatures live in the warmth of Thy ra-

Rise above the earth! Let go, and these souls that they may know that I wonder that some mothers ever fret brace the recognition of the Real. Begin to know yourself-your soul-for the kingdom of which I speak belongs aerial form in this new kingdom. Pray for growth, and progress to that state where the perception of Spirit is uncovered. Pray that you may come to see and understand some of the sublime symbols that are inclosed in the Ark of Truth.
"I will reveal this to you: That this

ark of spiritual truth is laden with celestial fruitage. At the time of what is called the fall of man, when the solar system traveled forward its spiritual aphelion, celestial beings conserved the truth in symbols, and as man unfolds again in spiritual perception these symbols of truth in the inmost recess of his helm over recreated and revealed of his being are recreated and revealed by the soul to his awakening vision.

"The celestial ark which is laden with diving truths has sailed on and on in the ebb gid flow of Time's waves even over the summit of Mt. Ararat, and thus the supreme divine spiritual truth has been kept and has not become extinct. Glory to Gold in the highest for the sav-

ing power by the ing power of the ing po father. Gat a positive and final conversion to the religion of God, the gospel of everlasting truth. Do not look or try to look to the future, or you will miss it; it is not there. Look back and recover your consciousness, the former spiritual state of your soul, as we as inystics instructiour chelas, to turn the mind inward upon itself. This is recolevolution of thy spiritual life.

"O Father Mother God! thou art the power of soul that will enable them to and upon the objective senses and the than the outermost bounds of the earth. diating life. Pour Thy Spirit upon

At their wee children clinging to Thou art the resurrection and the life everlasting. Amen." WALTER DE VOE. Chicago.

TIRED MOTHERS.

little elbow leans upon your knee-Your tired knee that has so much to A child's dear eyes are looking lovingly From underneath a thatch of tangled

Perhaps you do not heed the velvet Of warm, moist fingers, holding yours so tight: You do not prize the blessing over much

You are almost too tired to pray to

night! But it is blessedness! A year ago I did not see it as I do to-day; We are so dull and thankless, and too

And now it seems surprising strange to me, That, while I wore the badge of moth

To catch the sunshine till it slips

erhood, I did not kiss more oft and tenderly The little child that brought me only good. And if, some night when you sit down

to rest.

ache then.

You miss the elbow on your tired knee-This restless, curly head from off your breast. This lisping tongue that chatters constantly; If from your own the dimpled hands

had slipped, And no'er would nestle in your palm again; If the white feet into the grave had tripped— I could not blame you for your heart-

Or that the footprints when the days are wet Are ever black enough to make then frown. If I could find a little muddy boot Or cap or jacket on my chamber

> If I could kiss a rosy, restless foot, And hear it patter in my house once more! If I could mend a broken cart to-day,

To-morrow make a kite to reach the There is no woman in God's world would say She was more blissfully content

than I! But ah! the dainty pillow next my own Is never rumpled by a shining head! My singing birdling from its nest has

The little boy I used to kiss is—dead. -Henry Timrod.

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"In the World Celestial," by Dr. T. A Biand. Interesting, instructive and heigful; Spiritually uplifting. Cloth bound; price \$1-

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#### THE NORTHWEST.

Spiritualism in the State of Washington.

I thought the friends would like to know how the Spiritualists of Washington are prospering. The first of March I started out to visit the various societies of the state, Bellingham being my first objective point. I found the friends faithful but somewhat discouraged (cause, lack of a resident speaking one selection, that of a mute, a sweet tion in my honor at the president, Mrs. E. A. Taylor's home, invited not only Spiritualists, but investigators. There was an addition to the church of ten new members. The next week they gave a basket social and dance; in few days they had a program that would be a credit to a much older society, and all within themselves. I cannot refrain from especially mention ing one selection, it was that of a sweet girl near 20 summers. She rendered "Nearer, My God, to Thee," in her language. As she did so, one could not help feeling that the angel world poured out their benediction upon that sweet soul whose ears are deaf to our world, but not to the angels.

I wish I could speak of all, for all deserve special mention, but space will not permit. Needless to say their social was a grand success, bringing in a snug little sum for the treasury.
While there they elected the follow-

ing officers: Mr. Cory, president; Mr. Beach, vice-president; Mrs. M. E. Collins, secretary; Mrs. E. A. Taylor, treasurer. Arrangements were made that Mrs. Cory, a medium who has recently moved to that city, serve them till camp-meeting, except April 17, 24,. Prof. James Morton will lecture there on those dates. I lectured for this society three Sundays; good audiences greeted me at each meeting. Secured over 15 members, organized a Ladies' Auxiliary under the leadership of Mrs. Cory. We expect good work from this

The next point was Seattle, a guest of President Little, of the First Spirit-ualist Association, and Margaret Tetzloff, who is a member of the State Board, intending to remain to assist in Swan. Mail reached me that told me to hurry on, much to my regret. I remained over night to attend their anniversary social; it was called a gypsy social and dance, Mrs. Prior taking the lead as the gypsy queen. From appearances the queen has been a good ruler. for her subjects were the happiest people in the hall and many were the peals of laughter as some poor soul was asked to cross the palm of some sweetfaced gypsy with the coin of our realm, to learn what the future held in store

I hastened on to Tacoma only to find myself at a basket social and dance, Prof. E. B. Estes, president of the Tacoma Spiritualist Church, leading the dance. All were trying to outdo the others in enjoying themselves, in that manner all had a good time. At 10:30 your humble servant was called upon to auction the baskets off. Needless to say, no one went away hungry. The church was a gainer financially, also some new members. Lingered at home only for a couple of days' rest. then on to Elma, a small town, but loyal Spiritualists. Sunday afternoon a reception of members and friends was held in W. R. C. hall; gave a short talk, a few tests, got acquainted with the friends; gave three lectures at this place, the ast night standing room was all taken, many could not get into the building. At my last circle the house was crowd

People came and looked in the Acor, all eager to hear and learn, others came and had to go home as they could not get where they could hear. We organized a lyceum of 25 members, also the Ladies' Auxiliary arranged so they will have a speaker at least once a month. This being a small town they cannot support a resident speaker, but they are loyal, hold their circles every week, and in this way have kept up interest in the cause. The newly elected officers are Mr. A. Porter, president; Mrs. Carrie Gore, vice-president; Mrs. Hattie Rogers, secretary; Mr. P. L. Berquin, treasurer. This society suffered the loss of a good medium by the forest fire of 1902, he having lost all he had of this world's goods by being burnt out. He had to seek work at other places; his good wife and little ones remain residents of Elma. Since that time the society by holding circles is pravely trying to develop a medium to take his place. I wish other societies would learn a lesson from this brave little band of earnest souls.

I must not forget to mention a most delightful icecream social this society gave. The orthodox as well as the Spiritualists turned out and assisted in making it a grand success financially as well as socially. A good program was rendered. During my stay four united with the society. After the last lecture we had a public reception of new members.

I returned to Tacoma to hold a meet-

ing of the state board to complete arrangements for the state encampment at Surprise Lake near Edgewood. camp can be reached by coming to Tacoma or Seattle. Edgewood is on the Interurban, between the two cities about nine miles from Tacoma. The encampment opens July 31, holding three weeks, closing with the state convention on the 22d and 23d of August Every one is cordially invited to attend Good speakers and mediums will be on the ground. Everything will be done by the officers to make your stay not only pleasant but beneficial. A few days' rest, then on to eastern Washing ton, Spokane beng the first. In another letter I will tell you what the Spiritualists of eastern Washington are FRANCES A. SHELDON. Tacoma, Wash.

Spiritualists Hand Challenge to Coburn The New Orleans Association of Spiritualists yesterday formally challenged Dr. William F. Coburn to a joint debate on the proposition that spirits have re turned from the other world. A meeting of the board of directors of the as sociation was held yesterday and the

following challenge was framed:
Dr. William F. Coburn, Valence
Street Baptist Church—Dear Sir:—We, Orleans Association of Spiritnalists, incorporated under the laws of Louisiana, in order to uphold certain truth in which we believe, and which you have publicly assailed, do hereby respectfully challenge you to a friendly joint debate, to take place at the Odd Fellows' Hall, at a time agreeable to

In the Picayune of Monday, April 18 It is reported that you used the follow ing words:
"No one has ever come back to tell

us what lies beyond the grave, and no one ever will."

Now, we believe this is an unjust and Ill-considered statement, and that we can prove the truth of our belief. have openly and in the public prints made an assertion which is unfair to our belief, which has ample foundation in fact. We, therefore, in order that the public may be set at right in a matter of great moment to all men, challonge you as above to a perfectly siendly debate with Rev. Nellie

# The New Thought,

tumn meetings and conventions of various associations for wise."

Here is the definition as put forth by the constitution of that slow to get well. federation:

centre and circumference of all things, visible and invisible; it: that every soul is divine, and that in the realization of this truth each individual may express and manifest his highest ideals through right thinking and right living."

This seems to be not essentially different from the old pantheistic conception, yet the New Thought has adherents who remain in Christian churches of their past allegiance. It is even sometimes described as "Episcopal Christian Science," probably because of the Rev. Heber Newton's prominence in it.

Like Christian Science, upon which, however, the New Thought people look down as a new philosophical system, a conspicuous feature of it is "mental healing," so called by its professors. The theory of this healing, as expounded in Mind, the magazine of the order, seems to be that health and Thought is that "every good and true thought held is an autodisease are rather attitudes of mind than positive conditions. scious mind and that will make for untold good to us in our Accordingly, the New Thought teaches that people should hour of need." "think of themselves as they would like to be," and not as This cult is numerous enough, it seems, to have estabthey are or seem to be. "If they are weak, they must think lished a flourishing "summer school" on the Hudson. Of the of themselves as being strong, not simply strong in them- officers of the New Thought Federation, whose convention selves, but strong because of a power that works within is to be held at St. Louis next October, about one half are them to will and to do." Instead of thinking and talking women. about their own troubles and diseases or listening to talk But the New Thought embraces far more than is set forth about those of other people, they are admonished to look on in the above. The New Thought embraces Spiritualism, and the hopeful side of life only-"picture in their minds every- this cult-if it may be so called-will continue to force itself thing about life as they would like it to be"; "talk only of to the front in multifarious ways and in unexpected quarters. things that will leave a good impression."

This is good advice. If it is followed the "healer," regu- Hell and greatly improved Heaven. receives powerful assistance from his patient. It is also in the New Thought, for instance the cause which led to the good philosophy, for it conduces to tranquillity of spirit. The following: greater way with the great trials of life."

has affected happily many people, probably women more matter at the next term. than men. It tends to cure them of brooding over real or The prisoner sat trembling in his seat while Phillips adimaginary ills.

Around about Boston we hear of a good deal of "New "He is entirely innocent of any criminal intentions in this Thought," and it seems to have a strong foothold in Chicago matter, your honor," said Phillips. "The old man does not and in further Western towns. Here in new York it is over- yet realize the nature of the offense charged against him. shadowed by the extraordinary spread of Christian Science. Whatever I did was committed when I was in a condition in The people affected by it are usually of more than the aver- which I was not responsible for my actions. But this poor, age intelligence and social cultivation.

This is sensible enough advice from Mind, though not in told, and had no idea that he was violating the law,

often makes to go to sleep defeats the end because it makes take the clothes from my back and I would offer no objecthe mind too active, and when the mind is active sleep does tions. That is the condition I was in when I was persuaded tossing about on the bed uses up the vital energy faster than He never knew, however, what he was signing." one can get it. When the patient is restful, even if he does We should have an entirely new deal along the New not go to sleep for hours, he is adding to his store of energy. Thought line—it should be reconstructed throughout. suggestion that is going to find lodgment in the sub-con- New York.

"QUITE A LITTLE LIBRARY."

Thinker.

To the Editor: -As set forth in the New York Sun, It is wise before going to bed to make the mind active on around the St. Louis exposition there will be held next au- any subject, whether through reading or discussion, or other-

philosophical, religious, reformatory and other discussions. Further sound maxims are to take physical exercise "with-Of these, the one of the most curious interest will be the out too much mental or physical tension?; to the temperate fourth annual convention of the New Thought Federation, in all things, mentally and physically"; to: "avoid anything in an association of which the Rev. Heber Newton of the Epis- the nature of anger or excitement"; "the grumbler, the fault copal church is the president. What is the New Thought? finder, the envious, the malicious, the parrow minded," are

A'quotation from Browning in this Mind article seems to "That One Life is immanent in the Universe and is both express the New Thought idea, so far as we can understand

ili in st "All we have willed, or hoped, or dreamed of good shall ex-

Not its semblance, but itself; no beauty, nor good, no power

Whose voice has gone forth, but each survives for the melodist

When eternity affirms the conception of an hour. The high that proved too high, the heroic for earth too hard, The passion that left the ground to lose itself in the sky, Are music sent up to God by the lover and the bard Enough that he heard it once; we shall hear it by and by.

The explanation of this poetic idea in the cant of the New

It has already liberalized all the churches, having banished lar physician, Christian Scientist or New Thought disciple But there are many subjects that should be incorporated

dictum of the New Thought is sound enough—that when a After he had been sentenced to the penitentiary by Judge man has acquired "a mental poise where the little things of Chytraus one day lately in Chicago, Attorney Harry G. Phillife will not disturb him," he will be "able to cope in a far lips made a final plea in behalf of Carl Sjolander, a friend-

less old waif who was convicted with him of giving a false About all this there is nothing entitling it to be called bond in the Criminal Court. The disgraced lawyer's argu-'New Thought," though the systematic use of the philosophy ments seemed to be effective, for the judge intimated that as a practical means of cure may be new. At any rate, it he would show Sjolander mercy when he again takes up the

dressed Judge Chytraus.

ignorant old man was simply led along. He did what he was

"There are times, your honor, when I become 'hypnotized' "When a patient retires at night he should try and relax and cannot realize what I am doing. On such occasions anythe whole body and be peacefully and restfully quiet, even body can walk up to me and relieve me of my money and val-If he does not go to sleep at once. The mental effort he uables and I would be powerless to resist. They could even not come. Drawing up the arms or legs or getting any part to sign bonds for Thomas Lynch. Sjolander, 70 years of of the body in a contracted position shows mental tension age, was also led along and he signed bonds which reprewhich is always detrimental to restful sleep. Turning or sented him as the owner of property in Buckingham place.

JAMES, KECK.

that it was common for the Greeks and Romans to delfy mortals. Augustus was worshiped as a god, and hundreds of an-Words of Earnest Commendation for The Progressive clent divinities were men first and gods afterwards. Two thousand years ago divine statues filled the pagan temples. There was not one god, but scores of gods. Great rulers, great warriors, great men were deified. When Jesus is I have only words of praise for The Progressive Thinker. called divine it simply means that his name has been added

all of the many periodicals I take rather than do without this more. —the best of all! I distribute them after I read them, thus — To say that Jesus was divine is not to say that he was any

trying to make them do missionary work. I am sorry to say different in his divinity from Bacchus, Hercules or Adonis. that I am the only outspoken Spiritualist in this section of To-day men are no longer defied. We know that every the country, and get no spiritual food except from the litera- god made by Greece and Rome was either a myth or a man. ture, and by the way I have ten of the eleven Premium Books We have commenced to undress the ancient divinities and besides several others, which makes me quite a little library under their clothes they are found to be only mortal.

in all. If some of our missionaries or other good medium We have only the natural out of which to construct the sucould visit here for a few days I would be glad to entertain pernatural, that is, every god has been an exaggerated man. them, although I could not-promise them much pecuniary re- Wherein is the so-called "divinity" of Jesus superior to that ward. We might possibly sow a little good seed that would of Hercules? He performed no greater wonders, and his miracles or miraculous deeds and works are what constitute D. M. DUNLAP. his divine character. A god is a man with miraculous power. Take away this power which no human being ever possessed and you strip Jesus of his divinity. Cut out of the gospels the mythical and the supernatural, and no one would ever When a man uses the phrase "the divinity of Jesus," what suspect that he was reading of a god. The story of Jesus is does he mean? What is the meaning of divinity as applied the story of an unnatural, and hence of an unreal, person. to a person who lived on earth? Does it mean any more Jesus was divine only by human deffication.—The Boston In-

## THE DIVINITY OF JESUS.

ment which might otherwise work harm | Picayune.

JACOB LYONS,

give, and that he would answer later.

porter for the Picayune.

Afterwards he was seen by the re-

"I do not know positively what I

The only time when I am not

said. "I shall do two things, however;

I shall pray about it and shall consult

evenings, and I suppose that is the

place. I personally would just as soon

time that such a debate would take

preach Jesus Christ before an audience.

of Spiritualists as before an audience

of Christians. Still, I will take the

challenge home with me, and will decide later just what I shall do."

ciation, had something to sav:

Mr. Lyons, of the Spiritualists' Asso-

"I think that when a man says that

osition that spirits have not, nor ever

can, return from beyond the grave, he

s getting upon ground which is very de-

made, let it be retracted, but the repeti-

view would not indicate that it was

with my brethren in the ministry.

Respectfully, WILLIAM BRODIE,

spring up and bear fruit after many days.

Stony Creek, N. Y.

to those who are uninformed.

than that this person has been delified by man? We know vestigator.

\_\_\_\_\_

Baade, our spiritual minister now to choose his own time. We have made | science and at the same time relieve arrangements for the rental of Odd Fel- the heavy burden from poor worthy me-We believe that you will accept such lows' Hall for the debate in case the a challenge or publicly retract a state challenge is accepted."—New Orleans

#### "Anxiously Looking," Says O. G. Richards, a Prominent Attorney.

To the Editor:-The Spiritualists of Representing the society. This challenge was presented to Dr. this section of the country have been anxiously looking for some time through the columns of your valuable Coburn at the close of his evangelistic services at the Valence Street Baptist Church last night by Mr. Brodie and paper for the name of some materializ-Mr. Lyons. Dr. Coburn began to read the communication and then, before ng medium, who will accept Mr. Hale's proposition to give one thousand dollars concluding the reading of it, said that for a genuine test of spirit materializahe would not say what answer he would lion, but so far it seems no one seems to be willing to accept his offer.

silence and non-acceptance of this offer by so many pretended materializing mediums in this country, will be construed by many as against Spiritualshall do in answer to the challenge," he ism, and many spiritualists and others I will naturally ask the question, if maam with them, and I owe them that terialization is true, why don't some one come forward and accept this offer engaged in these services is Saturday ask this question.

The honest mediums owe it to themdo hope for the good of our cause some one will come forward and give this party the proof of genuine materialization. If they do not do this many good Spiritualists and honest investigators will lose faith in this phase of mediumthe Spiritualists he has known are ship and spirit manifestations generfakes and lays down the positive prop- ally. I believe now this is the case to

some extent.

My observation has been that mediums generally are not overburdened batable from that standpoint, to say the with wealth. In fact the most of them least. If the statement was carelessly are poor, as are poor, as evidenced by traveling through the country, holding seances at tion of the same statement in an inter- fifty cents a sitting for each person, and view would not indicate that it was why in the name of common sense do carelessly made. If it was made with they not accept this offer? If they have due consideration, then both sides any conscientious scruples of accepting should be given a chance to defend the money, and fear it might become a taining beautiful illustrative plates, themselves. We believe that we have burden to them, they might donate it For sale at this office. Price, postpaid, a right to expect a favorable answer to the general fund for poor mediums. from Dr. Coburn, as we have asked him In this way it would ease their con be delighted with it.

diums who have seen better days.

Viewing this matter from any stand point, we can not see any good reason why Mr. Hale's proposition should not e accepted. Kudora, Kans. O. G. RICHARDS.

#### No Person Should Die

of any kidney disease, or be distressed by stomach troubles, or tortured and poisoned by constipation. Vernal Palmettona (formerly known as Vernal Saw Palmetto Berry Wine) will be sent free and prepaid to any reader of The Progressive Thinker who needs it writes for it. One dose a day of this o be willing to accept his offer.

This seems very strange indeed. The feetly to stay cured. If you have to be cured of indigestion, dyspersia, flatu-lence, catarrh of stomach, and bowels, constipation, or torpid and tongested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be freed from catarrh, rheumatism and backache; if you desire full supply of pure rich blood, a healthy of one who seems to be an honest investigator, and they have a right to for a free bottle of this remedy, and prove for yourself, without expense to The honest mediums owe it to them you, that these ailments are cured selves and the cause of Spiritualism to quickly, thoroughly and permanently accept Mr. Hale's proposition, and we with only one dose a day of Vernal Palmettona.

The original and genuine Palmettons is made only by the Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

"Principles of Light and Color." E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here gathered and made amenable to the well-being of humanity. Medical men especially and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, fourpound book, strongly bound, and 85. It is a wonderful work and you will

#### SOUTHERN CASSADAGA,

On Lake Colby, Near Lake Helen Postoffice, Florida.

After the phenomenal success of this healthy southern home and growing meeting, which has gladdened the learts of hundreds of northern people, the friends of our movement may wish to read of the present outlook and

promise for the coming year.

It is now only ten years since this project was started. On land once a part of the farm of Geo. P. Colby, one of our veteran mediums and speakers of excellent ability, has been located a thrifty young southern home.

Some one has written the following rhymes, descriptive of this charming Lake Colby.

O! Colby Lake, O! scene of beauty I love your brilliant sky, your fragrant

air: Your waving moss, your woods of pines, Where summer sun in winter shines. What heauty in your starlit night, What silver sheen from Lune's light! What brilliant track the Lake reflects When full-orbed moon the sky bedecks!

The hours flit by 'mid charming As witching as a fairy's dreams. At morning dawn, at evening hour, The mocking-bird from jasmine bower; From water-oak-magnolia tree, Fills vibrant air with melody.

Mr. Colby, under the direction of his spirit guide, Seneca, for a quarter of a century has held this land, being constantly told that it would yet be the center of a great spiritual school—or encampment. Our rhymester has thus depicted his vigils.

#### Colby,

Long time ago, when naught but singing pines This land adorned, with hummock vines,

A sickly youth from chilly northern climes, By spirit led, beside this pretty lake, Was shown the spot his healthy home

to make. He, cabin reared—on fragrant needle pines. When toil is o'er, at quiet night re

clines.

The land he held, by guidance from above, For future years-when here should A school for spirit lore, when man

should see A modern Eden, ruled by wisdom, blest by love This campground oft at dead of night,

To keep from harm and hostile blight Of darkened souls from lower spheres This lonely man his vigils kept, for Our Colby Lake, at last, derives its

name From him who well deserves his fame. A channel rare, for spirits' wiser

When German soul refurns and deigns to teach; And wreaths of beauty plucked from nature's tree, His guardian Indian brings to you'and

In its early years this camp was the scene of the labors of Mr. Colby, Emma

Huff, Marian Skidmore, Abbie Pettin gill and others, whose names are not Of late years, under the able financial management of the present board of trustees, headed by E. W. Bond, the

monetary success has been very gratifying, and the spiritual influence quite effective. The association owns an excellent property in land (35 acres, the gift of Mr. Colby), an auditorium, dancing pa-

vilion, apartment house, street lamps, library, large dining-room and kitchen water plant. The cottages and public buildings are supplied with running water.

There are now thirty cottages on the have taken it for a good many years, and would part with to the list of deities made by mankind—this and nothing grounds, also a hotel and large dormi-

New-comers are building cottages each year-some half-dozen are already projected for next season.

The Ladies Auxiliary Society has this season raised five hundred dollars for the benefit of the Association. This generous sum, being the earnings of the women under the persuasive manage ment of Mrs. Twing, Mrs. Carique, Mrs. Clark, Mrs. Philbrook and their coad-

jutors. The association has already received pledges for some six hundred dollars toward the building of a new amuse ment hall and bazaar, to be erected next fall-the dimensions about 100 by

J. Clegg Wright, so well known as an unrivaled trance medium for philosoph ical spirits of advanced order, has lo cated on land of his own (160 acres) a little south of the camp. This season he has shingled the sides of his cottage and made internal improvements He finds the climate conducive to his health, and with his artistic and ented wife and his daughter and her husband, has made his cottage a very social center during their residence here. He gave a short course of les sons in spiritual science during the session, in private cottages, not being employed as a speaker this year by the management.

Geo. P. Colby has held meetings at his farm house near by, the hours of his speaking usually not conflicting with rium. He and his friends celebrated the anniversary under the trees on his lawn, April 3, holding two sessions, and drawing people from DeLand and other localities by his picnic dinners and trance addresses. The association observed anniversary

day on same day at the auditorium, Dr. Hilligoss presiding. Remarks were made by Mr. Bond, Mrs. Twing, Mrs. Wheeler, Mrs. McDonald and Dr. Hilli-One of our most convincing mediums

is Mrs. Bartholomew, the trumpet medium. In my two sittings with her I received such evidence of spirit com-munion as should disarm unbelief. My brothers and sisters and father in spirit life and others announced their pres ence, and gave such proof of their iden tity as left no reasonable doubt of their reality. Among those who reported were William Denton, James Buchanan, Mrs. Colby Luther, J. Frank Baxter, Mrs. Gladding, Mrs. Concannon, Marian Skidmore, H. A. Parmenter, G. O. Tuttle, Samuel Bowles, Robert G. Ingersoll. In the case of Tuttle, I had made an agreement with him a week before his transition that he would if he could, report and give me a verbal test. which we both had fixed upon. He gave the identical words through the trum-

Hotel Webster has been well patronized, and now has some 15 young men boarders who are employed in Bond's box factory where over fifty carpenters are at work.^

The new brick plant at the depot is rapidly being builded. By a new process brick is to be made here from a under great heat and pressure steam for some ten hours—the result

the material, somewhat like vulcaniz

Geo. W. Webster's wife and daughter Marguerite, expect to spend three months (June, July and August), at auderdale, Miss., where there is a santarium located near a valuable mineral spring. During their absence Hotel Webster will be run by Mrs. Fisher, of Cassadaga Hotel, which will be closed until fall.

The weather has been very congenial. While the north and west have been buried in snow and frozen by Arctic air, we have enjoyed sunny days and most of the time could sit on our verandas from 10 a. m. to 4 p. m., even in February. At no time in April has the thermometer registered above 92 and then only for a couple of hours twice in the middle of the day—usually 80 to 85 has been the record.

The coming orange crop promises the best since 1894. All lovers of this deli-cious fruit who can, will wish to come here next year, eat fruit at one cent each, and walk among the golden

At this writing there have been very few mosquitoes and other troublesome insects. The houses are screened, and those who remain through the year say Florida summers are more pleasant than are the winters.

To us northern people, the winter seems like early summer. The water oaks and magnolia trees are in leaf the year round. So are the orange trees. When I came in January the well-laden orange trees, with green leaves and golden fruit presented a scene of rare beauty.

It is probable that the session of 1905 will be prolonged to March 31 and will close with a celebration of the anniersary.

The expense of a trip by ocean steamer from New York City to Lake Helen and return is very moderate being in my excursions much less than If one comes from Jacksonville by the St. John's river steamboat, the climax of the excursion will be enjoyed by the tourist, as he winds in and out among the giant cypress trees, the water oaks, the magnolias, the oaks, festooned with moss and the scat-

tered orange groves. I expect to make up excursions next October, November, December and Janpary. Write me for particulars.

H. A. BUDINGTON. 91 Sherman street, Springfield, Mass.

#### THE GODHEAD.

Should Be Restored to Its Pristine Beauty.

To the Editor:-Dr. John D. Quackenbos says: "Further, to the skirts of spiritism is pinned a revolting religion comparable to the devil worship of the eastern hemisphere. It thrusts a female principle into the Godhead."

Genesis, first chapter, twenty-sixth and twenty-seventh verses: "And God said, "Let us make man in our image, after our likeness." "So God created man in his own image, in the image of God created he him; male and female

If God created man in his own image. male and female, the awful disgrace of thrusting the female principle into the God head does not belong to Spiritualists, but to the person, or persons who wrote the first chapter of Genssis.

Can anything be created without the female principle? Who is it that has thrust the female principle out of the Godhead? Is it not those who pretend to believe that the Bible is the infallible what right has any man, or any body of men, to thrust the female principle out of the Godhead? God the father, God the son, and God the Holy Ghost. What does this mean if not father, mother and child? The image of God, or that which creates, is father, mother, and child the product. So the creator, or that which creates, is father and mother, male and female. These two principles are God. God the father and God the Holy Ghost. What is the Holy

ghost is holy. His ghost must be his image, or a part of himself that is holier than he is. So the female principle in the Godhead is holier than the male principle. Well, who does not know that females are holier than males? That is all right. The image or symbol is perfect. Spiritualists do not find any fault with it; they all admit that women are better than men and conse quently they do not care to thrust the olier part of themselves into the dust; that is why they are trying to give the holy ghost, or woman—the female principle—an equal chance with the male. The female principle has been thrust out of the Godhead long enough. Spiritualists are trying to restore the Godnead to its original beauty and perfect-

When the Doctor talks of thrusting a emale principle into the Godhead, he virtually admits that the Godhead is omposed simply of principles, and the Doctor believes that these principles are all male, and he does not care to give the female principle a chance—the dodhead is all male, the great, egotistical male—the dominant male—the great war God, Jehovah. Oh, what has ecome of the Holy Ghost-the beautiful, pitiful, tender-eyed, holier image, the female principle?

Now in reading through the first chapter of Genesis one cannot find an account of the creating of hell, although it tells that God, or the God-head, that male and female principles, created the earth and all there is therein, also the sun, moon and stars; never a word about hell or the devil. Hell and the devil were not created until the female principle was thrust out of the Godhead, then the great male principle rose up and began to rage in wars, murder, rapine and robbery; it tramples the holy ghost beneath its feet; it accuses the female principle of tempting it to understand good and evil, that is, it ought to know what is good and what is evil, so that it may be able to choose the good from the evil. I for one desire that the Godhead

should be restored to its pristine beauty MRS. CARLYLE PETERSHLEA. Los Angeles, Cal.

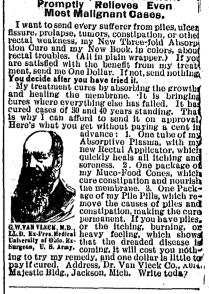
### A Change to Make Money.

. In Olidilot by many multby.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 130 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nincteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casex, St. Louis, Mo.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whit-ing. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office.

Don't Neglect Plies—They lead to the Deadly Cancer. My New Three-fold Absorption Treatment Promptly Relieves Even Most Malignant Cases.



AND

## Other Offerings. EMMA ROOD TUTTLE.

This volume contains a selection of the best poems of this gifted author and storyettes contributed by Clair Tuttle in her charming style. There are 285 pages, with six full-page illustrations, including photogravures of the author and Clair Tuttle. It is bound in blue with aluminum embossing. Many of the poems are especially adapted for recitations.

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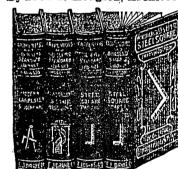
\* \* \* the thoughts echo and re-echo through the deepest recesses of heart. I have some word of praise for

every page."

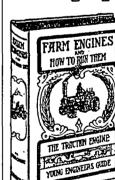
The author says in the dedication: "To those whose thoughts and longings reach into the unseen Land of Souls, this handful of asphodels, mixed with common flowers, is offered hoping to give rest and pleasure while waiting at the way stations on the journey

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well as truthful talk with which the Rev. Dr. Bruce Brown recently regaled his hearers, in a segmon on the subject of "Religious Liars." In part his re-

"Of course the world is better than

t ever has been before and there are

more good neighbor than ever before, but

to one who has his wits about him can

doubt that our modern civilization is honeycombed with falsehood. How is

the young man to succeed in business

and strictly anherento the truth when

ils competitors, draw business by lying?

He fares no better in the political field.
"I have no words with which to ex-

press my estimation of the duplicity

and twistinguand misrepresentation

s haled into court for any cause. And

the saddest thing about all this is that

many who lie most fervently, fluently

marks were as follows:

That was very sharp and saucy, as

(The following poem was inspired by the picture of an eld- And my precious spirit babies kiss away the burning tears. erly lady resting her arm upon the top of a bureau and her head upon her arm, pulling from a drawer little stockings, dresses, etc., a very sad and tender expression on her dear

Nicely nested in this drawer lie some treasures to me dear; All the mem'ries seem so hidden by the vell of passing time Precious fewels of a happy, unforgotten, bygone year. Little dresses, little stockings and a bonnet, all in place; Ah! how plainly and how sweetly with each comes a little

As I touch these little treasures of my spirit I can see Those dear faces of my bables, as they all return to me, And I live the sweetest moments of my life so sadly o'er, For my mother heart is lonely since I have my babes no

And this little golden ringlet calls again my baby bov.

But that awful wave of sorrow, when I pressed him to me,

dead.

head: Yet I linger near and fondle, and I ponder long and deep,

And I oft lie down to slumber and just sob myself-to sleen: Then my spirit flies to dreamland where I find my little In the touching of these treasures, is a waye of the Divine.

How I love these little garments that my babies used to

How my mother soul unburdens when I touch this lock of hair.

Till I touch these little treasures, then I feel again sublime In the presence of my babies, once more floating on the stream

Of a life as calm and placid as a mother's sweetest dream, And I love to press my babies to my bosom in my mind, While my lonely heart is sobbing and my eyes with tears are

There is sweetness oft in sadness, and as oft relief in tears When a mother mourns each darling that in memory apnears.

With his dimples and his cooing, and I sense the old-time At the touching of the garments and the ringlets laid away There is pleasure 'neath her sorrow that cold words cannot

For she knows she is the mother of their spirits evermore, Comes again in sobs of anguish, with this ringlet from his And shall meet them when she passes to their bright celestial shore;

Thus her sadness and her pleasure that commingle and com bine

#### THE PROGRESSIVE THINKER the purpose of reconstructing aucient history, He rejected as spurious all the

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Entered at the Chicago Posteffice as Second-Class Matter TERMS OF SUBSCRIPTION: THE PROGRESSIVE TRINKER will be furnished until further notice at the following terms, invariably in advance:

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As stated by the dally press, under
date of May 4, the members of the
Bible League convention were urged to
"fight the so-called treason to the
all quarters. Sectaries who had no

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**SATURDAY, MAY 14, 1904.** 

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

To destroy the force of Hardouin's Mr. Tuttle has been engaged to anrevelations the habit has been to say swer all attacks in the secular or relig- he was not serious in the opinions he maintained; that he was actuated by ious press on Spiritualism. Send him a spirit of bravado to be different from clippings when a: attack is made, givthers. This position was taken for ing date and name of paper. Address the want of a better one. His great him at Berlin Heights, Ohio. learning; his constant access to one of the largest and most valuable libraries then in being: his abundant leisure as librarian, and the high regard placed

A Manual of Spiritual Science and Philosophy.

Do you wish to assist in the publication of investigation.

And there are other facts the reader should take into consideration in the same connection. Why were the great same connection. Why were the great same contents of the world; the Alexandrian;

of investigation.

And there has come a change over our ministers which makes the people suspicious of their honesty.

"If this continues, if the word of God if so, by Subscribing the same connection. Why we Alexandrian; receive a copy at less price than it will be sold for after publication. Price not libraries of the world; the Alexandrian; be sold for after publication. Price not libraries of the world; the Alexandrian; given our fathers is whittled away by ministers of our Protestant denominadesired until the book is ready for detailed in that of Algiers; and those of the Moors livery. Please send your address at that of Algiers; and those of the Moors once if you desire to assist. once if you desire to assist. 320 octavo pages, finely bound in less to suppress facts the destroyers

Price to subscribers, \$1, postpaid. HUDSON TUTTLE. Berlin Heights, Ohio, the origin of the Christian religion?

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Biographical Sketch-Number Two.

Jean Hardouin, whose name has become so prominent in the last few years, because of his alleged discovery of gigantic frauds in connection with pal work in which the false character Christian origin and growth, was born of ecclesiastical history was revealed, is in Brittany, in the northwest of still only accessible in the original France, in 1646. He died in Paris in 1727, twenty-three years before the Esq., of Washington, made an English death of Convers Middleton, of whom rendering of the most salient points in in our last. The Encyclopedia Britan- the book some twenty years ago; and nica says of Hardouin: "He was a clast the late Prof. Edwin Johnson made a sical scholar of the 17th century, at complete translation, to which he added once singularly learned and learnedly singular." This side thrust was writ- merely English readers. There is one ten by a clergyman who could not controvert the scholar's facts.

Hardouin's father kept a book-shop, where the son acquired a great love of literature. He was educated in the schools of the Jesuits, and at the age of 20 became an active member of that secret order. In 1683 he became Librathere comes another from Wisconsin, rian of the College of Louis le Grand, in which office he had full leisure to pursue his classical studies, in which he took great delight. Dupin, himself, one of the ablest of French scholars, says of Hardouin: "He is among the very first scholars of his learned brother-hood." His life of laborious authorship preacher come after this offer? is a wonder of the age in which he lived, and, until within a very few years, it is probable no one was so well in this country who dares accept this posted in the Christian beginnings as offer? They claim that this very mat-

After completing various works Bible, that if a man does not believe, it which are now recognized among the shows a natural perversity and wickedclassics, the last of which was the edit- ness of heart. ing of the Natural History of Pliny, on which he was engaged five years, he name is Descent, and all that is known ist conference? Did they not oblige the turned his attention to numismatics, as of him is that he sent a dollar to a engineers, firemen, conductors and nor-

auxiliary to his editorial labors. The ecclesiastical authorities, of which Hardouin was a member, appointed him to supervise the publication make good his game of bluff, and as travel on Sunday. Wherever he was, tion of a collection of their works, em- no preacher will "call," probably it will he would stop over and observe that bracing twelve volumes. He startled never be known on how small a capital day to keep it holy. the Christian world by announcing that this Descent mocked the leaders of the in his researches he found, with the ex-ception of the works of Homer, Herod-who, if they had it, could do better ofus, Cicero, the Natural History of work in the master's vineyard. Pliny, the Georgics of Virgil, and the successful preacher of the Romish confessional, as proved Satires and Epistles of Horace, all the would do what no other man has done, by the sad experience of many wrecked

\_\_\_\_\_ Old-Fashioned Bibliolatry.

> A decided flurry, not to say a verireputed remains of ancient art, totable cyclone, is just now raging in gether with the inscriptions and coins church circles, and the storm center which are attributed to classical times. seems to be located in New York City. He extended the same skepticism to It is all on account of the "higher critthe Septuagint version of the Old Tes- icism," which is spreading among the tament, and to the Greek text of the ministers of Protestant denominations.

boots rendering of the Latin original.

were incompetent of reading the in-

of Sorbone arrested the sale of the

work, and caused several leaves to be

cancelled. The French Parliament, in-

discoveries were related. To escape threatened violence in 1708 Hardouin

was compelled to recant his opinions.

But he reproduced the same tacts in

subsequent works, and the whole book

printed.

dered, assassinated?

Latin in which it was written Our es-

teemed correspondent, Wm H. Burr.

notes and a biographical sketch of the

copy in Latin, in the Congressional Li

one in America.

brary, and it is probable this is the only

Bluff as Evidence.

To even up matters, and not be left

behind, as a California man offers

a personal God, a personal devil, a lit-

eral heaven or a literal hell, as de-

Is there one of the 100,000 preachers

possible he has not a red cent in pocket

A. G. DESCENT.

afterwards surreptitiously re-

Some of the old dyed-in-the-wool orwritten in Latin, and that the so-called thodox have formed a league to work in "original Greek," was but an imperfect defense of the Bible after the old pattern of its defenders in former days. Such views, so variant from the whien the higher criticism was unteachings of his sect and his religious known.

all quarters. Sectaries who had no church and to maintain the Word of knowledge of the classics, nor of an- God as given to the fathers." cient or even of medieval history, who

One speaker said if the doctrine of scriptions on coins or interpret their holy writ is whittled away by ministers symbols, employed all the invective within the Protestant denominations they knew to crush the scholar who the only refuge of the "always taithful" had the honesty and bravery to reveal would be in the Roman Catholic church.

what he knew, though to the prejudice "Look at Andover. What honest man can look at that institution and not be ashamed?" said the Rev. Robert Russell Booth, moderator of the Presbyterian general assembly and pastor emerstigated by these doctors, by official acitus of Rutgers Presbyterian church tion, suppressed the book in which his He was participating in the discussion on "The Practical Consequences of the Attack on the Bible."

"For nineteen centuries the Christian church has been persecuted by the church militant," declared the speaker. 'Now we must fight treason in our midst. Men are using their positions in our pulpits and chairs of learning to disseminate treason. Church collections, salaries, and endowments are being used to support those who talk higher criticisms and spread heresies.

"A minister in this city as prominent as there is in the land reads his apostles' creed: 'Jesus Christ, who, they say, was born of the Virgin Mary,' and Jesus Christ, who, they say, was raised after the third day.'

on his other works which were very nu-"No wonder men find excuse for easy merous, are assurances of his integvirtue when ministers ordained of God rity. Besides, his revelations have been confirmed by the productions of We are they say in the apostles' creed. We are living in a time of financial morality appalling to old-fashioned men. subsequent laborers in the same field

tions, the time must come when to those always faithful to God there will be but one refuge and that will be the wished to conceal? Why the Index Ex-Roman Catholic church, which, whatpurgatorious, denying to laymen the privilege of certain books which expose ever it has added to the word of God, has taken nothing from it

We of this league expect Archbishop Why the Inquisition, with its vast sac-Farley and Bishop Potter will join this rifice of human life, the ablest thinkers movement, if not by enrollment, in of the age in which they lived, murheart and spirit." An expressed

church's record, then the auto de fe, the Thousands Had No Water and No Food. Los Angeles, Cal.-Three thousand But they did not stop here The vic-Methodists were stranded in the Grand Canyon of the Colorado without tim of doubt, as well as of knowledge, was tempted to believe by the promise food and water from 3 o'clock Sunday of unfading bliss in another life, for until late Monday. More than 800 were simply believing; and with the horrors forced to remain until the next mornof eternal damnation for rejecting what ing. Their trains were delayed by a the priests proclaimed from their pul-

Dr. S. W. Thomas, editor of the Phil-Hardouin's Prolegomena, the princiadelphia Methodist, arrived from the canyon yesterday. He said:

wreck. About 2:30 o'clock Sunday afternoon seven sections of the delegate specials landed in the canyon. Every car was dangerously loaded when the Junction. The strain was too severe Several of the engines went dead, and the roadbed gave way, causing a genauthor: but neither is yet accessible to

"Away from food and water, without necessary provisions with them, the conference delegates, 3,000 strong, poured down upon the canyon hotel. The manager had expected about 800. He made provision for 1,000 and the consequence was everyone suffered ity is unprecedented, I believe, in the history of conferences.

\$1,000 for evidence of materialization. "All Sunday afternoon trainmen, hotel hands, ranchers and Methodists offering \$1,000 for evidence of the helped to construct a new railroad. It Christian faith. Here is his challenge: was literally a Methodist rail. On its \$1,000 is offered for positive proof completion depended the lives of the

"Sunday night the work was continued. Monday morning found every able-bodied man at the pick and shovel and so it continued until nearly sun down Monday afternoon. The ne was built around the wreck, and the first load of wornout Methodists pulled out for Los Angeles about 4 oclock, sat isfied to leave the 'air diet' to others in ter is made so plain and clear in the the future."

Could this possibly have been a judgment sent by Providence to these Methodist preachers for traveling on Sun-Who is this strenuous atheist? His day, even if on their way to a Method-Freethought paper, and the editor in a ters to work on the Sabbath day and burst of gratitude called him "the thus violate it? Bishop Simpson made grand old man of Wisconsin." It is it a strict rule of his life never to

> "The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the de-By grading, impure influences and results

and efficiently are apparently very re-

"I want to be very charitable and judge as I may expect to be judged. But I am compelled to say that if this same young man turns his atention to the church he finds there relics and phantasms of by-gone theology which o one believes, but which everyone who joins must solemnly swear before God that he does believe. Every creed written by, uninspired men is soon outgrown. As soon as this comes to pass it helps to populate the church with religious liars.

"David said in his haste, 'All men are liars.' If he had lived in Chicago he might have said it at his leisure. Let's repent of our sins, quit our lying and try to show the sincerity of Christ before men."

The Church Does Not Want Blood Money.

It would be well for the church if all pastors-were as conscientious as Rev. Johnson, of Boston, Mass. In a recent sermon he scored right and left the Christians who have been and are taking "blood money." He said the churches were tainted with "graft," and the coat fits, as no one dares to deny. He is a Baptist and the Baptists have not been as fortunate in getting donations from the "captains of industry" as some others. Either this or conscience, and we will give him the benefit of the doubt. He says! '

"Shall we accept blood money, the money wet with the tears of widows and children and bathed in the blood of suicides? It has been ground out of the people and should, if possible, be restored to the people from whom it was taken. But it never should be placed in the same class with the poor widow's mite.

"If a man does wrong and commits a sin of any sort, if he raises the price of oil so that a poor girl in Boston freezes her hands, has them amputated and suffers from poverty, though he gives millions to Baptist colleges and schools there will be left a scar on his soul."

This is sound, practical common sense and Christianity. But alas, it is only a theory. The saloon-keeper who gives liberally is in no fear that his money will be refused, and the millionaire brewer or distiller will be given the most conspicuous seat in church.

Somewhat Delayed.

To all who have ordered copies of "The Bible," by John Remsburg, we wish to say that we have received word from the publisher that Mr. Remsburg is revising the book, and a new edition will be published as soon - as this is completed. "Self Contradictions of the will be ready for sale in about a week. We regret the annoyance to our customers caused by the delay in no getting these two books when promised

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HOW TO BE HAPPY.

Are you most disgusted with life, little man? I i wi I'll tell you'n wonderful trick That will bring you contentment, it anything cam— Do something for somebody, quick!

Are you awfully fired with play, little girl? (19 j): Weary, discouraged and sick?

I'll tell you the loveliest game in the Do something for somebody, quick! Though it rains like the rain of the flood, little man— And the clouds are forbidding and

thick, You can make the sun shine in your soul, lillle man— Do something for somebody, quick! Though stars are like brass overhead,

will be present. little girl, And the walks like a well-heated And our earthly affairs in a terrible whirl—
Do something for somebody, quick!

A crank is somehody who insists on trying to convince me, instead of letting me convince him.-Anon. It is not until we have passed through

-Exchange.

The Spread of Evolutionary Thought.

'the development theory," was mentioned, people generally departments of learning. thought of it as a fantastic notion that man came from the There is no doubt that the works of Andrew Jackson Dar a long time it was feared, for there was nothing apparently ism helped to advance evolutionary thought. to indicate that it would ever commend itself to any considerable number of persons. Later, as the theory gained adherents, it excited opposition, as was to be expected, and

with shameless impertinence." Freethinkers, especially Spiritualists, accepted evolution in a general way much earlier, but for some time after the publication of the "Vestiges of Creation" by Robert Chambers, the theory had no standing among recognized teachers of Science. Professor Huxley, who did not declare in favor of evolution till after 1858, says: "Within the ranks of the biologists at that time (1851-8) I met nobody except Dr. Grant of University college, who had a word to say for evolution, and his advocacy was not calculated to advance the cause. Outside these ranks, the only person known to me whose knowledge and capacity compelled respect and who was at the same time a thorough-going evolutionist was Mr. Herbert Spencer, whose acquaintance I made, I think, in I am happy to think has known no interruption."

Emerson, who was acquainted with the writings of Lamarck, gave expression to evolutionary thought in some of the factors which have brought about the results. The conhis works sixty years ago but literature in general ignored ception of evolution has itself been slowly evolved through the theory. The secular press, when the subject came to its centuries, though it did not become definite and susceptible notice, made fun of it, of course, reflecting the popular feel- of scientific proof until the middle of the last century. As

but in writings which reached but comparatively few read-tained before Herbert Spencer and Charles Darwin wrote, by ers, and not many of these probably fully grasped Spencer's Goethe, Erasmus Darwin, Geoffroy St. Hilaire, Lamarck and ideas, they were so much in advance of the times. After others who made valuable contributions to the system of wards.Darwin's "Origin of Species" appeared, and supported thought, now expanded and established upon an impregby Hooker, Huxley and Wallace and other strong men of sci-nable scientific basis.

To one who was early interested in evolution, as a world ence, it soon gave to evolutionary thought an impulse as reconception, as I was in the fifties, it is gratifying to see how markable as any in the history of human thought. From widely the doctrine is now accepted by thinkers. Fifty, that time evolution has gained ground steadily and rapidly. forty or even thirty years ago, one rarely met a person who it has revolutionized zoology, compelled the revision of theohad any belief in the theory. The mass of people, as well as logical creeds, permeated literature, and so completely estabtheir teachers, were satisfied with the a priori hypothesis of lished itself among thinkers in every province of thought. special creation. When evolution, or as it was then called, that its influence is felt in all intellectual circles and in all

monkey and laughed at it and treated it with ridicule. For vis, Tuttle, and of many of the early advocates of Spiritual-

One rarely meets now a well-informed man who was not intellectually rigid before modern scientific thought had made any considerable progress among common readers, inthis was very often bitter; even the high character and emiwhose mind the conception of evolution has not replaced nent services of Charles Darwin were, as Huxley says, "no that of special creation. Although the former view is held safeguard against attack instinct with malignity and spiced by many with qualifications, suiting it to their religious beliefs, the essential thought that not creative flats but continuity and growth, not miracle but law has prevailed in the production of species has come to be a strong conviction with thinkers generally,

Among the orthodox clergy the word "evolution" is indeed no longer an offensive word. The sermons preached and the books written by these representatives of the faith to-day show that evolution has modified their interpretations of Nature as well as of the scriptures, and indicate their liberal attitude in relation to other religions than their own. The revision of creeds is but one of the superficial indications of the work of evolution in the church.

Such radical changes in so short a space of time are re-1852, and then entered into the bonds of a friendship which markable. They would not have been possible in any previous period owing to the absence of the mental conditions, themselves products of evolution, which have been among ing in this respect. The clergy denounced it as atheistic. a speculative idea it was held by ancient Greek philosophers Herbert Spencer half a century ago advocated evolution, and as something more than a speculation it was main-

Public schools ...... 500

The next question is how much, if anything of the Bible is

tlans? But there are 1.192 Christian churches in the city.

Then there ought to be 1,192 Sunday schools in the city

teaching the Bible to the young. The children attend the

essential, why do not the churches use Sunday and Satur-

heavily taxed for the support of the schools—the last school

budget was about \$23,000,000. The state exempts the

churches from taxation. Here is the value of the exemp-

public schools only five days in the week. If the Bible is so

# The Teaching of the Bible.

in Greater New York:

Striking Facts and Figures Presented by a School Inspector Next let us compare the public schools and the churches of New York.

ican Bible League you say that "destructive criticism" has entered into theological seminaries to a very great extent view in pulpits of even the most nominally orthodox Excess of Christian churches over public schools .... 692

So true is this that the members of the League, feeling Protestant...... 14 that the Bible has little weight in our colleges and universi- Roman Catholic...... 125 ties, are now trying to compel its study in the elementary Jewish...... 4 schools of our city. No one can defend a cause whose merits he is ignorant of. The pupils of the Sunday schools being taught in these 139 parochial schools of the Chrisought to be as numerous as the pupils of the lay schools.

There are some good citizens who are desirous of introducing the Bible into our public schools on the ground that it is a "masterpiece of English literature." There are others who frankly assert that its introduction into the schools would be a gain to morality—which, of course, means relig-day in teaching the Bible to the children? The public are ion. The cry of "literature" will not blind any one to the fact that the teaching of religion in the schools is the real object of these good citizens.

However, a more pertinent question is: Why is not the Bible taught in our churches? Why have we not as many Sunday schools as public schools? The proper place to Roman Catholic.......\$51,915,270 teach the Bible is in the church or in the Sunday school.

them when they see them. If the assertion is true, whose Reformed Dutch...... 6,287,375 understand from recent assertions that all the children in New York have been neglected by the churches and the the exemptions amount to \$211,265,675.

some is a matter of dispute. Introduce the Bible and what America? follows? Complaints from thousands of parents who do not The American Sunday School Union says it has distribuity) gives us the following for Greater New York:

Protestants...... 331,754 Bible to the children of the city. Total .... 34.42 New York.

Including all the religious and religio-philanthropic bodies,

If the churches are not doing their duty in this respect The above are the official figures of the City Record cited why are they exempt from taxation? Let us put together a by Federation. Is it not pertinent to ask what are the few facts and figures in order to find out if it is a good policy -churches doing in consideration of this gift from the state to transfer the duty of the churches to the public school of more than \$211,000,000? In addition, do they not receive immense sums from their members? Surely, they ought to First, it is a well-known fact that the public school curric. be able to teach the Bible more thoroughly to the children. ulum is overburdened with studies and that the utility of And what about the Salvation Army and the Volunteers of

agree upon the interpretation of the Scriptures. The relig- ted more than \$9,000,000 worth of religious literature and has lous census of 1903 (according to Federation, a good author- organized 1,300 Sunday schools annually. Is the Bible as a whole neglected for partial doctrinal instruction—that is for Add subdivisions of Lutheranism and Reformed Presbyte.. children Biblical instruction? In the Roman Catholic parianism ...... The number - of the pupils is about 50,000. In the fourteen Protestant pa-conclusion, from the demand upon the public schools, that 

Total...... In the course of my duties as school inspector I have found Percentage of Protestant communicants .... 8.68 that the strongest advocates of the Bible in the schools have --- their own church schools.

Convention of the Morris Pratt Institute one dollar annual dues, or twenty-five Association.

The second annual convention of the stitute Building, Saturday June 4, 1904, leading schools in the country. at 2 o'clock p. m.

This convention will mark an epoch in the history of the school. Important division of the Chicago, Milwaukee and business will come before the members, St. Paul railroad. two new directors are to be elected, to take the places of Mr. Thompson, and Mr. Stevens, who retire on account of inablity to serve, and other matters of vital importance will have to be consid-

This convention belongs to the Spirthanses who are continuous of the second such. Inadequacy of Hudson's explanations or desire to become such. The school is yours, Spiritualists, will spiritual phenomena. Price 25 cents, you take an interest in it, and control its management and further its such and Lida Holt Talbot." In the form of an entertaining story, it contains less carried to become such inadequacy of Hudson's explanations or etc., will be given in a control of the Progressive Thinker. The Progressive Thinker. By the President: Elyria, Ohio.

Remember If you are a member of sons which every girl should know. the association you have as much voice Price, cloth, \$1. in the management of the school as any "Buddhism and Its Christian Critics."

dollars after the first fee gives you a life membership. If you are a member, kindly see that

Remember the date, June 4, 1904.
Whitewater is on the Prairie du Chien

MOSES HULL, President. CLARA STEWART,

ered. It is hoped everyone who can Spiritism and Mrs. Leonora E. Piper. and Dr. Thomson J. Hudson's Theories This convention belongs to the Spir-itualists who are either members of this H. Dailey. Demonstrates futility and

The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus. Morris Pratt Institute Association will your dues are paid, if not join the asso May 27, 28, and 29, in the Board of be held in Whitewater, Wis., in the Inciation and help it become one of the Trade auditorium. Three sessions will tion. All societies are earnestly re quested to send their full quota of delegates, and individual members are urged to be present in person. ness of importance is to come before the convention, in which every Ohio

Spiritualist is interested. Local societies and members desiring to offer amendments to the constitution must file the same with the secretary legally acted upon, received after that

Full particulars" regarding program. etc., will be given in a future issue of

123 Indiana avenue, Toledo, Ohio.

"Meatless Dishes." Very useful. Price 10 cents.

"Healing, Causes and Effects."

W. P. Phelon, M. D. Price 50 cents.

Satires and Epistles of Horace, all the and win immortal fame, aside from and win immortal fame, aside from lives. Price, by mail, \$1. For sale at were spurious, having been fabricated infidelity would not have a foot of "Astral Worship." By J. H. Hill, M. one in the world, if you will be present at its conventions and lend your efforts of Buddhism; compact yet comprehensing fee is five dollars, with For sale at this office. this office.
"Astral Worship." By J. H. Hill, M. how much dross there is in our comby the monks of the 18th century for ground to stand on. D. For sale at this office. Price \$1. position .-- Colton

# Spirit, Matter and Mind. = By Ge

Scientific deduction rests largely on postulates and hy- waters, and to the solid earth, and these vibrations will pro- that succeeding generations may grow up from it." incredible that these ever shifting atoms could hold a process from premise to conclusion.

main unsolved. If, however, in process of subsequent scien- recorded there. does not militate against the position taken as to the requiretion with denizens of earth? site chain of evidence from premise to conclusion.

mer, puts forward a hypothesis repugnant to the known laws nature and properties of ether. Sir John Tyndall says: or facts of nature, or reaches a conclusion not warranted by Ether is the name given to the interstellar medium. It is No two of which are continguous. All are separated by in itably to an all efficient "directive power," that builds up, the premises, under a logical process of reasoning, and then almost infinitely more attenuated than any known gas, but tervening spaces, something like the stars and planets of the supports, and maintains the organic forms of nature. But blandly asks us to accept his inference as a demonstrated its properties are those of a solid, rather than a gas, it re-siderial universe. Each particle "moving in a straight line" energy, power, force, or motion have no existence separate fact, we must in loyalty to sound judgment and reason, re- sembles jelly rather than air." ject his conclusion, and are then justified in the contention. Henry Slack, in discussing the question of "Matter and and reaction they come in constant collision when the mo- ent qualities, or attributes entity. Or, using the word subthat his problem remains unproved. We are living in a Life," says: physical, material and psychic world, surrounded by invis- "If it (Ether) is composed like common matter, its par- tends throughout the utmost bounds of nature. We shall nification, I should say they are the inherent attributes of ible forces and most marvelous phenomena.

"matter" is composed of ultimate, invisible, unchangeable kind of matter filling up the interatomic spaces." atoms. They assert that matter is not continuous and ho- It is, therefore, easily seen that under the most recent con-'Modern Views of Matter." said:

"When I say that Matter is atomic, I don't mean that ether "The question may be asked is not this Ether in a measure is atomic. I hold that ether is most certainly not atomic, itself substance? Is it not matter in another form? To this not discontinuous. It is an absolutely continuous medium, I would reply, and I suppose all physicists would reply,—'subversal connector-permeating, not only the rest of space, know it. It is not matter in the sense we use the term. but also permeating the space occupied by the atoms them. That term I take it, is limited to the material bodies which selves. The atom is something superposed upon, not substi- are built up of atoms. It does not extend to the substance tuted for, the ether. The atom," \* \* \* \* "is an individualiza- or medium, whatever that may be, which fills all the intertion, with a permanent existence, and a faculty of locomotion atomic spaces." which the ether alone does not possess. Matter is that which I have been thus explicit, citing in extenso, the contentions is susceptible of motion. Ether is that which is susceptible of our foremost physicists and scientists, in relation to the of stress. All energy appertains either to matter, or to distinction between the concepts, matter and substance. It

ist as inherent properties of the atom, or whether they are words to designate different and distinct entities.

cording to the most recent conclusions of science, an "elec- and in ancient India.

waves of vibration to the interatomic ether, which thence rum Natura," concerning The Nature of Things, says: extend throughout the realms of ether, both interatomic and "Nature resolves each thing into its own constituent ele- that mind, the thinking thing, is composed of refined matter. of ether will communicate their vibrations to the air, the "The matter of which thou art composed is wanted by nature most refined of any forms or combinations of matter. It is

potheses. But these should be reasonable and in conso- duce a series of changes that will never end. Every thought, From these accented facts of science, the ultimate atom is mass of such atoms in permanent, identical form, organized, nance with the known laws and facts of nature. Physicists every word, every act of man, will cause pulsations or waves the structural unit from which all material forms are built. or inorganic. and philosophers have accepted the hypothesis of an all- in the ether, and in the air. And these, though invisible to From these separate, ilon-contiguous, ever moving atoms Organism is not the normal state of matter. Were it so, pervading "Ether" which fills all space, both interstellar and mortal eyes, will expand in all directions till they shall have of matter, it inevitably follows that all material forms, or there could be no dissolution, or decomposition of organic interatomic. This is accepted without proof. It is reason- passed around the globe, flashed throughout the realms of ganized and inorganic, are constructed by an energy ade- forms. Organism is matter thrown out of equilibrium, and able, and in harmony with our deepest and most definite unbounded space, and indelibly stamped their impress upon quate to accomplish the result. Whence, then, the potency, temporarily held in a forced condition. And through decomknowledge of the facts of nature. On this hypothesis de- all atoms, planets, worlds and systems in the universe. Nor that wields these vibrating atoms into the infinite variety of position the atoms seek their normal state, and gain their pend many of the conclusions of modern science. The exact will a single circumgyration of earth, planets, worlds and animal, vegetal and mineral forms composing the physical equilibrium in the world of matter. science of mathematics, whose problems demand a most rig- systems complete the effect. The very movements of my universe? Whence the power that directs, segregates, and Grant the scientist his constitution of matter, his properorous and thorough demonstration has, also its postulates, pen, and the thoughts it records, will send vibrations posits each quivering atom in the place it occupies in the ties of ether, and his molecular action and reaction, he canwhich lie at the foundation of its demonstrated facts. They through ether, air and earth, through all the unbounded organic, or inorganic structure? Sir John Tyndall says: not by a logical deduction from his premises, account for are also accepted without proof, but they are in harmony realms of nature for all future time. Not a word has ever "The whole stock of energy in the world consists of attract the structure of a single organic form." with the acknowledged facts and forces of nature. To such passed from human lips, either in support of justice or for tions and repulsions and motions." \* \* \* "All force may be We do not expect him to solve the hidden mystery of existpostulates and hypotheses there can be no objection. For, the perpetration of crime, not a cry of agony from the mur-ultimately reduced to a push and a pull in a straight line, ence, but we do expect that his conclusion shall be a logical if our premises are consistent with the known facts of na- dered victim, nor a vindictive word from the tyrant, not a but its manifestations are various." ture, the proof will consist in passing by a strictly logical thought of anguish from the deceived, nor thought of exultation from the traitor, but it is indelibly registered upon the the constitution of matter, the properties of ether, and na. ahead of the modern scientist who can see nothing in nature If, however, our premises are repugnant to the known ele- ether, the air, the earth, and upon every material atom and ture of molecular action, we can readily see, in but matter, ether, and molecular action. On the second of ments of nature, or, if our process of reasoning is illogical, molecule in the universe. Yes, all that man has ever done imagination, the human body as it actually exists, and as it May, 1903, Lord Kelvin, at the close of an address, at Uniour conclusion will be erroneous, and our problem will re- or said, and all that woman has ever whispered are forever would appear to us, were it within the scope of the natural versity College, London, said:

tific investigation and research, the accepted postulates and Who, then, can tell the possibilities of psychometry? Who of the scientist it logically follows that the human body con- ence, to admit and to believe, with absolute confidence in a hypotheses should prove to be erroneous concepts, the prob- can predict the possibilities of wireless telegraphy? And sists of a mass of ever-moving, disconnected, particles of directive power." lem must simply be restated, as the case has been through- above all, who, in the face of these scientific inferences, can matter. Keeping then these scientific data constantly in These remarks raised a storm of criticism among the spe-But the long history of scientific research. But that fact doubt the possibility of invisible beings to hold communication the actual phenomena of the hu-clalists who are all jealous of each other, and especially

pothesis. Sir Oliver Lodge, in an address in 1900, on the accientists of modern times, in his address on "Modern Views sient." The body is permanent. of Matter." said:

without breaks, or gaps, or spaces of any kind in it—the uni- stance' it may be; 'matter' it is not. It is not matter as we

Ether, and is continually passing from one to the other." is true, in modern times, no distinction is made. The words It is also conceded that atoms of matter are in constant are used indiscriminately, as synonyms for one and the same motion. But it is not known whether energy and motion ex- thing. In remote antiquity, the great thinkers used these

communicated to matter by an entity in which they exist as The word matter from the Latin mater, mother, design absolute, normal, eternal qualities. The utmost the scien- nated that out of which material forms, organized and inortist can do is to postulate their existence in the one or the ganic are built. On the other hand, the word substance, from the Latin substare, to stand under, designated that But be that as it may, the atoms are in constant motion which stands under, upholds, and supports the universe, and being formed into molecules, and the molecules into masses. all the phenomena of nature. But the student of philology Each atom is separated from all others by an intervening will find that this primitive distinction antedated the Latin space. And to each atom of matter there is attached, ac-race by thousands of years, prevailed in the Mesopotamia

through space or ether, "somewhat as a horse hauls a ve science, and the continuity of life and being, I shall have oc. a moment, and ponder well. Is the mind—the thinking And when it releases its power over the organism, the atoms casion to make an important use of this primitive philosoph. thing—the ego-raised up from these surging, fleeting, return to their kindred atoms, and the spirit to the God who Some of these electrons are positive, moving in one directical dictinction. All material forms, organized and inor atoms of matter? If so, what is the enduring entity that gave it. Standing then, upon the legitimate inferences, and ion, and some are negative, moving in an opposite direction. ganic, are built up from these non-continuous, ever moving placed them so? Can these quivering, individual atoms of logical deductions of science, who can say that mind, the atoms through their constant motions act and react on each assuredly and inevitably, will be resolved back to their conother, by attraction and repulsion, by molecular action and stituent elements, the ultimate atoms, the structural units of properly interpreted points to a potentiality in the universe reaction. The atoms thereby come into constant collision, which they are composed, there again to be woven up by the possessing an inherent power of directing subordinate when the motion of translation sets up a motion of vibration flying shuttles of time, into the myriad forms of surpassing forces, of wielding, moulding, directing and building the which reverberates through every atom, communicating beauty, and so on forever. Lucretius, in his work, "De Re- throbbing atoms of matter into the infinite variety of the ma-

interstellar. Nor will the vibrations end here. The waves ments, and does not reduce anything to nothing." \* \* \* \* For these individual, pulsating atoms are the simplest, and

vision to see that wondrous mechanism. From the premises "Modern biologists" \* \* \* "are absolutely forced by sciman organism.

Therefore, when the physicist, mathematician or astrono- scientific conceptions of matter, ether and energy. As to the solid object, it is in truth and in fact, in the light of science, of England's most eminent scientist. On the other hand a mass of disconnected, seething, swirling, vibrating atoms, every legitimate inference in scientific research points inevacts and reacts on its neighbor. And through this action and distinct, from substance or entity. They are the inhertion of translation sets up a motion of vibration which ex- stance, not a synonym for matter, but in its primitive sigticles, or molecules, do not touch; and in that case it will be further see streams of vibrating, swirling atoms radiating in substance. In the actual phenomena of the human body we Physicists and scientists have reached the conclusion that difficult to avoid the belief that there is a still more subtile all directions and constantly flowing away from the human saw that underlying the fleeting mass of surging atoms com-

mogeneous, but discontinuous, composed of infinitesimal materians and tentions of science, matter and Ether have no properties, moving atoms flowing from all directions and constantly between tentions of science, matter and Ether have no properties, moving atoms flowing from all directions and constantly between tentions of science, matter and Ether have no properties, moving atoms flowing from all directions and constantly between tentions of science, matter and Ether have no properties, moving atoms flowing from all directions and constantly between tentions of science, matter and Ether have no properties, moving atoms flowing from all directions and constantly between tentions of science, matter and Ether have no properties, moving atoms flowing from all directions and constantly between tentions of science and tentions of science at the science terial atoms, and non-material spaces. They have inter- qualities or characteristics in common. They are, as formu- ing incorporated in and made part and parcel of it. And sci- That permanent entity, whatever it is, is the entity, or subposed the hypothesis that there is no vacuum in nature, but lated and defined by physicists and scientists to-day, entirely entists tell us that once in every seven years every atom stance, in which the "directive power" spoken of by Lord on the contrary, that all the atomic spaces in matter, as well different and distinct entities. And being defined, and repre- composing the body is eliminated therefrom, and other and Kelvin has an inherent existence. It is a living, eternal enas the stellar spaces in the siderial universe, are filled with sented as they are by scientists, it becomes a fertile source different atoms are incorporated therein. But through all tity, co-eval in existence with the atom of matter. It had no an entity called "Ether." Many of the deductions, and dem- of confusion to designate both by the same appellation. On these infinite changes of atoms, the human body retains its beginning and can have no end. It was never created and onstrated facts of modern science are founded on this hy- this account, I take it, Sir Oliver Lodge, one of the greatest figure, form, sameness and identity. The atoms are tran- can never be destroyed. It is the ever living, uncreated, all

> fantastic clouds of heaven. The human form, through all inherent existence. these fleeting changes retains its sameness and identity.

quadruped, tree or rock. Through all the surging, fleeting, to admit. tide of atoms—through all their countless gyrations, the In its special manifestation, as in the form human, it is the form and identity for many years is nevertheless transient matter. and evanescent. Such, too, is the fate and destiny of all All this inevitably follows as a corollary, as a logical sematerial forms, organized and inorganic. They all are tran-quence from the premises formulated by modern science. sient and fleeting. In process of time the Sierra Nevada they are composed will be blown over the arid plains.

Worlds, though existing through ages and eons, will cease exquisite and living beauty, and so on through all the ages and cons of eternity.

tron," or atom of electricity, which hauls the material atom In the further discussion of the great problems of psychic minded that all are transient and fleeting. Pause, then, for of atoms, the human body through all its organic existence.

terial forms in nature. It does not solve the problem to say

San Francisco, Cal.

By George Va. Lewis, A. M.

deduction from his premises. Lord Kelvin, one of England's

jealous of abler scientists. But there is no legitimate de-All of this follows as a logical sequence from the present We shall then see that, while to ordinary vision it is a duction of science that can controvert, or gainsay, the words posing the human body there was a permanent element that

> enduring potentiality of the universe, in which all life, all It never changes into transient forms and figures like the 'power, all energy, and all intelligence have a native, eternal,

In its totality it is the fountain of eternal life. And this It remains specifically human. With the ceaseless change in connection with atomized matter constitutes the duality of of constituent atoms, it never changes its identity to that of nature, which sooner or later the scientist will be compelled

form, sameness and identity of the human body remain per- spirit, the human soul. But, called by whatever name, it manent and unchanging) 11But, in process of time, there cannot be called matter. It is not composed of individual vj. date. Keep watch of the number on comes a greater change when the body ceases to perform its brating atoms of matter. It is not matter in the sense we functions. Its constituent atoms are all resolved back to use the term. According to the primitive distinction of antheir primal condition, and the body, as such, ceases forever cient philosophers, I should say it is substance. But in all to exist. The body, itself though retaining its sameness, its events, it is an entity, entirely different and distinct from

The spirit is permanent and all enduring, it had no beginmountains will crumble into dust and the atoms of which ning and can have no end. For if it be composed of atoms of matter, it will, sooner or later, like all material forms, be resolved back to its primal elements and as a spirit, as a of matter so well adapted to enrich the to be. They, too, will be resolved into their primal atoms composite entity, cease to exist. No. It is the permanent which will again be builded up into infinite forms of most element, existing through all the ages and cons of eternity. It is the "directing power" that segregates the quivering atoms of matter, directs their motions, and deposits them in As we look over the beauteous forms of nature, we are re-

> "Tell us not in mournful numbers, Life is but an empty dream! For the soul is dead that slumbers, And things are not what they seem.

"Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest. Was not spoken of the soul."

## VISIT TO PITTSBURG.

A Thrifty Society-A Beautiful Church -Nobles Examples-Contagious Generosity-Rare Art.

Leaving home and its attractions on Wednesday, April 27, I was happily surprised to learn, at Dunkirk, that I could go through to Pittsburg, Pa., via. Ashtabula, without change of cars. This may be useful information to others go ing that way. Arriving about 7:30 p. m., I was most agreeably located at the Colonial Hotel, where I had every convenience and comfort essential to rest and health; and while we ate, the air was made vital with music that subdued every fatigue, and softened every dis cordant memory that irritated the vital centers of weary bodies. The proprietor of the Colonial-Mr.

F. C. Smith—is a decidedly busy man, but has time to think, and his thinking leads along the broad-gauge towards the all-embracing, all sustaining philos ophy of life, enriched by the rainbow tints that radiate from the "Unseen Universe." On the evening of the 28th I met with

the faithful who shared the educational and spiritual entertainments at the New Church, under the auspices of the Ladies' Aid. These helpful branches of spiritual effort are of the highest importance to spiritual societies, wherever The special works of women in their

own way and under the direction of their own genius, aglow with the inspiration of their devotion and the persunsive charms of their feminine graces, intensified by their superior emotions, affectional refinement and social quali-ties, can hardly be overestimated in spiritual and religious associations. After the educational exercises were

concluded I enjoyed the greetings of many with whom I have shared the light and blessings of Spiritualism in the years long gone—for this was my first visit to Pittsburg in over five years.

I was agreeably surprised to find Lizzie Harlow in the happy group, for I supposed she would be gone before my arrival. She has been giving out her strong intellectual values to the Pittsburgers with inspired oratory of a rare

Greetings from Mr. and Mrs. Dixon. Greetings from Mr. and Mrs. Dixon, of Homestead, Mrs. Fanny Hughes, Mr. Greyburn! Mrs. Ahl, Mr. and Mrs. C. L. greyburn! Mrs. Ahl, Mr.

ing the perfume of immortal flowers. After a season of vigorous visiting, during which many tempting arcana opened to the quickened intellect enchanting vistas and suggestive invitaaround the table in the dining annex.

This was Paradise found. Under the artistic inspiration of Miss Florence Ahl, the ladies had prepared a double feast. So attractive was the view that it almost seemed sacrilege to shadow it with indulgence of the material appetite. The temptation was to sit and gaze, and think, admire and worship, rest and dream, and thrill with the secret emotions and blissful prophecies that hung like heavenly kisses in the enchanted air. Over the table, suspended by delicate threads that seemed as if spun out of a summer sky, hung in varying shapes and harmonious order hundreds of the most delicate blossoms, arranged in sympathetic groups, mingled with appropriate shades of green, and they seemed like visible voices hymning the harmonies of heaven, and he same lighted with artistically shaded candles on the tables. But, beautiful and impressive as was this scene, the floral jets of human nature that radiated with the light of reason and love, and sparkled and glowed, echoed and re-echoed from mind to mind, and kindled into creative germs, expressions pictured upon the back-ground of eternity, were still more imressive and rich in suggestiveness and

eternal fruitions. The Ladies' Aid under the official direction of Mrs. Pressing, president; Mrs. Fischer, secretary; Mrs. Maul, treasurer, and Miss Florence Ahl, artist, has surprised the church with the phenomenal efficiency they have shown in advancing the resources of their ex-

This beautiful New Church, dedicated to Spiritualism, Nov. 1, 1903, is a significant sign of progress. It cost \$22,-000 to build it, and the site, \$7,500-\$29,500. The Spiritualists get it for \$15,000, which is \$14,500 less than it cost the Lutherans five years ago. Within a month after the purchase was made possible by the noble generosity of one woman, whose example was an inspiration to others, and donations were made of first \$5,000; then \$1,000,

with the love of heaven and benedic | ple is there; and I hope scores of socie | engagement with them about fourteen | tions of enduring, soulful friendship, the will feel the pulse of this generost that I seemed as if translated into a sphere of eternal summer and breathprise is contagious, so is liberality; so ward to higher attainments and more are love and spiritual enthusiasm. exalted realizations, which bring us into Good thoughts and good deeds are closer correspondence with the wisdom never lonely. Their aura awakens feland love of heaven and the reign of lowship in kindred natures, and impulse spreads like contagion.

To read of this church and the generous donations that made its purchase possible, ought to awaken a spirit of enthusinstic emulation in others. It is bow hues in the shadows of the valley not only a great convenience, and spiritual comfort, and a clean, tasteful, attractive place, where Spiritualism may be represented in all its superior phases, intellectual, moral, social, religious, scientific and phenomenal, but it s a structure that challenges the admiration of the busy world, and impresses the onlooker with an idea of something substantial, enduring, and valuable within. A place where one might expect to find superior attractions, whether intellectual, social or religious. am not a devotee of hollow displays and expensive shams for the gratifica tion of vanity. But I admire the beautiful, and like to see a harmonial fitness and rational correspondence between the outer appointments and graces; for circumstances and center stances reciprocate.

A pleasing restful, artistic environment, corresponds with the higher phases of thinking, feeling and being. Let us congratulate the Pittsburg Spiritualists on this auspicious attainment. One thing important in summing up the significance of this forward move, is the character and quality of the men and women at the helm. Many socie youth again! ties have been wrecked by incompetent or unwise leadership. People who are dominated by vanity and personal ambition, or by unstable desires for noto-riety and absurd prejudices, or the spirit of "rule or ruin," are not fit to lead or occupy any official place of im-portance. The Pittsburg society has ail along had intelligent, well-balanced. reliable men and women in all official positions. No reckless adventurers have been placed in a position to do the society harm by plotting against the interests of the people and the cause. They have bought and paid for a \$300 plano, and have a fine pipe organ also. At our meeting Thursday evening, April 28, Prof. Thomas Evans presided at the organ and sang with inspiring effect while the audience joined in the

righteousness, the expression of human personality with its social bearings, its affectional relations, its experiences and sacred ideals and memories, and all the all the varied statements of his varied delicate charms that weave their rain-

blissful abundance. LYMAN C. HOWE. P. S.—I neglected to note that the upper room where the Sunday meetings are held is nicely scated elegantly car. are held is nicely seated, elegantly car-peted, and very attractive, while the lower room is used for socials, lessons, spirit substance, ether, and any other purposes. After our meeting all were are, scientifically, classed as matter. If

Mrs. Georgia Gladys Cooley is their speaker for May, and Margaret Gaule for June. I believe they have speakers engaged for a year ahead. Brother C. . Stevens is president of the society. A shade of sadness touched the brightness of the hour, when I recalled that during my last engagement in Pittsburg Bro. John Knightowasasecretary, and comed just across; the chall from me, and we enjoyed many pleasant seasons together. Then I was thought to be beyond hope of recovery with consumption, and he seemed likely to outlive me by twenty years. But he has gone before me after much suffering, and with the same disease, while I am in my youth again!

FUNERAL HYMN.

Here we lay with hope and trust, Earth to earth, and dust to dust. Here we breathe out last farewell, Firmly trusting, all is well. All is well, the journey o'er,

Safe upon that brighter shore. He hath reached those mansions blest Where earth's weary pilgrims rest. When the twilight closing grey Finds us on the homeward way, Where the dawn of morning waits Meet us at the pearly gates.

"Mark Chester; or a Mill and a Mill-ion. A Tale of Southern California."

#### MAN NOT ETERNAL. It is Argued That It is a Scientific Im-

possibility.

The day of candor is ushered in; and Francis is helping on the macadam-road. He holds himself serenely of correspondents. This is a healthy position favorable to the advancing day.

Where a tailor has a given amount of cloth, and he uses it all for overcoats. verse, according to the latest and best invited to go down and have a cup of all of this matter is used for human bodies, and every body born into existence shall forever have some form of body, it is a simple mathematical problem that at last the entire amount of shapes. If there is no dissolution of some final body, then everybody is born and nobody dies. If the millions born daily are each to take from the general heap, and never give anything back, and there is only just so much to etract from, the merest child can see that it is only a question of time when the last atom will have been used.

millions of mountains were formed off old matter and taking on new, has daily, and not one of these ever dissolved, it would require no straining of the imagignation to see how at last all the condition that man is not eternal, is matter would be absorbed in the form to admit that the number of mankind is of mountains dissolved only to reappear as mountains in a changed substance it would not affect the principle of this argument. The mountains would be so all-engrossing that at last no substance would be left even for human bodies.

Were all substance to be used for human bodies it would take only a longer time to make the absorption complete. The absorption would be so complete that there would be no matter left for food, raiment, shelter, or air to breathe. Nothing would be found but a dreary humanity. Such a condition would nec essarily end in its own destruction from lack of substance to live on.

The reincarnation theory brings no relief, since the ancient mortal reincarnationists, and the modern spirit reincarnationists both agree that a time "Discovery of a Lost Trail." By Chas.

to at last have its everlasting body. There is another spirit theory that all souls are uncreate, always were, existing first in the germ state. Suppose this true. It must then be true that there is a definite number of souls as that there is a given number of atoms. This would make their final exhaustion a mathematical certainty, if they must eternally continue to be souls, and continually to be clothed with material bodies. Science says with regard to the universe of atoms that they are continually being used over and over in mineral, vegetable, animal, etc., forming and reforming, leaving no single system of things to absorb the other sys tems. If the system of human bodies is to always continue without change, it is inevitable that all matter must finally be drawn into this system, provided there are souls enough to accomplish it. If there is not, then the other alternative follows, which is that no more children will be born because every last soul will already have been born. Then no more merry folks to make glad the hearts of fond matter must be engrossed in human parents. Nothing but old, very old shapes. If there is no dissolution of folks to compose society either here, there or elsewhere. All the earth worlds would be deserted, the last souls having died and long, long passed beyond. The spirits teaching the theory of un-

create souls have given it only as a dic-tum; in no instance offering proof of its truth. The argument that human bodies in

To use a large illustration. Suppose both worlds are continually throwing fixed and never can be increased. If eternity backwards is true, it is clear proof that humanity is unlimited; else it would long since have been exhausted.

Let the so-called "worst come to worst" and no one need be discouraged. Nature is so wise and kindly that she will prepare the mind to desire annihilation, as the now weary old, very old man desires death.

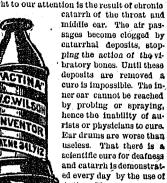
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tion of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount

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## .. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER. 

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four That means rapid 170rk, compositors. and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT-Harrison D. Bar rett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engage ments within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

Mrs. Carrie Firth Curran, the efficient president of the Ohio State Spiritualist Association, writes: "The state work is progressing; the missionaries have all done a very good work. I rejoiced to note the article of our good Sister Harlow. We need more such brave women an :nen to represent our cause, and The Progressive Thinker, which is fearless and always ready to help the good work along, ever ready to defend the truth."

London press dispatches tell of a terrific storm aroused among churchmen the recent words of Canon Henson of Westminster about the future of the Bible. He did not hesitate to characterize the indiscriminate reading of the Bible in public as an "extremely peril-He explained that while educated men had some means of escape from perplexities created by the "incredible, the puerile or demoralizing narratives" of the Old Testament the untutored mind readily recoiled from the idea of a sacred volume until it hecame a "pack of lies too gross for tol-

The veteran lecturer, Will C. Hodge, writes from San Diego, Cal.: "Our meetings are sustained splendidly, both as sundered, I hope to again renew these pleasant associations during the fall and winter campaign. Mrs. Florence K. White will occupy the rostrum during the month of May."

Lyman C. Howe is now located at 81 South Division street, Grand Rapids, Mich., for May. He will answer calls for week evenings during the month in Michigan.

Oscar A. Edgerly writes from 239 Main street, East Hamilton, Ontario: "While en route from Lynn, Mass., to my present place of engagement (Hamilton, Ont.), I stopped over for two days at the heautiful city of Pittsfield, Mass. I found that while there are but few Spiritualists in the city who acknowledge themselves as such, still there are a few noble souls who are earnestly laboring to plant the seeds of our divine philosophy where they will do the greatest good. On Thursday evening, April 28, we held a parlor meeting at the home of Mr. Henry Kingman, and I am sure that all who were present enjoyed a spiritual feast. My guides gave a short address, after which the meeting was taken in charge by the resident medium and speaker, Mrs. Eliza Douglas, and I can truly say that I never lis tened to a purer or more exalted inspiration than was given us by her little guide, 'Sunshine.' She is, indeed, sunby name and sunshine by nature. Mrs. Douglas holds parlor meetings at her father's home (Mr. J. T. Rhodes) every Sunday night, and judging from her beautiful mediumship I feel sure that some time her name will be known wherever mediumistic work is needed. On Sunday, May 1, I began a month's engagement with the Hamilton society I like the city very much, and I am sure

L. H. Kingsbury writes: "The Rising Sun Spiritual Mission held its regular services in Star Lodgo Hall, Sunday, May 1. Mrs. Ada Blair Za Zalle gave a large number of psychometric readings which were very satisfying to those, the seekers of spiritual truths, who received them. A very good crowd attended the afternoon meeting and a number stayed to hear the evening's discourse, which was delivered by the pastor, Mrs. Nora E. Hill. The attendance in the evening was larger than in the afternoon. The Sunday school is gradually increasing in size, and in a short time will be one of the strongest in the city. Sunday, May 8, in the afternoon. Mrs. A. Sexsmith will give tests. For the evening, Dr. L. Freedman will deliver a lecture and also demonstrate the power of healing the sick by magnetic treatment. invite especially the sick and afflicted on this occasion, as Dr. Freedman is desirous of giving a practical demonstration of his power. The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday 1:30. All welcome, Star Lodge Hall, 378 S. Western avenue."

my guides can do a good work here."

H. F. Ccates writes: "Moses Hull will lecture both afternoon and evening, May 15 and 22, for the Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. We have a special musical programme in addition to the fall. We will have Mrs. C. E. Twing with us the first two Sundays in and come early in order to secure a May, and Mr. Emerson for three Sundays." cial musical programme in addition to

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

E. W. Sprague and wife, N. S. A. missionaries, are making engagements in Indiana, Ohio and Pennsylvania and arranging their route to their nome at Jamestown, N. Y., where they will spend their vacation during June, Address them at Rochester, Indiana.

Port Huron, Mich.—As a result of uncanny noises, spirit rappings and spirit forms, Mrs. Edward Glover of St. Clair street, has become a nervous and physical wreck. The Glovers moved from Bancroft street to St. Clair street several weeks ago and on their first night in the St. Clair street home they were awakened by queer noises. A little niece visiting them came down stairs crying and begging her aunt to chase away the man that was haunting her. Mrs. Glover went upstairs and was confronted by an alleged spirit. The tin that covers the stovepipe hole had been removed and went rattling around the room. Last night the entire household terrified, packed up and moved out. There is no explanation of the strange manifestations.—Grand Rapids Press.

Sir Oliver Lodge, the famous scien-

tist, in the current number of the Hibbert Journal declares it to be generally recognized among intelligent Christians of to-day that the "surerings and violent death of Christ were the natural consequences of his birth so far in advance of his age," and although the pity and horror of the event have a "purifying, sacramental influence" yet there is nothing of the nature of punishment to be detected in it. No one believes that it appeased an angry God who, on that account, would more likely treat the sins of men other than they always had been treated by "a constant and steadfast persevering universe." In fact, Sir Oliver regards the doctrine of the atonement in its concrete form as a survival of barbarous times, but believes that we are nearing a higher stage wherein man realizes that he is a part of nature and so a part of God, and that all men are moving toward some great end. He insists that we are no aliens in a strange universe governed by an outside God, and that science will some day tell us how this sense of union with divinity is "the inner meaning of the redemption of man.'

Jennie Selbrede writes from Billings, "The Billings people were faored not long ago by having that grand old Spiritualist and missionary, Dr. J. M. Peebles in our city for a short time. He gave two of his soul-inspiring lectures which were much appreciated. Dr. Peebles was accompanied by Dr. Thurber, who talked beautifully in a

G. W. Kates and wife of Philadelphia, Pa., noted speakers for Spiritualism, held meetings Sunday in the academy on Park street. Mrs. Kates gave an earnest adress at the morning service, in which she said that men may come and men may go, but spirit goes on forever. We are not, however, only little atoms here to be finally merged into the whole, but are possessed of the great creative forces and will continue to evolve potential power. I am a reincarnationist, but cannot accept the idea of re-embodiment over and over again writes from San Diego, Cal.: "Our meetings are sustained splendidly, both as large meeting in the evening upon "The regards quality and numbers. My work among the friends in San Diego has spoke of the progress of the ages as spoke of the progress of the ages as street, who will also bepleased to rein this world. Mr. Kates addressed a ting that such ties must for a time be position, which sought in the middle ages especially to circumscribe everything according to priestly dictum. Church and state, blended together, was not conducive of human progresshence the foundations of our republic have insured the freedom of human genius, as well as of conscience. Human woes were pictured by the speaker and the needs of civilization were dwelt upon. He claimed that the Spiritualists had forced more progress in the last half century than had other isms during nineteen hundred years. The nineteenth century was the greatest century for progress since the Christian era, and our United States, freed from priestly dominion, had made it possible for religious reform, which always follows human development.-Norwich

Dr. Beverly writes: "At our last meeting at Lakeside hall, Mrs. Bliss gave us a materializing seance in public, and all were delighted with the results. Our grand opening day at Arlington hall was a great success. Over twenty mediums were present and all made a short talk beside giving tests, wishing us all the success the angel world could bring us. The hall will be open every Sunday from 2 to 10 p. m., for readings by different psychics in booths, and the meeting will be in progress at the same time. We have plenty of room and invite you all towour next party and house warming, Saturday evening June 4."

Amanda Coffman, of Grand Rapids, Mich., writes: "I have just finished a month's work for the Grand Rapids Spiritual Association with good results, posite decisions: and meetings well attended. I will be morning two clipping at home until camp time. I still have Press, relating to the acquittal in Cirswer calls for funerals a reasonable disance from home. Address No. 419 Crescent avenue, or phone Bell 2098. Grand Rapids, Mich."

Mrs. Grace Carroll Middagh writes (sending \$2) from Rochester, N. Y .: Where can you match that amount of reading matter, of best quality, for two small dollars? It can't be done! I keep the last premium offer in The Progressive Thinker handy by to show eople who make to me the excuse of expense,' and 'can't afford it,' and find it 'effective' every time." T. J. Aurand writes: "The Spiritual

Research Society of Watseka, Ill., had

on April 19, 20 and 21, those untiring coworkers in Spiritualism, Bro. Sprague and wife, whose inspiring words and test readings must be heard to be appreciated. The angels are blessing their labor by the interest awakened. John A. McGregor writes from Watertown, N. Y.: "The First Progressive Spiritualist Society of Watertown, N. Y., has been holding meetings during the month of April. We have had Mrs. J. A. Murtha with us through April. She has done a grand work for our so-clety. We had large audiences at all the meetings. She has convinced a great many of spirit return and made many friends. Sae has been engaged for the month of June. Something we have never done before is to hold meetings in June. She is a grand medium She will be with us for two months in

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Arzelia C. Clay writes: "We were not able to attend the Spiritualists meeting in Grand Rapids last Sunday, but but friends give a pleasant report of the day. Lecture by Marian Carpenter and correct messages given by different mediums. A good collection was taken for the mediums' home."

According to the Record-Herald this city, C. O. Webster had his fate foretold in a dream. He was in a few days assaulted at Grand Rapids, Mich., from the effects of which he died. A premonition of impending harm came to him in a dream only a few days ago. He had been in the East with his wife, and while returning with her last Thursday dreamed that he was in danger of his life. Mr. and Mrs. Webster parted at Fort Wayne, Ind., Mr. Webster going on to Grand Rapids, and his wife continuing on to Chicago. As they said good by Mr. Webster spoke of the dream, and said he was unable to shake off the feeling that trouble was in store. Mrs. Webster laughed away her husband's fears, and thought nothing more of the dream till yesterday afternoon, when she received a message telling of the sudden death. Then she became hysterical, and it was not until last light that friends were able to quiet ier. She left on the night train-for frand Rapids, accompanied by friends from the Windermere and two of Mr. Webster's business associates.

H. W. Bracken writes from San Fran isco, Cal.: "I read the Great Psycho logical Crime, and like Davis, Peebles l'uttle, Richmond and others could pick out the wheat and chaff: Twice a week for the last year I attended the brother hood in the house of Dr. Phelon. Nine days ago he was stricken down to a point of death. It's a question whether t was apoplexy or paralysis. The Doctor thought he was gone, but he is recovering slowly. We hope for the

A. C. Lantz writes from Denison, Texas: "Denison is a flourishing town, situated in the Northeastern portion of the state. It is surrounded by a most fertile and productive country. Several railroads run in and out of this place. The population of this town number about 15,000. So far, all the Spiritualist lecturers have passed us by, but through kind Providence, Mrs. Laura B. Payne, now of San Antonio, Texas, who is traveling under the supervision of the State Association of Spiritualists, visited our city and gave us two as good lectures on the subject of Spiritualism as I ever heard. On the night of the 2nd inst., her subject was 'The Spiritual World-Where Is It?' and on the night of the 3rd her topic was 'Why I Am a Spiritualist.' As her first lecture was a most scientific presentation of the principles underlying the subject. Her second lecture also was well presented and both discourses gained for her the approval and hearty endorsement, not only of Spiritualists, but also of her orthodox hearers. She is eloquent and logical and it certainly is a treat to hear ner on any subject. Since she left here I have heard nothing but praise for her, not only from Spiritualists, but even those who differed from her in their religious views." A social and entertainment will be

held Tuesday, May 17, at Schiller Hall, 604 Wells street, corner North avenue, for the benefit of William Fitch Ruffle. An attractive programme will be presented, consisting of vocal and instrumental music, recitations, palmistry, psychometric readings, clairvoyant descriptions, and last but not least, dancing for the young folks. Tickets, inceive assistance towards the expenses of hall, refreshments, etc."

Mrs. C. T. Lyons writes: "The Progressive Spiritualist Association of Waverly, N. Y., have enjoyed the past week a feast of reason and a flow of soul. We have had Brother Harrison D. Barrett for two lectures. To those who have heard him, . I have said enough, for you know his superior talent as a speaker. To those who have not heard him I would say, do not fail to avail yourself of the first opportunity as you will be well repaid. His sincere manner and eloquent language could not fail to convince anyone who heard him of the truth he presented on the subject of the Universal Brotherhood of Man. The best wishes of all go with him that he may have a bright and happy future and enjoy the company of the good and true. He may be assured of a warm welcome with the people of waverly whenever he will fayor us with

his presence." Frank T. Ripley will accept engagements to lecture and give tests within 100 miles of Findlay, Ohio, on week evenings. Terms liberal. He will officiate at funerals. Address all letters to Findlay, Ohio, General Delivery, He serves the Findlay, Ohio society for May and June. Then he is engaged for Chesterfield (Ind.) Spiritualist camp-

meeting for the whole time. Mrs. Elizabeth Schauss, missionary for the Ohio State Spiritualist Association, sends the following which clearly shows how little dependence can be placed on the verdict of courts. Justice must be blind when a judge in identically similar cases gives directly op-"I received this cuit Court of Mrs. Lena Wolf. Mrs. Wolf is a medium, and during the crusade against mediums in that city a lit tle more than a year ago, a detective went to her for a reading and paid her 50 cents for it, then promptly arrested her for telling fortunes. Mrs. Wolf was fined \$25 in the police court by Judge Fiedler. The case was appealed The Common Pleas Court sustained Fiedler. The case went to Circuit Court and there Mrs. Wolf was vindicated and set at liberty. Two days after this a Madame Osborne was arrested on a similar charge. The same police judge who fined Mrs. Wolf, had the case under advisement and finally decided that though the Madame . had technically violated the law against fortune-telling, yet the practice of giving readings had so grown upon the Madame that it had become a part of her religion, and a positive wrong would be done in punishing her, and so

discharged her. He evidently learned lesson from the circuit judge. Mattie McBurnett writes from Holland, Texas: "Mrs. Laura B. Payne, vice-president of the Spiritualist Association of Texas, has shortly since completed a course of lectures on progress ive Spiritualism in this town. Her talks attracted a great deal of attention and enthusiasm. She related many instances of spirit return and sang some of her own compositions, which were sad and touching. She is a fine orator. and a learned woman, not only in her speciality, Spiritualism, but in all the branches of humane. knowledge, thus making her lectures more attractive and conditions more favorable."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND DOMNUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE DASKET.

Brother H. D. Simons, of Cambridgeport, Mass., sends a club of ten subscribers. Many thanks!

Mrs. Bliss Green has changed her lo-cation to No. 5156 Hidiana avenue. Hattle Gillette Webster writes: "The Plattie Gillette Webster writes: "The Ohio Spiritualist Association will meet in convention at Columbus, Ohio, May 27, 28 and 29. Officers and delegates desiring to attend, by corresponding with the writer can learn about entertainment, etc., All Spiritualists of the state and adjoining states are cordially invited to meet with us, and help to make the convention a grand success. make the convention a grand success, spiritually and financially. Free meetings in the Board of Trade auditorium, on East Broad street. Three sessions daily. Come out and defend our cause in the face of the antis who have been holding forth in the same auditorium, trying to down that which the world's brightest minds are building up. But truth must prevail. Come one and all, to our convention, May 27, 28 and 29."

I. N. Richardson, secretary Delphos. Camp, Kansas, would like to correspond with speakers and mediums relative to particulars of the work of the Band of camp engagements. Unless you mean business do not write.

L. Chevalley writes: "Twenty years ago one evening in the month of August, my wife and I took a walk. My dog, a large one, went with us. Going back home we took a path between field of standing wheat and a field of grass. The moon was shining. At once wo little blonde children, three or four years of age came out from the wheat field, and stayed in front of us, looking at us. The dog was as much surprised as we were; but after, perhaps, five secwere barefooted and bareheaded." onds the children disappeared.

Hattie G. Webster writes from Columbus, Ohio: "The West Side Church, Columbus, Ohio, McDowell street. Dr. C. S. Carr, the popular editor of Medical Talk, lectured to large and enthus-istic audiences, April 17 and 24. He spoke in defense of Spiritualism, as the nti-Spiritualists under the leadership of Rev. Caylor, of Columbus, and Prof. Hagaman, of Toledo, have been holding neetings for the purpose of exposing Spiritualism. Dr. Carr is a general favorite in Columbus among the thinking public. He is a philanthropist and humanitarian, visiting all our places of detention and giving kind words as well as material aid wherever he can. He is largely assisted in his work by his amiable wife. President Boerstler lectured in our church, Sunday evening, May 1, taking 'Christianity for his subject. The house was crowded, and judging therefrom, the antis are acting as a stimulus instead of a quietus on our glorious truth. Brother Boerstler was assisted by J. F. Grove, our worthy vice-president; Mrs. S. E. DeLong, who spoke earnestly for True Spiritualism, and Mrs. Edith McCrosson, who accepted the anti's challenge of \$1,000 for any medium who could do anything that they could not do; and Miss Carrie Beck, the child medium, who gives tests under trance conditions, and the writer. Spiritualists have nothing to fear from such work as the antis are doing. We keep right along in the even tenor of our way, and the angels are with us, paving the way for spiritual growth."

Emily E. Philp writes: "Since Harry . Moore assumed charge as lecturer of the Englewood Spiritual Union, which holds meetings at Hopkins' Hall, 528 West 63rd street, large and appreciaive audiences have greeted him every Sunday evening. Mr. Moore's ability to draw and hold the undivided attention of an intelligent audience proves him an orator. Notwithstanding his recent illness, brought on through overwork, he has managed to attend to his Sunday services. Some of the best soloists in the city sing from time to time for our society. We contemplate a Spiritual christening service on Sunday, May 15. Mr. Moore will lecture on 'The Holy Catholic Church.' We are a Spiritualist society, so messages from nediums will follow each lecture."

Catherine McFarlin writes: "As my mother has regained her health again I shall be at liberty to leave home by the first of June. I would, therefore, like to correspond with societies in need of a speaker, and also like to engage with camp-meeting associations as speaker or public entertainer. I will also hold parlor seances for interested parties who are seeking light along these lines, and can be engaged to deliver funeral sermons. Best of references can be furnished. Address me at Plainview, Minnesota." Dr. McDonald writes from Goshen,

Ind.: "Mr. and Mrs. Thiers and family, we hope are now permanently located. in our beautiful city. Though Mrs. Thiers has but recently come in our midst, she is doing some very good spiritual work here, and deserves well of all truth seekers and progressive thinkers in general. Mrs. Thiers has within a few days announced herself in a public manner, yet she has attracted nany excellent people to her home and meetings. She deserves success in her spiritual work, and we believe that she will attain it here in the 'Land of Goshen' where it is so little understood, but now many intelligent persons are becoming interested."

J. M. White writes: "On May 2, at the equest of several friends near Gardner, Kansas, I delivered a lecture in Grange Hall, Gardner, on "The Life of lesus from the Occult Standpoint" A very attentive audience was present. I d a challenge there to the clergy, which I will make good at any place or time, to meet me on the platform and take subjects of any selection, and compose poems under the inspiration of God. I will take their subjects and compose poems by the aid of spirits. As high water has spoiled my work south and west of this place, I will stop a few days at Spring Hill, Kansas, for engagements in the north."

Geo. E. Corpe writes from Oregon: Through the columns of your paper I desire to ask a favor of some corre spondent living in Washington, D. C., which, if granted, will be interesting. First, I will explain In the Magazine of Mysteries there is an article telling about the unfinished picture of Christ. which an artisti living at Springfield, Mass., had begun, and before it was finished he had occasion to go to his stuaio one night, whenito his surprise he found that he could see the painting in the dark, and that Christ appeared to be walking in the moonlight, while above and behind could be seen a cross, which he had not thought of adding to the canvas. The painting was afterward purchased by a physician of Washington, D. C. The paper does not tell his name. The article says this picture puzzles scientists as well as others. Anyone can see the picture in the dark after the eyes become accustomed to the darkness. They can also see the cross in the dark, but when the electric lights are turned on, no cross can be seen. Now, it some correspondent living in Washington would see this picture and tell your readers about it, had, it has left over \$300 in the treasit surely would be interesting."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society has engaged Dr. G. Mauray to lecture on May 15, Sunday evening, at 7:45, in its new hall at 319 E. 55th street. Come and give him a good full house as a welcome. There will also be a progressive euchre party on Friday evening, May 13. Please be on hand early, those who attend, as we intend commencing earlier. This card party will be held in our own hall, 319 E. 55th street. There will be fine handpainted china given away as usual. Score cards will be 25 cents.'

Geo. H. Brooks writes: "My wife and I want a middle aged lady to make her home with us to attend to the general housework. A Spiritualist desired; some one who can come and spend the summer. I wish, out of my many friends, some one of them would see this notice and write. Please address me at my home, 114 President street, Wheaton, Ill." Mrs. Lily LeSieur writes: "The cele-

bration of the twentieth anniversary of the Band of Harmony took place at the nome of the president, Mrs. C. L. V. Richmond, 3802 Ridge avenue, Rogers Park, Ill., Thursday afternoon and evening, May 5. Needless to say that their spacious house was crowded. Our programme was varied and interesting. Loving testimony was expressed by sev eral of the original workers present. Mrs. Helen Stone read a paper giving Harmony during the twenty years. The annual election of officers took place Mrs. Richmond, president; Mrs. H. C. Goodrich, vice-president; Mrs. Amelia Rohrbach Brunton, secretary; Mrs. S. J. Ashlon, treasurer; Mrs. L. LeSieur, corresponding secretary. This meeting closes the regular sessions until our president returns in September next. Mrs. Goodrich invited the friends present to her home the last Thursday (the 26th) of this month, to a package party, the ladies bringing refreshments; tea and coffee served. This meeting is the first of the summer sociables to be held for the benefit of the Band of Harmony. All friends of the cause are welcome.

Don't miss the grand May Hop and Leap Year Party, given under the auspices of the Ladies' Auxiliary of the Rising Sun Spiritualist Mission, Saturday evening, May 21, 1904, at Star Lodge Hall, 378 S. Western ayenue. Music by Bramball's Orchestra. Special feature, crowning of a May Queen. Pickets 25 cent.

Dr. Geo. W. Carey is on the Onset Bay Association programme this season, and his address will be 204 Dartmouth street, Boston, Mass., until October.

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "The interest here still continues, and the meetings have been well attended, but owing to the opening of the summer attractions, which take place this month, calling the people in other directions, it was deemed best to close the church at the close of the engagement of Mrs. Kate R. Stiles, who has been with us for five weeks, leaving to fill other engagements. Arrangements are being made to hold weekly meetings during vacation at which developing mediums will take active part. Sunday, May 1, Mrs. Kate R. Stiles of Boston, Mass, closed a very instructive and successful engagement with us, leaving a void no one but she can fill in all our hearts. Those who know and have met her need not be told of the spirit of love which dominates and emanates from her 'Temple of the Living God, and the messages of knowledge and comfort given forth from her storehouse to seekers and skeptics alike. During the season we have enjoyed the volcings from the spirit side through the mediumship of some of the best talent obtainable and each one, like the many-hued fragrant flowers of earth, has left a lasting fragrance and memory in their wake.' Verus writes from Dana, III.: "On

April 26, under the auspices of the Dana Spiritual Society those indefatigable and enthusiastic workers in the cause of Modern Spiritualism of six lectures, which were well attended and highly appreciated. Sunday evening was given entirely to psychic reading, each giving about twenty readings all of which were good, the majority being pronounced correct. most remarkable one was given by Mr. Sprague. Holding the photo of a young man before him unknown to anyone in the audience except myself, he gave a complete description of the young man, stating that he was of a poetic nature; that he possessed extraordinary literary ability, and that if nothing happened to prevent he would make his mark. Here he hesitated and seemed to be seized with some invisible force, his features assuming a look of terror and dismay, when by a great effort he assumed self-control and explained, This young man is in spirit life and he met with a tragic death.' The photo was of the young art critic of the Chicago Evening Journal, Newton S. Grimwood, who with Prof. Donaldson, lost his life in a balloon disaster over Lake Michigan, thirty years ago."

R. M. Pritchett writes from Dana, Ill.: "Mr. and Mrs. Sprague lectured and gave tests to large audiences in the opera house, commencing on Tuesday evening, and closing Sunday afternoon. Mr. Sprague is an orator of much force, and his lectures were well received by all, even those who are not in sympathy with the cause for which he labors Sunday evening was spent giving tests to a large audience in the society's hall, which was very satisfactory to all present. The society organized here last fall are well pleased with the progress made and are doing a good Those interested in Spiritualism should not hesitate to call these earnest advocates thereof to address their people in behalf of truth and right."

Mrs, Henry writes: "On April 29, The Ladies' Auxiliary connected with the Universal Occult Socety held its sixth social at the residence of the president Mrs. Davenport. The league meeting happened to fall on our regular social night, so we held our social on Friday evening. Owing to the change we did not have as many as usual, but those present had a very pleasant evening. Tests were given by Mrs. Hansen and Madame Za Zelle. Our next social will be held on Saturday evening, May 14, at Mrs. Davenport's, 3138 Rhodes avenue. A cordial invitation to all."

Moses Hull speaks for the Church of the Spirit Communion, in Kenwood Hall, 4308 Cottage Grove avenue, Chicago, on Sundays May 15 and 22, at 3 and 8 p. m. His subjects on the 15th will be "The World's Bibles and How to Use Them," and "Spiritualism World's Only Hope." On the 22nd his subjects will be, "The Resurrection of Jesus in the Light of Modern Spirituallsm," and "Biblical and Modern Spiritualism Compared."

Lou E. Johnson, secretary, writes: "The Grand Rapids (Mich.) Spiritual Society has closed its meetings for the summer. It will open again in the fall. Mrs. Amanda Coffman filled the ros trum during the month of April, lectur ing to good audiences, leaving money in the treasury. The Ladies' Aid So ciety will continue its meetings during the summer. The fair it held during the winter netted over one hundred dol lars, and with the socials, they have

ury,'

Mr. and Mrs. Geo. Mullins open their home Thursday, May 19, afternoon and evening for a social to be given for the benefit of the Church of the Soul. Pro-gram will be similar to that of the Band of Harmony. Exercises will begin at 3:30 and 8 o'clock. Ladles will please bring lunch for themselves and friends. Coffee will be served as usual at 6 o'clock. Everyone is most cordially invited. No. 2157 Monroe street, near 42d avenue.

Robert Ewing writes: "The Grand Ledge, Mich., Camp Association have arranged their programs to open the camp the 31st of July and remain in session until Aug. 28. The talent secured is Mr. Oscar A. Edgerly, Mr. and Mrs. Kates, Mr. B. F. Austin, Marian Carpenter and Dell Herrick. The above are the platform speakers. We are in correspondence with mediums for private work and some have been secured Mrs. A. E. Sheets' health is very much improved and she expects to be present a portion of the time during camp but will not take an active part in platform work this year. Mrs. N. M. Russell will be located on the grounds again this year as usual for private twork. For full programme address J. W. Ewing, Grand Ledge, Mich."

Isa Wilson Kayner writes from Flatonia, Texas: "Since I wrote you last I have been in various places, this being the last, Flatonia. The work here has been appreciated so that outsiders and church people are inquiring, When are coming again?' My audiences have been large, and more work (private) than I could attend to. I leave here Saturday for Smithville, and from there probably to LaGrange, or perhaps straight home to Chicago."

Julius Wagner gave two lectures at Allegheny, Pa.; one, "Does Spiritualism Conflict With Natural Law?" and the "The Fear of Death." Both other, were well received. Carrie Swenson writes: "The Pro-

gressive Spiritualist Society held its fourth anniversary and May party at Heuser's hall, Larrabee and Wisconsin streets, Saturday evening, May 7. This was also a reception for Mrs. Laura G. Fixen, the assistant pastor, after her return from Australia. One of the most enjoyable numbers on the well-arranged program was a speech by Mrs Fixen. She told us of the hearty welcome and great kindness with which she was received everywhere out there on those great and progressive island groups in the Pacific. After this speech, which was listened to with greatest interest, Mrs. Ella Johnson Bloom, the secretary of the Illinois State Association, in well-chosen words, presented Mrs. Fixen with a beautiful bouquet. Several mediums, Mrs. Elmo, Mrs. Johnson Bloom and Mr. Ray, delivered messages from the unseen world. After the program a supper was served by the ladies of the society, who deserve praise in their endeavor to make this evening so enjoyable to all present."

L. C. B. Gault writes from Skagway, Alaska: "Seeing in your valuable paper of April 16 a letter from W. J. Erwood, secretary W. S. S. A., to the effect that he is contemplating a western trip, I would be glad to say to all Spiritualist societies or individuals, if you want a fine speaker, an honest man, and grand test medium and psychometrist, all in one, you cannot afford to let tals opportunity pass. I have heard him many times, at both Milwaukee and Wauke sha, and have arranged many meetings at our G. A. R. hall at the latter place, my home city, and he has more than filled the bill each and every time. Mr. Erwood has been our state secretary in Wisconsin for several years, and at the camps held there the past two summers, disclosed to his friends an amount of executive ability, earnest purpose, and ever increasing spiritual unfoldment that hold rare promise in one so young, for coming years of usefulness in the work so dear to all our hearts. I hope you may all avail yourselves of this present opportunity of becoming personally acquainted with him and his work,"

SEVENTH ANNUAL CONVENTION

Of the New York State Association of Spiritualists.

This convention and mass meeting which is called to be held at Empire Hall, in the city of Syracuse, June 3. 4 and 5, will be a gathering of especial interest to all Spiricualists in the state of New York.

The morning and afternoon sessions of Friday and Saturday will be the business sessions, closing Saturday afternoon with the election of officers for the ensuing year. The evening sessions of Friday and Saturday, and the morning, afternoon and evening sessions of Sun day will be devoted to lectures and sprit messages.

Among the prominent speakers and mediums who are expected to be present are Harrison D. Barrett, president of the National Spiritualist Association; F. Corden White, Mrs. Marguerite Gaule Beidinger, Dr. B. F. Austin, of Geneva; Mrs. Carrie E. S. Twing, Mrs. Tillie U. Reynolds, Mrs. Helen Temple Brigham, Miss Victoria Moore, the elocutionist; W. H. Bach, of the Sunflower, that veteran worker and Spiritualist of Syracuse, N. Y., Dr. Butterfield, and

Business of vital interest to all Spirtualists of the state will come before this convention and a rare spiritual feast will be spread before those who come to enjoy the sessions devoted to lectures, mediumship, etc. We urge that every Spiritualist in the

state be represented at this convention either in person or by delegate. A most cordial invitation is extended to the Spiritualists and Liberalists from other states as well as from our own, to

H. W. RICHARDSON, President State Association.

Slate-Writing With P. L. O. A. Keeler. To the Editor:-Herewith find enclosed a slate-writing received by my wife with the medium, Mr. Keeler. send it to you on paper verbatim as it appears on the slate.

Allow me to say that my wife is a bitter skeptic, and it was one of the hardest things for me to get her to go and have a slate writing, as she looks upon Spiritualism as evil, and I was pressing her to do what she felt was against her conscience, and only finally consenting, saying that it was only to please me that she would go, as she did not believe in it, and she would get nothing. I told her to write to some one who had passed away, and I expected she would write her parents, but she did not. After getting the message, however, she is bewildered, but is going to die hard over it, as all good Method-JOSEPH J. BENDER. Washington, D. C.

The Message:

Washington, D. C., May 5, 1904. Mrs. Abigal Wainright-Dear Aunt Abbey, Greetings:-Are you happy this morning, and have you an infant class in heaven?

E. D. W. BENDER. Dear Elizabeth: -What a most remarkable thing it is that we can be to-gether here like this, and you not kee me. What a blessed thing it would be Cloth, \$1.50.

if the physical eye could perceive the spirit. But for the mental eye to be hold the presence of one gone to the spirit state, the latter must assume state of individuality for the time. This was so in the appearance of Jesus to his disciples. Though the doors and windows were closed, Jesus appeared in their midst with the wounded side and hands, showing that a materialization had occurred in that room, for Thomas ouched the hands which were material Yet Jesus dissplyed away and vanished Materialization is a fact, and always has been. I am glad Joseph feels inclined to interest you in the greatest truth in the world. I am still interested-children's nurseries.

Loving Aunt Abigal Wainright.

## SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be mislead. want new notices of all meetings being held here in public halls at the present

.The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee

avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor. Chicago Spiritual Alliance Society will hold meetings every Sunday at 3 and 8 p. m., at Atheneum Building, 26 Van Buren street. Mrs. May Elmo, me-

dium. Tests and good speaking. All are welcome. The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corre-

sponding secretary, 560 East 55th street.
Entrance to hall, 319 E. 55th street. The Light of the Truth Society meets each Sunday at the northwest corner of 17th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert. pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Lattles' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer

The Metropolitan Spiritualist Society holds services every Sunday at 8 o'clock in St. George's Hall, 3337 State street. Good speaking, tests and music. Pastor, Mrs. Maggie Waite. Residence, 3148 Indiana avenue.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock e ery Sunday evening, at 720 West Madison street, third floor. The German-English Society Bund

der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Spirituelistic Church of the State dents of Nature hold services as Nathan's Hall, 1565 Milwaukee avenue. corner Western avenue, Sunday evenings, 7:30 p. m. Mrs. W. F. Schumacher, pastor.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 48d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

The Church of Higher Forces holds its meeting in Douglas Hall, Indiana ave and 35th street, every Sunday at 3 and 8 o'clock. The reliable psychic, Mrs. Grace Aitken, will give spirit messages. Come and learn the truth, Church of the Spirit. Services are

held every Sunday in the Schiller Building, 109 Randolph street, Suite 301 and 302. Conducted by Prof. William Fitch Ruffle, at 2:30 and 7:30 Church of the Spiritual Truth holds

meetings every Sunday evening at 7:30 at 96? Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p.

m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music. The Spiritual Unity Society holds neetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor. Central Spiritual Church will hold services every Sunday afternoon at 2:30 sharp, at Phoenix Hall, 324 East

Division street, near Sedgwick street. Conducted by Mr. and Mrs. Howes. The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8

A Spirituafist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

The Christian Spiritual Union Church now holds meetings at Becker Hall, corner State and Forty-forrth streets. Mrs. L. J. Vaughn and Mrs. Lucille De loux, test mediums.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

The Second Church of the Soul meets in Van Buren Opera House, Madison street and California avenue, Sunday at 3 and 8 p. m. Mr. Shaeffer will lecture, answer questions and give spirit messages, assisted by other mediums.

## KEEP POSTED

in Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker. The Philoophy and the Spiritualistic and Occult phenomena it contains each week, in the marvel of the age. No one can atford to be without the paper. Its price is within the reach of all.

"New Testament Stories Comically IIlustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's drawings are incomparable, and excrumay. Price in boards, st.

Chinaman and the

A. Socialism, as understood by the masses, is a most vague and misty term covering all the social fads and isms be-

yond the commonplace ideas of government. It is communism, anarchy, nihil-

ism, unionism, and all the crude theo-

ries of those whose minds are more active than informed, rolled into one. It

has been its misfortune to have leaders

who while actuated by the most benev-

plent motives and brilliant as thinkers,

were failures in the practical applica-

In justice to socialism, it should be clearly defined and its distinction from

other isms which make it odious,

Communism is religious in its ten-

dency and would abolish the rights to

personal property. In this respect it returns to the primitive tribal relation

where all things are held by the tribe— an outgrown state to which there can

Nihilism and anarchy would go still

They desire the destruction of all gov-

ulations by which the products of labor

may be distributed without being made

Nothing could be more distinct than

any or all of these from Socialism, which would bring about all that is de-

sirable in these movements by a com-

plete reconstruction of society. As a

Socialism was advocated in ancient

Rome, but disappeared during the Dark

Ages to leappear at the dawn or the

Reformation to add an element of tur-

bulence, and again to bear fruitage at

the time of the French Revolution

Fourier, perhaps more than any other theorist, had the most practical views

and several phalansteries, as his com

munities were called, were founded to

carry out his theories. He fervently

believed that as soon as the first one

was started, the world would be so

charmed by the advantages, that the people would at once resolve them-

selves into phalanxes, all working for

the common good.

Attempts were made in this country,

with the result that has come to every

effort of the kind in history, complete

and humiliating failure. Fourierism is

not socialism, yet it would, if success-

ful, bring about the conditions sought

by the socialists. However wide or narrow the definition of socialism, all

agree that its object is to found an en-

tirely new social order. It does not as

yet draw the lines clearly between the

duties of government and the rights of

paternal government, wherein the indi-

vidual would be a voiceless component.

Others have the opposite view of mak-

government. Right here, the sphere of

the individual and of government, the

As socialism contemplates no less

than a complete reorganization of so-

ciety, there are only two ways before it

for the accomplishment of its purpose:

In Europe such a change can only be

brought about by the red hand of revo-

lution, but in this country such a meth-

od is not for a moment to be enter-

tained and is not by the leaders. Here

t must be by the slow but more certain

better than individuals, or in such en-

terprises as the individual cannot ac-

MY FATHER'S HYMN-BOOK.

A Parlor Recitation by Arzelia C. Clay

of Grand Rapids, Mich.)

For now the singing hour had come,

The youngest sat, a babe, apart,

Dear to each heart in that sweet home

Clasped warmly to the mother's heart, Yet lifting up to those grey eyes

(Long filled with light in Paradise),

Yet adding then, with happy face,

place.

Faded and torn, the covers old,

this line will be successful.

Every movement of socialism along

evolution and revolution.

government.

great battle of rights has been waged

ing the individual

stronger than the

tion of their views.

ernments.

tributary to capital.

This department is under the man-

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as-sertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-The supply of matter is dways several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has correspondence of this department has which socialism wishes to put an end become excessively large, especially let and it seeks its means not in a new reters of inquiry requesting private an and it seeks its means not in a new rewers, and while I freely give what ligious issue, but in a new social organever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTLIN.

R. E. Austin: Q. Will you tell me what day of the week was my birthday, April 2, 1827, also of April 11, 1830? A. April 2, 1827, was Monday. April 11, 1830, was Sunday.

Marcus Symus: Q. Has the colors of the United States flag special mean-

A. The blue means justice for all; the white is goodness or purity of law and its administration; the red for bravery in defense. The earnest prayer of every citizen of the Great Republic should be that all its flag symbolizes be maintained.

Peter Peterson: Q. What of the Dhammapada and its teachings? A. The Dhammapada, or Path Virtue, as the title means, is the most valuable portion of the Buddhistic canon and consists of four hundred and twenty-four verses, believed to contain the utterances of Buddha himself. As the name Buddha is sanskrit for a the individual. It would appear from "wise man," or a sage, especially ap-the writings and speeches of some of its plied to a great sage, and as there were advocates, that their ideal is a perfect a succession of of these, the reference to Buddha is ambiguous. Not one Buddha or all the incarnations of this Hindu Savior is the author, but all the wisdom of the wisest during a thousand years is condensed in its pages.

following extracts are taken from Max Muller's excellent translation from the Pali language. They who be-lieve that moral precepts were unknown until the Bible was written will be undeceived by reading this pagan

There is nothing in sacred literature exceeding the grandeur of its moral teachings and catholicity of its views of humanity. The sublime activity it teaches, whereby the accidents of time and place are cast beneath the feet of triumphant spirit, is incomparable. All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts.

If a man speaks and acts with a pure thought, happiness follows him, like a shadow that never leaves him.
"He that knows that his body is like

froth, and has learnt that it is unsub-stantial as a mirage, will break the tions where the united people can do flower-pointed arrow of Mera, and never see the king of death. "A good man pervades every place.

"Long is the night to him who is awake; long is the mile to him who is tired; long is life to the foolish who do not know the law.

"Do not follow the evil law! Do not live in thoughtlessness! Do not be idle! Follow the law of virtue! The virtuous live happily in this world and

"The gods envy him whose senses have been subdued, like horses well broken in by the driver, who is free from pride, and free from frailty.

"His thought is guide culet to the subdued of the color of "His thought is quiet, quiet are his word and deed, when he has obtained freedom by true knowledge, when he has thus become a quiet man.

If one man conquers in battle a thousand times a thousand men, and if another conquers himself, he is the great Her sweet voice, right in time and est conqueror. "And he who lives a hundred years

ignorant and unrestrained, a life of one day is better, if a man is wise and re-

reflecting.

If a man does what is good, let him do it again; let him delight in it; happiis the outcome of good. "Let a man leave anger, let him forsake pride, let him overcome all bond- My father's voice "Shall we be there?"

There is a taint worse than all taints-ignorance is the greatest taint. Of hosts ingathered, crowned above, is no shark like hatred, there is no Spurning the dim earth and the dark, snare like folly, there is no torrent like

The definition of a believer, applies So lifted I my childish eyes, with equal force to a Christian. "He who has committed no offense, endures reproach, bonds and stripes; him, strong in endurance and powerful,

I call indeed a Brahmana. "He whose knowledge is deep, who "He whose knowledge is deep, who Home, possesses wisdom, who knows the right Ah, when shall we, too, thither come?" and the wrong, who has attained the The questions answered, one by one, highest end, him I call a Brahmana. ings, whether weak or strong, who does not kill nor cause slaughter, him I call

ive and free from harshness, so that Full Pilgrim worn, but still the cheer he offends no one, him I call indeed a And courage of those hymns so dear, Brahmana.

"He who, leaving all longings, travels Have toned and strengthened all our about without a home, in whom all covetousness is extinct, him I call indeed a

"He who lives a hundred years vi- Untouched by time or frost, the glow cious and unrestrained, a life of one Upon my father's face, when we day is better if a man is virtuous and Sang of that land we all should see. "If a man commits a sin, let him not do it again, let him not delight in sin; pain is the outcome of sin.

And where, in blooming stately ranks, Heaven's fairest fragrant flowers grow We sang, "My soul be on thy guard,"

We sang, "On Jordan's stormy banks,"

And then were gently told to ward, With constant watch the foes we meet; Then, reverently, "The Mercy Seat,"

Then, "When my righteous judge shall To call His ransomed children home." But when we sang "Redeeming love,"

Waked in my trembling heart despair; "There is no fire like passion, there My heart sprang upward, as the lark, Pours forth its rapture to the skies; When we "Salvation free," sang out;

And if a sob subdued my shout, Twas half of joy, and half of shame, That "I no more revered His name." Then last, we sang of "Home, Sweet

The singers laid their armor down He who finds no fault with other be Even to the babe, whose heavenly eyes Have smiled so long in Paradise.

indeed a Brahmana.

"He who utters true speech, instruct- Are gathering upon the strand And we who stay, so small a band! The memory of those singing hours,

powers. And often when depressed and sad, "He who says what is not, goes to In dim recesses of the soul, Sing softly from the undying scroll

# L. M.R.: Q. What is meant by So That memory keeps, hid deep away, Immortal transcript of each day. "How Shall I Become a Medi-

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

# The Innermost of Manhood.

BY CHARLES DAWBARN. -

Chapter Two.

Man is truly a universe in miniature, and even more so than is supposed or guessed by all but a very few of the human race. Our key-note and foundation fact is that a collection of units into form, and exhibiting energy and intelligence, is thereby a person. And if you take that person and build upon it a myriad other persons, while you will have a different expression of intelligence, still the original molecules and the mortal and the American over again. They must be dumin to experience by practice, without which they must

gence, still the original molecules and units retain their personality unimpaired. It is the same with the citizen of New York or London who does not that this outside manhood will never be lose his individuality because the city subject to the scientist's vivisection or the control individuality of its own. further back in time to the lone sav-age with his club against the world. has a greater individuality of its own. if we hope to get any light on the claimed mysteries of subconsciousness, and its faculties of claimed mysteries of subconsciousness, and its faculties of claimed mysteries of c So the human form must be our study and its faculties of clairvoyance and Co-operation confines itself to the regtelepathy, each and all manifestations

of intelligence through a personal form, We all know there are divisions and subdivisions of the human form, many of which acknowledge no sovereignty of the brain; or of anything we call the man divine. The form, as a whole, is most assuredly a personality; and so clety is but a blending of these forms

| Sonalities, which we can conscious manufacture with the physical brain. | Next we find a mental which does its into what itself becomes a social and work without the historian national personality.

The singular fact, when we think of it, is that the form is built up of independent units, marshalled as regiments and battalions of molecular groups, composed of independent molecules, which we call organs. These organs have, therefore, their own personality. So the total man in his inwardness, is merely a city.

It is evident the mayor of the city resides in the brain, but he has no mo-nopoly of intelligence. Each organ does its work, and makes its secretions in its own way. It resents any improper treatment from the mayor, and is ready to rebel whenever its independence is assailed. We thus perceive that man is not only a form which is itself a collection of other forms, and blended into a shape we call human, but he is a personality composed of a lot of other personalities. So far we are on safe ground, for every anatomist and physilogist recognizes this.

We must now go a step further, and take a broad view of life itself, upon which the personality of manbood rests. Most of my readers are ac quainted with "composite photography" as designed by Francis Galton some years ago. A face is photographed in the usual manner. Then another and another flashed upon the same negative, and posed so as to exactly blend with the entire series. result is not a mere blur, as might be supposed, but a real portrait of a man whose form and features has something of each one of the sitters. I remember seeing a composite portrait of the members of the British Government. Every member, from the prime minister down, was included in the por The result was a manly looking since savage man first banded into tribes for better self-defence. face and head, but resembling no one of

son at whose face you are looking return to Bresica, after the treaty of would not think and act like any one of Cambria, in 1529, Str Angola was at the member of the cabinet might very much object to the acts and conclusions processes of growth, which means the instruction of the masses in the worth of this blended self, but nevertheless he of socialism, in distinction to present represents the intelligence of the enlesser molecules in that combina-This will result in the elimination of those laws which interfere with indi-vidual rights and the extension of the

Now let us remember that every sinform of energy that is shared by every grouping of units, as well as by the unblended units, but we are now emphasizing that each and every grouping of the ministry of angels. At such times units has its own expression of intelligence distinct from that of the unit. tial light. The sun is permeated with intelligence. So is the planet. So is the man, and manhood we find the most startling

We all know and recognize the intel-That stands to us as the man himself, and our social and politi- prophet. cal arrangements deal with man as a brain manifestation of intelligence. he prayed, was raised about fifteen Some of us are beginning to recognize feet from the ground, and his body and that stomach or liver intelligence, if it come to the front, may change the manhood both mentally and physically, and usually for the worse. We notice the ganglia gathering, analyzing and transnerve messages with very marked intelligence, but we have never thought of counting them as expressions of manhood. Yet we know that something is at work beside brain intelligence. The scientist is talking a great deal, now-a-days, about sub-conscious-Well, that is not brain consciousness, or at least not normal brain consciousness. There being no expression of intelligence, we can recognize, that was present, did not, after this, hesiis not from units grouped into forms, form that is expressing this subcon-sciousness? It certainly is not that of from Assisi to the church de la Porthe liver, the spleen, the stomach, etc., and if it is not that of the brain, then and it it is not that of the orani, then touched the ground; in fact, angels there is and must be something more to touched the ground; in fact, angels man than our anatomists and physiolocarried her to the church of their man than our anatomists and physiologists have yet discovered. It won't do queen. to say, "Oh, it is psychic," because in. 1380-

vious articles. It there is to be any was intend by the spirit that the country communication with subconscious man sometimes so high as to be quite out of t must be through and to brain. Intel- sight. ligence can only communicate with intelligence expressing itself through a Poula, 1416-1507; Franciscof Posadas, similar form. The unit could not talk 1644-1713; John of their Cross, 1654-

the brain of man. So if there be real common persons feeling and seeing. communication from subconsciousness to normal consciousness they must have similar brain forms, and be capable of similar education. That means that the subconsciousness must be related to the upper consciousness all

can be raised or lowered, if the subgence not normal to the mortal brain.

By J. K. Wilson, of the Pennsylvania
consciousness is to exhibit an intelligence not normal to the mortal brain.

ume, of decided value. A narrative of

FRANCES E. WILLARD.

A Letter to the Members of the Frances E. Willard Health and Developing Circle. Dear Brothers and Sisters:-I am in

spired to write you an old-fashioned direle letter, "lest we forget" that we are united together in an endless circle of love and must never cease to send our best thoughts round and around this circle, for the development of health, peace and happiness, and the uplifting of humanity. We have our medium in better condition for more effective work than ever before, and it is our earnest desire to promote the brotherhood of mankind, and when I write or say brother I mean sister also for the two are inseparably united in my mind, as they should be.

By nature I am progressive in my thought. As Paul said of himself, "I was free born." For a great sum do they purchase this freedom who have it not by heritage. A life of patient study and research with steadfast effort to hold the soul open to "skyey influence" will hardly send one along the adventurous path of progress if he was not born with a soul hospitable toward new

Being a woman, I have grown, inside he shell of such environment, all that one of my sensitive nature could, toward God's plan for our souls—so different from that of man. Under the mould of conservative action I have been most radical in thought. Christianity has held me as the firm bridle steadles the champing steed. Early embracing my father's and mother's faith it has mellowed my nature and made me "true to the kindred points of heaven and home." But I do not recall the time when my inmost spirit did not perceive the injustice done to woman; did not revolt against the purely artificial limitations which hedge her from free and full participation in every avocation and profession to which her gifts incline her, and when I did not appreciate to some extent the state's irreparable loss in losing from halls of legislation and courts of justice the Woman's judgment and the Mother's heart. The first sharp and painful conscious

ness of humiliation that came to me was from the English-bred box who, when I was a girl of four or five years, called me a "Tom-boy," and dared me to play with my brother—the two being together in our door-yard. Angered by his interference, and encouraged by my brother's more tolerant spirit, I declared I would play and nobody should hinder me. Whereupon the English boy held up his broad-bladed pocket knife, in striking at which I received a wound the scar of which is with me to this day. My cries brought mother to the rescue, who chased the foreign invader from our soil and, instead of telling me that little girls must "stay in the house," declared that I should play just where and when I liked, and no bad boy should interfere with me.

The next hard lesson-and well-nigh unendurable-was when I was required to wear my hair long and wadded on my cerebellum, instead of short, evenly distributed, and leaving every motion of the head easy and free. But my cup was more than full, and brimmed over in bitterest tears when the light, unimpeded gait and easy spring over fences and up into trees was forever debarred by the entanglements of numberless white skirts and a long dress. At this I felt a sense of personal rights invaded, and freedom outraged, such as no language may express, and a contempt for "society" and its false standards from which I have never recov-

ered.

But I quietly accepted the inevitable; "conformed" down to the smallest particular in wardrobe, conduct and general surroundings, confident that I could thus more completely work out my destiny in the midst of a crooked and perverse generation, having always for my motto, "To reform, one must first one's self conform.'

manity I entered the lists at the first open place I found and have fought on best I could, not blaming anyone as having of set purpose caused the conditions, which I so entirely reprobate, in the customs that immeasurably hamper and handicap the development of woman, but thoroughly convinced that these conditions are the necessary outcome of the Age of Force, so long in its duration, but certain to be slowly followed by the age of spiritual power when the gentler sex shall take its rightful place in humanity's great fam-

Holding these opinions I have the purpose to help forward progressive movements even in my latest hours and hence hereby decree that the earthly mantle which I shall drop ere long, when my real self passes onward into the world unseen, shall be swiftly enfolded in flames and rendered power less harmfully to affect the health of the living. Let no friend of mine say aught to prevent the cremation of my cast-off body. The fact that the popul lar mind has not come to this decision renders it all the more my duty, who have seen the light, to stand for it in death as I have sincerely meant in life, to stand by the great cause of poor, op-

pressed humanity.

There must be explorers along all pathways; scouts in all armies. has been my "call" from the beginning, by nature and by nurture; let me be true to its inspirating and cheery mandate even "unto this last." I have inspired the medium to copy the foregoing from my own "Glimpses of Years" to save forces and to express the condition of mind in which I en tered the higher life after passing out of the mortal body, drawn earthward by the power of love and united thought of the whole world, and deeply sympathizing with the suffering sorrow o Woman's Christian Temperance Unions everywhere, I soon sought to manifes my continued life and interest in the work in which I had been engaged, and to make true the words I had uttered whilst passing out of the body "that even greater work than I had done could be accomplished when my spirit was free from the mortal coil which was of no more use to me." by many willing co-workers, I arranged a small drama by which to manifest to my brothers and sisters in earth life. and particularly to the W. C. T. U's., I will not dwell upon my disappointment because they were so blind they could not see, but I felt in sympathy with our elder brother Jesus who also said, "I came unto my own, but my own received me not," and immediately a door was opened for me and I perceived an entrance into another field of labor, and said, "If Spiritualism will receive the army of Spiritists and Spiritualists. me, I will enter Spiritualism and work for it." Thus have I been drawn gradually into this line of work, and I recognize in it the greatest reform move ment earth has ever known. My friends in the Woman's Christian temperance work kindly published a book in reference to my life work, entitled, "The Beautiful Life of Frances E. Willard," and whilst thanking them for their loving thoughts and kind words, I wish to say that the beautiful part of it has just commenced, and I hope to prove to

all that it is a continued life with

power to manifest to humanity even



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once. Interest in the various Spiritualis

camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper cor ections as to dates, etc., can be made, Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A.

Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo. Maple Dell Park, Ohlo.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting pens July 14 and closes August 28. For rograms and other information adress Lydia Jessup, secretary, Chester-

Forest Home, Mich.

The fifth annual camp-meeting opens at Snowflake, Mich., July 31 and closes Aug. 21 Write to Mrs. Ruth Eastman secretary, Mancelona, Mich., Box 69, for full particulars.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass. commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. following Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y. Lake Brady, Ohio.

The Lake Brady Spiritualist Campmeeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich. The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

I NEVER WENT AWAY.

never went from you, dear heart, Although long years ago, They laid my mortal form apart, Beneath the pine trees low. Your hot tears fell upon my face,

That clear, cold winter day; Love held me in a close embrace, I could not go away. So through each dark and sunny day,

I've lingered at your side; Smoothing, as best I could, the way That stretched so far and wide. You miss me from the green tree'

shade. And yet, dear, I am there; The shadows by the branches made, Fall softly on my hair. pluck the flowers I loved of old,

Wild clover wet with dew; White daisies with their hearts of gold And bring them all to you. We watch the sunset on the hills, Together, as of yore; With saddened thoughts your mind it

I press your hand the more. Sometimes you look with tearful eyes Toward my vacant chair; And think me glad in Paradise,

When I am sitting there. Ah! dear heart, could you understand, Afar I cannot roam; The barque that bears you from earth's ... strand.

Alone, will bear me home. ALICE M. WARREN. Proctorsville, Vt.

IT PAYS.

It pays to wear a smiling face, And laugh our troubles down, For all our little troubles wait Our laughter or our frown. Beneath the magic of a smile, Our doubts will fade away. As melts the frost in early spring Beneath the sunny ray.

It pays to give a helping hand To eager, earnest youth; To note, with all their waywardness, Their courage and their truth; To strive with sympathy and love, Their confidence to win, t pays to open wide the heart And "let the sunshine in."

after becoming a decarnate spirit. Now, brothers and sisters, look up. Cheer up and lift up, for all life is yours, and as it is by the Health and Developing Circle that I am manifesting my continued life, accept this avenue for communication and unite with great bargain you are getting—an opme until our circle enlarges and expands so as to take in every part of the globe where I am known as your

loving sister, FRANCES E. WILLARD. Elsa Hornbeck, Medium.

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along through earth life, if it is to talk to the mortal brain under any circumstances whatever. um," Fully Answered Yet further, its vibrations must be in octaves that can be reduced or raised to the normal beat. And the mortal at this office. brain must have its octaves too, that

American over But though so much be taken as established, it still leaves the further fact

dissection. It will evade him, whether merely an accumulation of physical in-dividualities into a form we call "body" and think of as man. When we leave the physical, and commence to study the mental of manhood, we find it also is composed of different personalities, which we reall "conscious-nesses." We have first the mental as work without the physical, except when we call it to talk through the mortal brain for a very brief hour. This secondary mental is called the "subcon-

sclous," just to distinguish it. Some other name would have done just as well. But its proved existence teaches us that if it be merely an extension of he same individual manhood, but out into psychic vibrations, then the man we see and know in everyday life is showing and using only a part of his psychic manhood. But yet further, the self consciousness which we claim as the glory of manhood is only, so far as we know, manifested through brain. It therefore follows that the self-con-sciousness now called "sub" must have a brain like ours, or its equivalent, through which to do its work. Of ourse our physical brain may have its invisible extension through which the "sub" works, but that is the same

use by sub manhood.

(To be continued.) San Leandro, Cal!

LEVITATION OF SAINTS. As Gathered From Catholic Church

Histories, Etc.

thing. It simply provides a brain for

Levitation was known among some Levitation was known among some saints of the Christian era. Clergymen of Protestant and Catholic churches in Boston are teaching Spiritism in many disguises. The put forth the form of a hand, and took me by a lock of my head; and the spirit lifted me up between the barth and the heaven." Ezek. 8:3. (B. C. 1974-1317—Even

Saint Agnes (A. D. 1274-1317.—Even at the early age of fifteen years, we are told, St. Agnes was often lifted five feet that group of British officials. It comprised and included all alike.

This is an exemplification of what I mean by the intelligence of a blended personality being quite different from that of a single individual. The person at whose face you are looking to Bregion is the convent of the con

the sitters for that photograph, but he holy sacrifice, when she was suddenly would combine the energy and intelligence of them all. Some individual lifted from the cartif, in the sight of all the congregationy minderemained susended in the air aslongdime. St. Antoinette of Florence, 1400-1472,

was often lifted up while in prayer. St. Aray, hishop of Gap, 535-604.—Probus, a contemporary, tells us that St. Aray got a key of the church, whereby nation is actually a part, and a responsible part of the whole. The writer has been claiming for years that life is a form of energy that is shared by carried before the throne of the Almighty, or lifted high, into the air by

St. Berard (304) and his companions tried to convert the Moors of every other form grouping of units and Spain, but were cast into a dark dunmolecules. But it is in our study of geon. This dungeon was instantly illuminated with light from heaven, and the guards saw the spirits of St. Berard and his companions into the 'air. ligence of a man, which emanates from Forthwith they were set free, and again preached to the followers of the false

Jamblichus, the Neo-platonist, when garments, too, assumed the appearance

St. Peter Celestine-1274-went to Rome to obtain the pope's approval of the Order of Celestine, he then was ordered to say mass. The officers who waited on the priests handed him the gorgeous robes and ornaments, but Peter requested he might retain his hermit's cloak. He did so, but angels came and covered his cloak with preclous ornaments; and, when he began mass, he was lifted by angels high in the air, where he remained suspended till the service was over. The pope who tate to confirm the new order, and acwe have a right to ask, where is the cordingly granted the required permit. 1436. One day as St. Clara went tioncule about a mile off, her compan-ions noticed that her feet never once

1380-1447. St. Colotta or Nicoletta telligence is itself psychic always and one day was seated on the ground in everywhere. So if there be subcon the midst of her sisterhood, the twelve sclousness there is something psychic apostles, as twelve old men arrayed in sciousness there is something psychic which is not normal to the brain man, and which, for want of a better name, is called under or sub-consciousness.

At this point we run against a fact in nature which I have alluded to in previous articles. If there is to be any vasualities are the subconsciousness as twelve old men arrayed in white robes, stood around; St. Coletta for the robe in the subconscious robes, stood around; St. Coletta for white robes, stood around around

We can read about Saiats Francis of to the molecule, nor can the molecule 1734; Margaret of Himgury, 1243-1271; of liver or heart talk to the molecule of Neri, 1515-1595; Joseph Oriol, 1650-Communication of brains is limited 1702; Stephen, kingeof Hingary, 979to the possibilities of education. The loss; Theresa, #315-2582; Francis Chinaman may by education talk to the Xavier, 1506-1552 were lifted up by an European. But education will not engels or spirits, levitated in the air free able the brain of ant to talk to or with from all material support according to If we consider the lives of many of the saints we find they were about the same as many of the mediums, now, in

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If this be a truth in nature we see wonderful psychic events in the authat it is not enough for both to have there experience. Cloth 560 pages 1 intellectual capacity, for that is the lastrated, \$1.25.

## MIND MARVELS, OR CURIOSITIES OF MENTAL PHYSIOLOGY.

scholar, Felix L. Oswald, M. D.] would-prove stranger than why connect them with danger? Why torture a builded Action, if their pursuit were not so often sperificed to the chase of phantoms. For nearly eight hundred years the bigots of the Middle Ages discouraged astronomical studies the human stomach, if faith cures can be applied to the linand soared in search of the Seventh Heaven, because the revelations of the starred firmament were supernatural enough to suit their purpose. And for perhaps similar rea- year, and, if purging is unavoidable, might as well be purged sons our psychological miracle hunters still grope in the fog | from the element of danger. We ought to import a shipload of mysticism, and neglect the wonderland of mental physiol- of Buddhist talismans, and try Sir Emerson Tennent's plan ogy. Yet that realm of natural magic might reveal marvels far transcending the dreams of Gnostic visionaries. The microscope has done for the human organism what the telescope did for the world of stars; anatomists have discovered bodies within bodies, animated systems subservient to other systems; despised matter evolving a fairyland of organic miracles, of marvelous mental and physical interactions; thought-waves, invisible, intangible and imponderable have been found equal to the task of repelling myriads of microscopic invaders, but also of inviting their attacks, with lifeendangering, and even fatal results.

The mere belief in the efficacy of sham remedies has more than once proved sufficient to arrest the progress of formidable epidemics, and the physiologist Haller describes the well-attested results of an experiment intended to demonstrate the pathological power of terrified imagination. In 1761 a Russian autocrat-not the eccentric Katherine, it seems, but her pious predecessor, Czarina Elizabeth-authorized her court physician to test his theory about the con- soap and all. tagious disorders. The cholera was raging in Moscow at that time, and the experiment was suggested by the petition of a condemned brigand, who had offered to subsist on rye bread and water for the rest of his life if the Empress would commute his sentence to imprisonment at hard labor. "

"Your repeated attempts at jail-breaking," said the doctor in magisterial disguise, "justify misgivings as to the motive of your request, but, in the plenitude of her mercy, the Czarina has decided to give you a chance for your life, and even Mor your freedom. The plague is at our doors; will you consent to contract the infection and allow Her Majesty's physician to test the efficacy of a new specific? You risk death, of course, but that risk is preferable to the certainty of your present doom. In case you recover, you shall be free, after signing a pledge to leave the country forever."

"But suppose I should not fall sick at all?" asked the petitioner, after some reflection; "how can I pledge my word on that point?"

"Oh, we'll attend to that," said the pseudo-judge; "you will pass the next night in a bed forwarded for that purpose from the starlit sky, the dupes glared at each other in mute the nest-house, and warranted to communicate the disorder within twenty-four hours-perhaps sooner. The great prob ability is that you will wake with a severe headache and premonition of a vomiting fit. Bowel complaint will supervene, before night; your pulse will become feverish"-outlining the usual development of Asiatic cholera.

"And within a week after recovery I shall be free?" "Yes, upon the condition named."

"Then I consent," said the bold brigand, and was soon after conducted to the cleanest bed he had perhaps over occupied in his life. The mattress, blankets and sheets, though slightly stained, were brand new; the very bedstead had just been finished by a joiner, and battered, here and there, after being painted and varnished. "Be of good cheer," said the steward of the prison hospital, "the new remedy is said to have cured eighty of a hundred cases, so you have a fourfifth chance of survival. Then don't let the headache scare you, though it will come as sure as the morning comes. All that night the bed-room was kept well ventilated and fumigated; an extra blanket, sprinkled with antiseptics, was added, towards morning, but about an hour after sunrise the patient began to complain of sick headaches, and soon after was in delirium. Symptom after symptom supervened on schedule time, and before the dawn of the second morning the desperado died without having regained consciousness.

And if his microbes could have been preserved in proofspirits, Dr. Gomez Arbegas of Rio Janiero, would probably have found them indistinguishable from his specimens of warranted cholera bacillus. Were the germs of the epidemic filling the atmosphere ready to fasten upon specially susceptible organisms? Had they been generated by the agency of an excited imagination?

That agency alone unquestionably evolved the stigmata of Pauline Kellar and other visionaries, whose minds dwelled upon the vicissitudes of martyrdom till their hands exhibited the scars of nail-wounds, and their temples the imprint of a thorn-crown. Imagination caused a horrid swell on the foot of an Austrian soldier who had stepped upon a crab which his mischievous (Mexican) comrades represented as a monster scorpion: - "very frequent on this beach." they assured him, "and not necessarily fatal, though your foot will probably have to be amputated." His hide had been hardened by barefoot rambles, and the mark of the pinching claws was barely visible, but towards evening his foot began to swell with a rapidity which nothing but an explanation of the hoax would arrest. The weather, it is true, happened to be extra sultry, but it is probable that the trick would have succeeded with or without the assistance of meteorological cir-

The Roman general, Pretorious, is said to have made the forgery of auspicious omens a habitual resource in war, and Captain Langres of the Algerian Zouaves tried an expedient of that kind when his command started out for a forced march across the foothills of the Atlas Range. "There's a chapel up there," said he, pointing to a specially steep and stony ridge, "tomb of a Mohammedan saint, and the natives stick to it that his influence prevents fatigue in climbing that mountain. Wants to encourage pilgrimages, I suppose The tradition is humbug, of course," he added, "but the fact remains, it may be the pure mountain air that counteracts fatigue.'

The ascent would have tested the staying powers of a Rocky Mountain goat, but nine out of ten climbers admitted, with surprise, that they had never felt better for months. Wish we could take a few bones of that saint along," sug-

gested a French sergeant. "Can't do it," said our Arab guide, with several twinkles

"Why not, please?" snarled the sergeant; "ghosts around

the tomb of that old stiff?"

"More serious than that," laughed the guide, "the old fel-Bishop Butler's "tar-water cure" was just getting epidemic

when the death of its originator dispelled the hopes of physical immortality, and the galvanic tractor swindle boomed for years, till a skeptic conceived the plan of removing a set of metal plates and continuing the output of miracles with bits of painted wood.

"Revalenta Arabica," the joy of our fathers, beautified millions, amidst visions of spice-groves in Araby the Blest, and would still rank with "staple proprietary medicines," if the discoverer had not provoked the wrath of his factory stition; if carried into politics, cause despotism.—Buckle's manager and thus divulged the fact that his panacea consisted of chick-pea flour with sifted malt and a little cheap

The temple coliseum of Borobodo, on the Island of Java. enshrines the miracle-working tooth of Gautama, the founder of Buddhism, and tooth-like acacia thorns, emblematic of then will the law of nature be emancipated and the way to that fact, are gathered on the neighboring hillsides, and sold all over Burmah, Siam and Southern China, to be worn as else than regard for our fellow-men and human honor.—Karl talismans on the lower edge of the coat collar. The list of Heinzen. sufferers relieved by the use of these amulets would fill volumes enough to stock an Oriental library and leave a few wagon loads for export purposes. And why not encourage such beliefs? Why fret the stomach if all the disorders mentioned in Dr. Bartholomew's text-book can be cured by fretting a linen jacket? Should the luxury of being humbugged not be purchased on the cheapest terms?

"intolerance seems incradicable," says Sidney Smith in his comments on the oppression of the Irish Catholics, "and I admit that there is a vast luxury in selecting a particular | yet always agreeable; vanity, on the contrary, is always set of Christians and worrying them as a boy worries a pup. pleasant, yet always disagreeable.—Home.

The truths of science [as set forth in Vim, by the erudite | py. dog \* \* \* cruelty and injustice must, of course, exist, but

when you can get a frog or a rabbit?" The question recurs, why torment the vindictive tissues of

ing of misfit duster? Imagination cures cost America alone about \$65,000,000 a of wearing them a little lower down, in certain cases.

A gormandizing friend of the accomplished traveler, it seems, accompanied him on his visit to a Buddhist convent. and at his advice, invested a few coppers in a "consecrated

"Well, did your companion find relief?" asked the almondeved abbot, the next morning.

"No, he's a skeptic," confessed Sir Emerson. "A what?"

"Oh, well, after hanging that thing around his shoulders a few minutes he got discouraged and flung it in the river."

"What a pity," groaned his reverence. "Such a treasure lost foreyer. Of course, he ought to have tied it around his stomach."

But the power of faith-"strenuous expectancy," secularists prefer to call it,-redeems the drawback of such mistakes, and true believers have recovered by swallowing clysters, and according to Dr. Zimmermann, even foot baths, A Soudan warrior in the train of Baker Pasha (Sir Samuel

Baker) survived a three-ounce dose of tooth powder, and only regretted that he could not send duplicates to his feverstricken relatives. Weary Mussulman pilgrims who had swallowed Burton's fennel water as an "Extract of Manna," felt "better in every way," but it is a still stranger fact that the worn-out organism will accept mental substitutes for Nature's sweet restorer."

Prof Basedow, educational reformer and all-around experimenter, once tried the trick of setting an alarm clock six hours ahead, and in a minute or two had some twenty young excursionists on their feet, rubbing their eyes, but agreeing that they had never enjoyed a better night's rest.

"Do you know I let you sleep longer than usual?" asked the professor, to carry the test a little further.

"I thought so," said a youngster who had hardly an hour's nap. "I had an impression as if the morning must be very near."

Just then another clock struck ten, and after a glance at amazement.

"For heaven's sake," one of them burst out, "have we all been sleeping a night and a day, and part of another night?" (To be continued.)

#### A MATTER FOR INVESTIGATION.

To the Editor:-- I have read with great interest a lecture by Miss Harlow in the last Progressive Thinker, concerning frauds in general, and the "Blue Book" in particular. Now I have heard often of this blue book filled with stock tests (?) dealt out by star mediums to a credulous public as genuine communications from the spirit world. Is it true? Is there such a book, and is it used for such a purpose? If so, what are Spiritualists going to do about it. THAT SUCH A BOOK EXISTS IS TOO WELL KNOWN TO BE DISPUTED.

"'Tis true; 'tis a pity, and a pity 'tis, 'tis true.'

If used at all, it is used by the star mediums, whose fame is world-wide, and who are in great demand by societies, at state conventions, and at the annual gatherings of the N. S. A. These mediums roll in wealth and sparkle in diamonds, while honest mediums are driven to the wall, scarcely able to get the bare necessaries of life. They give only what they receive from the spirit world. But that does not satisfy the morbid curiosity of test hunters. So a demand has been created for startling communications. Hence the necessity for a fraudulent supplement to the genuine in the shape of a book of manufactured tests.

And it would seem that a class of conscienceless persons have come to the front all equipped, ready to meet that demand in the use of bogus tests committed to memory from the pages of the aforesaid blue book. A kind of "fraud trust" has been formed to get up a corner on the lines of communication between the two worlds.

The excuse given for the employment of such mediums is, that they are a drawing card; they fill the house, and thus more money comes into the treasury. It would be the judgment of charity to suppose that those who employ those socalled mediums are in ignorance of their true character. But are they? It seems incredible that such should be the case. They must have heard of the "Blue Book," and for what purpose it is used by these wonderful psychics.

It is incumbent upon the officers of the N. S. A. and of our societies, to know whether these things are mere idle rumors, or cold, stubborn facts. If the blue book does not exist, and these mediums are innocent of the charges imputed to them, they should be vindicated by all means, and no one would more gladly do it than myself. On the other hand, if the blue book is in evidence, and if it is used to deceive and defraud in the sacred name of Spiritualism, then, an investigation of the most searching character should be instituted. The N. S. A. should inaugurate the movement and probe the thing to the bottom. The responsibility cannot be shifted to other shoulders, nor can facts be winked out of existence by closing our eyes and refusing to see.

If these things are true, they disclose a condition of moral turpitude without a parallel in human annals. It would be impossible to conceive a blacker crime, or an act more diabolical, than in the sacred name of dear departed loved ones, to mock their sorrowing kindred by bogus communications as coming from them. There is no lower grade of depravity than this, and none that deserves a severer punishment. And yet Spiritualists themselves wink at the whole matter and sustain these so-called mediums. They are thrust to the front, and the farcical show goes on, while angels weep,

and devils jubilate over the deception that is being practiced. I would like to see every one of these star performers put to the test, and be made to tell under oath what they know about the "Blue Book." If there is no such thing every one of them would be willing to swear for their own vindication. If they should refuse, then, by their silence they would stand convicted in the judgment of an impartial public. Better by far that public tests be forever abolished, than that the platform should be longer disgraced by fraud and deception. The divine mission of Spiritualism will never be accom plished till the temple is purged of all that now deflies it.

and its public exponents practice and live what they preach. Baltimore, Md. N. F. RAVLIN.

Habits of reverence, if carried into religion, cause super "History of Civilization."

He who acts unjustly, acts unjustly to himself, because he makes himself had .- Marcus Aurelius.

When morality is no longer connected with an imaginary being to whom are imputed all sorts of imaginary demands happiness freed from all hindrances consisting in anything

Convictions are generally first impressions sealed with later prejudices.—Meredith.

The order and energy of the universe I hold to be inher ent, and not imposed from without; the expression of fixed laws, and not arbitrary will exercised by what Carlyle would call an almighty clockmaker,—John Tyndall.

Resentment is, in every stage of the passion, painful, but not disagreeable, unless in excess; pity is always painful,

## DYSPEPSIA



PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess words constitute one line.

Mr. Roy Bartholomew, aged 68 years, with Tables of Ephemeris from 1830 to was called to take his departure from 1010." By Yarmo Vedra. For sale at the physical body, on April 10, caused by falling from a roof. He was a resi-Mr. Roy Bartholomew, aged 68 years, dent of Geneva, Ohio, for fifty years; ceive him. Mrs. Carrie Firth-Curran, Toledo, Ohio, officiated:

Passed to spirit life from his home at Alcott, Colo., April 25, 1904, Jason E. Freeman, after an illness of over two years., He had been a firm believer in spirit return since 1874. He was 65 years of age at the time of his death. N. H. FREEMAN.

Charles H. Crawford, M. D., of Chicago, whose sudden demise occurred Thursday, April 28, was a physician of acknowledged ability, beloved by all who knew him, his home life being exceptionally happy. While we miss his physical presence, we should not regret his advent into that other life for which benefit mankind, and hoped to awaken and stimulate the desire for the higher ife by his book just published, entitled, 'Natural Laws Governing the Mortal and Immortal Worlds.' He was also author of a newly finished manuscript, "Origin and Evolution of the Mind of heard and sung. They should be heard man," to whose publication he looked in every home in the land. For sale at this office. Price, 15 cents; \$1.50 per forward with the keenest pleasure.

The funeral services were held Sunay afternoon, the casket being covered "The Commandments Analyzed." By day afternoon, the casket being covered with flowers, which he dearly loved. for cremation. He was a member of both the Masonic and I. O. O. F orders.

Mrs. Elizabeth Gould, of Knox, Ind., passed to the higher life from Mount Clemens, Mich., April 29. Her body was cremated at Ft. Wayne, May 2. She was an ardent Spiritualist, as was her husband, who ) passed over three years before.

Mrs. Grace M. Beha passed to spirit

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VOL. 29.

CHICAGO, ILL., MAY 21, 1904,

NO. 756

# A REMARKABLE MANIFESTATION.

large book. It is called "The Widows you to find it."

Mite and Other Psychic Phenomena" you to find it."

"I said: "Do you mean that this safe great deal of speculation and discussion is in Plymouth church?" among those who love such matters.

"The Widow's Mite" is the story of an I had with the spirit of Henry Ward of papers and has been lost sight of for Beecher about a year ago. The story years, and that you can find it, and Mr. was told briefly at that time, but Dr. Funk now makes known for the first all I can tell you." time what really happened. It is so circumstantial, and is backed up with such a cloud of apparently reliable witnesses, that it is worth reproducing in Dr. Funk's own words.

STORY OF THE WIDOW'S MITE." Dr. Funk's version of the affair is as

having heard of a woman in Brooklyn who every Wednesday evening gave spiritualistic "sittings" to her family mutual friend of the family and myself, Funk & Wagnalls company and who has the confidence of us all, to secure for me an invitation to attend several of these meetings. I found the family intelligent folks, in humble circumstances; the medium a delicate lady of 68 years, of little school education, refined in manners. The controls report themselves to be three in number-viz.: a daughter of this brother by the name of Mamie, who died at the age and a friend of one in the circle

The sittings are a kind of prayer meeting, a weekly reunion of the family, "living and dead," and have so been held, I am told, every Wednesday for lection taken. The communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains. twenty—some apparently the voices of you sure of this?" children, and others of middle aged persons, and of old men and women; a few of these are the voices of Indians, and one of a jolly, typical Virginian negro. Each voice maintains its individuality during the evening and from one evening to another. Listening closely, I was never able to detect any confusion of minutes one of his assistants came into

TESTS ALL "UPON HONOR."

hind a curtain in the dark. A dim light ten for a number of years. in a corner of the room in which we sat. controlled from the cabinet, made obthe time by my watch. The bedroom in which sat the medium opened into the kitchen. The conditions were not at all of a test kind. It was all "upon

The conclusion that this mediumship was a remarkably good case of secondary personality was almost fixed in my mind up to the time that I had the singular experience which I give below. THE BEECHER QUESTION.

On my third visit I was quite tired, and sat quietly during the entire evening listening to the talk between the cabinet and the sitters-of the sitters there were fewer than a dozen. About 11 o'clock the control named "George," in his usual strong masculine voice, abruptly asked: "Has any one here got anything that belonged to Mr. Beech-There was no reply. On his emphatic repetition of the question I replied, being the only one present, as I ing?" felt sure, who had ever had any immediate acquaintance with Mr. Beecher: coin—the widow's mite?" "I have in my pocket a letter from the Is that what you mean?"

CONTROL IS INSISTENT.

The answer was: "No; I am told by a spirit present, John Rokestraw, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'The Widow's Mite.' This coin is out of its place and should be returned. It has long been away, and Mr. Beecher wishes it returned, and he locks to you, doctor,

I was considerably surprised and "What do you mean by saying that he looks for me to return it?

have no coin of Mr. Beecher's!" "I don't know anything about it excent that I am told that this coin is out of its place, and has been for a number If years, and that Mr. Beecher says you

an find it and can return it." HE REMEMBERS THE COIN.

I remembered then that when we were making "The Standard Diction some nine vears before. I had bora close friend of Mr. Beecher, who died several years ago—a valuable ancient coin known as "The Widow's Mite." He told me that this coin was worth some hundreds of dollars, and, under promise that I would see that it was returned to the collection where it belonged, he would loan it to me. Aithough a member of Dr. Richard S. Storrs' church, this geacieman remained a conspicuous friend of Mr. Beecher all through the famous trial which so severely tested the loyalty of many of Mr. Beecher's

DECLARES COIN NOT RETURNED. I said to the control: "The only 'Widnw's Mite' that has ever been in my charge was one that I borrowed some

"This one has not been returned." 'And-then, after a moment's silence, he

years ago from a gentleman in Brook-

lyn: this I promptly returned;" to which

"Do you know whether there is a large iton safe in Plymouth church?"

He said:

Dr. I. K. Funk of Funk & Wagnalls been lost sight of; it is in a drawer in | concerned about the return of the coin; whom the coin was borrowed and the Company, the publishers, has written a this safe under a lot of papers, and that book. It is called "The Widow's you can find it, and Mr. Beecher wishes

He said: "I don't know where it is. am simply impressed that it is in a alleged communication which Dr. Funk large iron safe in a drawer under a lot

years, and that you can find it, and Mr. Beecher wishes you to find it. That is THOUGHT IT WAS SENT BACK. The next day when I went to New

York I thought over this curious communication about "The Widow's Mite." was certain the coin had been returned, but the insistent statement that it had not been returned and the curious fact that such an unusual piece of money should have been so positively mentioned all impressed me strongly During the day my brother, who had been the business manager of the Standand a few invited guests, I requested a ard dictionary, called at my editorial rooms. I asked him, without telling Mr. Irving S. Roney, a gentleman who has long been in the employment of night before, if he remembered "The night before, if he remembered "The Widow's Mite" which we had used in the illustration of the dictionary. He said that he did, and, in reply to my question as to what he had done with it, he replied: "I returned it." "To whom?" I asked. He said: "I don't know the man, but I returned it to the person from whom you said you had borrowed it." To my cross examination he repeated again and again that he was certain that it had been returned. In the afternoon, at our business con

by the name of George Carroll, and a ference, Mr. Wagnalls, the vice presi-sen of the medium by the name of dent of our company, and Mr. E. J. Wheeler, the editor of the Literary Di gest, being present. I told them of my curious experience. Mr. Wagnalls said "I never heard that you had borrowed such a coin." Tapping the bell, I called over four years. No charge of any sort in the cashier and asked him: "Do you whatever is made, nor is there any collection taken 20% and the collection taken 20% are member an old coin called "The Widow's Mite' which was in our possession during the making of the dictionary?"
He replied that he did, that it was given to him by Mr. B. F. Funk, and he was The voices are of a great variety; I under the impression that it had been counted in a single evening as many as returned to its owner. I asked "Are

TWO MITES ARE FOUND.

He said "I believe it has been so returned." I told him to go to the large iron safe (we have two safes in the eashier's office) and had his assistants help him see whether that coin was anywhere in the safe. In about twenty the voices, except on one occasion in the office and handed me an envelope in the voices of Mamie and the negro, which were two "widow mites." The envelope had been found in a little drawer in the large iron safe under a lot of naners where it had lain

In examining the coins and also the plate of illustrations in the dictionary jects about us faintly visible-by it with it was found that we had used for relittle straining of my eyes I could tell production the smaller and lighter colored one. The other was much blacker. I concluded that the light one was the genuine widow's mite, for I remembered that we had sent both to the curator of the Philadelphia mint, who was an ex pert on ancient coins, and had asked him kindly to let us know which of the two was genuine. I instructed Mr. B F. Funk, business manager of the dictionary department, to follow the in formation of this expert in making the terview with the control I had thought that this instruction had been carried

GOES AGAIN TO SEANCE.

The following Wednesday evening ttended this same Brooklyn circle. Toward the close of the seance George" began talking. I said to him: "George, do you remember the request you made of me last Wednesday even

He at once replied: "Yes, about the "There are two of them; now, George

Rev. Dr. Hillis, Mr. Beecher's successor. can you tell me which of the two is the Without an instant's hesitation he an

swered: "The black one." I was certain that the lighter one was the correct coin, as that was the one we had used in the dictionary. I asked him whether he was sure that it was the black one. His reply was instant: "Certainly." Then I asked whether he could tell me to whom it was to be re turned. He said that he could not tell but he thought it was to be returned to some place in Connecticut, but he did not know for sure. I asked him whether he could tell me from whom I had re some friend of Mr. Beecher's. I wished to know what friend, if he could not give me the name. He said that he could not, but that he was shown a picture of a college, that he did not know

had been connected with a large school I said: 'Where located?' "In Brooklyn."

'What part of Brooklyn?"

"A gentlemen's school or a ladies

what this meant unless that this man

"A ladies' school."

THE OWNER DISCOVERED.

This information about the owner of "The Widow's Mite" was all correct as far as it went, for the gentleman from whom I had got it was Prof. Charles E. West, who was, at the time that I had borrowed the coin and had been for many years at the head of a ladies' high school on the Brooklyn Heights. But spirit control that the correct coin—the school on the Brooklyn Heights. But the currous thing was that so much could be told of the details and yet the name of the owner of the coin could not be given, nor could I be told with any certainty where Mr. Reecher desired the coin to be sent. The answer to my the Philadelphit mint.

2. If the professor was interested in the return of the coin, it is likely that he would have remembered that I had not be spirit control was the one we had not be spirit control was the one we had not he would have remembered that I had not be given, nor could I be told with any yield this point until after we had received the above mentioned letter from the coin to be sent. The answer to my the Philadelphit mint.

No falk or question not a word. the coin to be sent. The answer to my repeated sitting and two future sit-"I cannot tell you; I do not led up to the direct inquiry from the

does not tell." At a circle with another medium the given which made mention of the black following week I asked these same two com as the one to be returned, questions of Mr. Beecher, who was said 13. All efforts failed to secur I answered: "I do not." questions of Mr. Beecher, who was said 13. All efforts failed to secure from such a proof of intercommunication be He said: "I am impressed that this to be present. I was told by the control the spirit control on three succeeding tween the two worlds as would arouse hold is in a large from safe, that it has that Mr. Beecher said that he was not evenings the name of the person from wide attention.

what he was concerned about was to give me a test that would prove the certainty of communication between the two worlds, and since that has been accomplished in my finding the coin he cared nothing further about it. In the conversation at this second circle I had spoken of the finding of a coin through another medium. This clew vitiated the evidential value of this later interview

After receiving the surprising answer from the control, George, that it was "the black coin" which was the correct one. I sent both coins again to the Philadelphia mint, without giving them any indication or clew of what had taken place, simply requesting to know which of the two coins was the geniune "Widow's Mite." The reply that came back was as follows:

SOME OF THE AFFIDAVITS.

"Mint Service, Office of Superintent-Inited States Mint, Philadelphia, Pa., March 14, 1903.—Funk & Wagnalls Company, 30 Lafayette place, New York. -Gentlemen: Our best authority on Jewish coinage is the book of Frederic W. Madden, M. R. S. L., assistant in the department of coins and medals, British museum. He describes the larger of the two pieces as having a center knob, surrounded by six stars or lobes, in which is written in Jewish characters the name, when translated—Jehonathan Hamelik or King Jehonathan. The reverse contains the figures of an anchor The time of this king is given as that of Alexander Jannaeus as 105 B. C. to B.

C. 78.
"The second and smaller piece is evidently a copy, made at a comparatively recently date, of a coin representing a later date than the first piece, the obverse of which is filled with Jewish characters representing, when translated, Jonathan the high priest and the confederation of the Jews.' written with in a wreath of laurel or olive. The reverse has two cornucopias and a poppy head with a dotted circle, and its time not later than 78 B. C.
"AILBERT A. NORRIS,

It was the second and smaller coin

that we had used by mistake in the dictionary; the larger is the "black coin" and the one that we should have used, and which we have ordered on the above information to be substitted in the dictionary plate in the next edition. The envelope containing the two of Prof. West, from whom it was borcoins when found was sealed, and on it rowed.

were written these words:
"Mr. Raymond: The widow's mite-Value \$125. B. F."
"This envelope contains two widow's

narius."

velope, but in the preface to the dictionary there is this statement, speaking of the illustrations: "The Widow" Mite (which was engraved from an excellent original coin in the possession of Prof. Charles E. West of Brooklyn, N. Y.)." Unfortunately, few people read

men I have ever met-in my judgment incapable of falsehood or trick.

CONCLUSION DRAWN FROM FACTS Mr. West assures me that no other nembers of his father's family knew of the loan of this coin or of its absence

from its place in the collection. 1. I believed the coin had been returned. This was not a case of forgetfulness, as my belief was based on the natural thought that my instructions for its return had been carried out.

2 Mr B F Funk's belief that the coin had been returned was also not a case of forgetfulness, as he, too, be lieved that his instructions had been 3. Mr. Raymond's (the cashier's) be

lief was a case of forgetfulness. He inended to return it, but forgot to do so. 4. Neither of the assistant cashiers tell me that they now remember some three years ago to have seen the enelope, but that they knew nothing whatever about the contents except what was written on the envelope; they knew nothing of the coins having been used in the making of the dictionary and nothing of the history of our pos

session of them. 5. 'The cashiers alone knew the combinations of the two safes. 6. The cashiers' department is a single room about thirty feet by fifteen

7. While the safes are open there is always at least one of the cashiers in 8. Mr. Roney was the only person at

he never saw inside of the two safes in the cashier's department, and says in his affidavit he never had heard that we ad had such a coin in our possession, or that we had used such a coin in the making of the dictionary.

10. On careful inquiry I am assured that there is not the slightest acquaintance between any of the cashiers and the medium or her family: they live widely apart in the crowded city of New

11. Both Mr. B. F. Funk and myself believed that we had used the West terest in his coin collection, and the coin in the making of the dictionary plate, and we had no thought or suggeston from any source to the contrary ntil the information came through the spirit life.

12. No talk or question, not a word. know; for some reason Mr. Beecher control about the coin, and this is true spirit world and this world is possible does not tell." 13. All efforts failed to secure from

name of the person to whom it was to be returned.

THEORY OF FRAUD. esty I have not heard a whisper, al-

hough careful inquiry has been made of those who have known her for many years. I have now visited her something like twelve times, and have watched her carefully even when she has been under severe stress. My judgment of her is favorable. She seems vholly artless, simple minded, tender bearted, and ideally truthful. As my experience is that mediums often degenerte morrally, I would not vouch for the future truthfulness of any medium.

The medium up to date of this writing, March, 1903, receives no money for her sittings, and insists that her name shall not be given by me in connection with these sittings, as she does not wish any increase in the attendance: so it seems reasonable to exclude as motives those of gain and notoriety 3. The owner did not know that the coin was missing from the collection and those who had access to the safe in which the coin was most solemnly declare that they had not thought of the coin for years. Had there been a desire on the part of any one to commit fraud. t does not appear that there was oppor tunity to do so.

After an exhaustive investigation of all possible trick or fraud, it seems to me that this theory is eliminated. It may not be amiss to say here that for years I was editor in chief of a journal that made its mark as a fighting political reform paper of wide circulation; I think no one will deny that in that capacity I gained considerable reputation as an expert in unearthing

NEW DIFFICULTIES ARISE. The difficulties this theory meets:

turn it. 2. The naming by the control of Mr. Beecher as one interested in the coin's return—a man who was a close friend

8. The pointing out of its location in "Mr. Raymond: The widow's mite—

a "drawer" "under a lot of papers" in send a card to each of our spiritual papers a "large fron safe." This guess might logically have followed the first, for if "This envelope contains two widow's if were from the secretary to send a card to each of our spiritual papers, warning the public against the logically have followed the first, for if the secretary to send a card to each of our spiritual papers, warning the public against the logically have followed the first, for if it were known that I had the coin, it workers for the good of Spiritualism: that I would have kept it for safekeeping in just such a place. This reasoning, however, would have required a fairly shrewd business training, while the medium is an elderly lady who has

had no training in business methods. The designation as the right coin that one which had not been used in making of the dictionary. As there were but two coins, this might have Mr. Roney is one of the most truthful been guessed; yet imitations of ancient coins are usually colored black.

5. The correct designation of the owner as one who had been connected with "a ladies' school", "on the Heights" "in Brooklyn."

POINTS IN FAVOR OF THEORY. A. The points that favor this exolanation:

1. It was in the memory of Mr. West myself, the head cashier, and Mr. B. F. 2. It is possible it was in the subconscious memory of the cashier, Raymond, that he had not returned it.

3. It may have been in the subconcious memory of the assistant cashiers that they had seen in the safe the envelope with the inscription on it: "This

envelope contains two widow's mites."

B. The difficulties this theory meets: 1. My memory was that I had ordered the coin returned and I had never known the contrary; that I believed the coin had been returned, and I was the only one at the sitting who ging for aid in this line. She has never could have known that the coin had not been returned: hence in what possible subconscious memory of any one pres-

2. Had the medium's subconscious mind discovered, among the millions of her tale of woe. things written on my subconscious memory, the fact that I had once borrowed such a coin, it remains to be explained how she knew that I had not returned it My subconscious memory bore testi-

mony to justify the opposite. 3. There is no probability that the medium had ever met the cashier, the only man on whose subsconscious memthe seance with whom I had any preory could have been an impression that 9. Mr. Roney declares to me that this coin had been borrowed and had not been returned. How could she have picked him out from the millions of other men in the city of New York? Had she succeeded in thus picking him out, then she would still have had the further task before her of finding out from the millions of impressions on his memory this inscription about "The Widow's Mite."

ATTITUDE OF PROF. WEST. A. The points that favor this ex-

1. Prof. West's well known deep infriendship between him and Mr. Beecher in earth life, and the presumption that this friendship has continued in

2. If the professor was interested in lowed. 3. If communication between the

have helped to turn this matter into such a proof of intercommunication be-

Why did not Prof. West speak of this matter himself, or, if he was not

of the person to whom the coin was to be returned?

giving a test proof that actual communications are taking place between the spirit world and this, why did he not choose to communicate something far more worth while? It would not be difficult to think of a thousand things concerning any one of which the world tention to Mr. Beecher, and could have just as certainly recognized that his knowledge on these higher themes was beyond the knowledge current upon

TIGATORS.

ome nonspiritualists dispose them

selves unfavorably. he accepts them with blind credulity On the contrary, where he can he off sets the claims of mediums and others

known as "originals" in existence; not one man in ten million has one in his possession, and the great probabilities the trend of the secular press towards are that I was the only man out of the Spiritualism. We shall soon publish a sixteen hundred millions on the earth review of the same book from the pen who had borrowed one and failed to reof Hudson Tuttle. In many respects it turn it s a most valuable work.

A WARNING TO THE PUBLIC.

man has no connection with this Naby our chartered societies.

ive of this association, nor is President Barrett a friend of his, as claimed. Persons sometimes show one of the oldtime certificates of contributing membership that the N. S. A. issued years ago, but which did not indorse anyone -these certificates were abolished several years since; as, if they were not carefully examined, those to whom they were casually shown might be misled by them. The public is warned against anyone who may show these ertificates as tickets of endorsement. nan hailing from this city, sometimes rom other places; she was first known as Mrs. Dunning, then as Mrs. Weeks. and again by the name of Dunning. This woman writes to parties in all directions, also frequently travels over the country, soliciting money on one pretext and another. At one time she had a land scheme on which she at tempted to raise money. She has recently been claiming to be a medium too poor to pay the license for practicing mediumship in this city, and begbeen a medium to our knowledge, and way could the facts have been in the chronic beggar, unworthy of aid; com plaints of her persistency and offensiveness have come to us from all quarters the public is warned to place no trust in MARY T. LONGLEY.

N. S. A. Secretary. Washington, D. C.

Against her breast a baby lies, She gazes down with loving eyes

Against her breast a baby lies That God has trusted to her care; She softly sings and gladly sighs And gently strokes the silky hair. Against her breast a baby lies,

That nations fall and nations rise fawn? Against her breast a baby lies That lovingly returns her gaze,

Has formed a nimbus; from the skies Glad angels watch her through the night.

I am to see that the world is the bet ter for me and to find my reward in the act.—Emerson.

burton. Horce vourself to reflect on what you read, paragraph by paragraph.—Cole

In a free country there is much clamor with little suffering; in a despotic state there is little complaint, but much suffering.-- Cornet.

#### THE CHALLENGE.

To the Editor:—Three classes are in terested in the one thousand dollar geles, Cal.: The Spiritualist, the skeptic

that spiritual phenomena is all a hoax, money scheme, a religious deception a play upon what? Oh! upon those high and holy Christian myths of soulsaving; those blood-saving influences, public prayers, and all the other schemes for subjugating the ignorant, for the cash there is in it.

Mr. Hale's \$1,000 offer is to all external appearance a legitimate, honest business transaction, and I see no good reason why any well-developed mate-rializing medium may not accept the challenge providing a guarantee from said Hale is given that all arrangements shall be made fair and just to all parties concerned.

It will not be a chance game, or a gambling unlawful effort, but a liberal offer of Mr. Hale to reach an all-import-F. W. Martin, of Elyria, Ohio, has made a very excellent offer (see The Progressive Thinker of May 7). Prof. Loveland, Esq. Dunn and others, have made suggestions and expressed their views upon this old subject in the same Progressive Thinker; in fact the 7th of May Progressive Thinker will pass as a symposium number on Materialization.

I hope no hypocritical religious, or blind materialistic influence will deter some strong independent medium from giving Mr. Hale the tests or light he is

This is not a religious controversy; it resolves itself into a simple problem for which Mr. Hale is willing to pay a nice sum to be satisfied about.

Thousands have gained the factsthe truth—for a thousandth part of the sum Mr. Hale promises to pay. He does not ask for any of the Spiritual attachments-the barnacles that loaded down plain, common-sense Spiritualism.

inued life is no more a religion of any shade or brand, than is chemistry or geology; it's a demonstration, not a faith The ism, the god and religious graft

Spiritualism, or the truth of con-

is selfish and thoroughly material and human, the result of past subjugating influences. There is no more mystery in materi-

alization than in the rap. Who can imitate the rap? Yes, who? There is nothing new in materialization; it has ever attended Spiritual manifestations.

heavens, hells, bibles, dogmas and isms, are all barnacle attachments upon the one simple truth of demonstrated conexpressions more simple and important than life, love, and liberty; can that trinity be made more inviting by any additions? By any fanatical, ignorant, mythical schemes? "Let go," let in the light of truth divested of every selfish attachment, and the frauds, and hypocritical fraud hunters and all humanity

The class designated as fraud hunters by Spiritualists, are as a rule the class who are engaged in fraudulent kinds of business, that could not exist and thrive

will be uplifted.

except by fraudulent methods The clergy, the doctors and lawyers, and a class of get-rich-quick business folded upon the fraud plane of life: these classes are the natural fraudhunters, they have grown into that line of business—deception. Be patient with them-they are being spiritualized. By observation you will discover that the preachers of all the isms, and the doctors of all the drug schools, are usually found in the front ranks as hunters and schemers, they are as sharp and

apt as watch-dogs. As soon as the people become sufficiently enlightened to dispense with the professionals, frauds of all kinds, material as well as spiritual, will be without occupation.

Let us move for a radical change all along the line at the beginning of the New Era that is in sight. The writer has written occasional ar-

ticles for the Spiritual and liberal press

for the past fifty years, but has never

felt good enough, wise enough, or just

enough, to criticise or advise mediums, especially as a class. He never saw one that was not human, either in the material or spiritual form, nor one that claimed to be a saint. or perfect. Mediums are just about as human, honest and truthful as the preachers and doctors, and a thousand times of more value and importance,

than the professionals from my point of As Brother Loveland has written, the fraud cry is not new, its the same old song, and from the same professional class. When they assume they are seeking the good and interests of the cause, marke them and be sure they

will bear watching. To say that frauds are destroying the cause, injuring Spiritualism, is only a selfish howl, a spiritual bugaboo; the sniritual devil of fear, the most fraudulent and injurious piece of deception

The fraud cry is an agitator and there is a class who can only be reached by just such methods. Spiritualism—spiritual facts

truth-is not dependent upon fraudulent leadership, or upon the cause: the cause is dependent upon intelligent honest lives; upon the everyday effort and determination of each individual, to live a spiritual life of love and justice. DR. M. E. CONGER.

Reading maketh a full man, conference a ready man, and writing an exact

man.-Bacon. If you see a man doing a thing and doing it well, tell him so. It will help

It was stated in a religious journal a

able to control the medium, why did not Mr. Beecher so speak? He, I am The difficulties this theory meets:

1. The medium is an elderly lady, 68 this medium. and the fraud hunter. cears of age, against whose simple honlesty I have not heard a whisner al-The skeptic and fraud hunter know by giving the name of the person from whom the coin had been borrowed, and

3. If Mr. Beecher was desirous of

VALUABLE TO PSYCHICAL INVES-

Dr. Funk then submitts at least a dozen questions which have been asked concerning possible explanations of the mystery and answers them at least to is own satisfaction. The book, which is nearly 600 pages in length, begins with a plea for psychic research, which shows that the writer is no novice in the study of phenomena, but has gone mind and a desire to solve some of the mysteries. He next discusses the ways in which some Spiritualists predispose investigators unfavorably, and also how

It must not be thought that all he has to say is favorable to these things or that with incontestable reasoning. The book

1. "The Widow's Mite" is a rare is the record of a search for truth, and coin; there are but few of what are as such it deserves a respectful hearing.

At a regular meeting of the N. S. A board of trustees, May 3, a unanimous

A Mrs. Roberts, now of St. Louis, Mo who claims to be a representative of the N. S. A., and who has opened some kind of a "home" in that city; this wotional Association, and is not indorsed Mr. John A. Johnston, who travels

about the country, also making claims that are false; he is not a representa-Mrs. E. M. Dunning, an elderly wo-

HER FIRST BORN.

Its little hands are pink and white: And guards it fondly day and night.

And what cares she that wars go on That kings are crowned and flunkeys

And she cares not how men may prize The world's good favor and its praise Upon her breast a baby lies; Above her fair young head the light

Reason is the test of ridicule, not rid-

him to do it better.—Everett McNell

### COMPARISONS MADE.

An Old-Time Spiritualists' View of It. They Will Set One to Critically Think-

short time ago that it cost for each convert in heathendom \$362.. This is the most stupendous humbug that was ever.

practiced on a confiding people. We send our missionaries among the Mohammedans and Buddhists of Asia to destroy the time-honored faith of their fathers. The writings of Confucius form the most profound political and moral philosophy in the world today, and we are begging money of our neonle to send missionaries protected by the guns of the United States to de-

stroy the religion of the Chinese. The followers of Confucius are the most industrious people in the world and there is no good reason why we should undertake to introduce the socalled Christian system into China. True they work seven days in the week and their work brings them happiness. For sixty centuries they have lost themselves in their work and they do not need to learn a better catechism have lived like frogs in a well six thou-

sand years; they are a good people, so let them alone. If a Mohammedan missionary should drop into a Christian community and begin proselyting for his faith he would have to hump himself with back to the town or be treated to a coat of tar and feathers and a ride on a triangular rail. But let a Chinaman hit a Christian missionary in the ear with an egg that has seen better days, and the combined armies and navies of the world are ordered out to sweep down on China and

erase the whole country from the man. Does not the record of all history prove that the sword has never made Christians of an unwilling people? The hypocritical pretense that we carry Christian civilization into the Philippine islands with iron and dynamite shells, backed by land franchise grabbers, is a grand fraud.

We know what the English army has done for India. After three hundred years of this kind of effort we find in a population of 300,000,000 less than 100,-000 professing Christians. The army chaplain has done something, but the army suttler has done the rest. India is fast becoming a nation of inebriates, and the opium habit which English mercenaries introduced among the natives, has become well nigh universal.

The church claims that it is obeying

the command of Christ, when he said to his disciples, "Go ye into all the world and preach my gospel to every crea-But why does it disobey all the rest of Christ's saying? Is it because there is money in the missionary busi-Spirit photography is new, and true; ness? Christ says, "Woe unto you that slate-writing and nearly all the modern manifestations are as old as the thing to be rich." Christ says, "Give to hills, as old as humanity; the gods, him that asketh." It says, "Impossible; join a charity organization instead." Christ says, "From him that would borrow of thee, turn not thou away." It says, "Not without good security at 6 per cent." Christ says, "It is more blessed to give than to receive." It says, "Get all you can." Christ says, You cannot serve God and mammon.' It says, "That is dead easy; God Sundays, mammon week days.' says, "Love thy neighbor as thyself." It says "Look out for A No. 1 first." Christ says, "Take no thought for tomorrow." It says "Save, save, and put in the savings bank." Christ says, "To him that smiteth thee on the one cheek, offer also the other." It says, "Call a policeman and have him arrested for an assault." Christ says, "From him that taketh away thy cloak, withhold not thy coat also." It says, "Telephone for detectives, catch him that taketh away hy cloak, jail him for burglary. Christ says. "Sell all thou hast and give it to the poor," It says, "What is that! Give all you have to the poor and be poor ourselves? Not much!" says, "Give to him that asketh." It says, "What! We would not have a cent eft in twenty-four hours. That is nonsense." Christ says, "Forgive your debtors." It says, "Impossible; business could not be carried on in that way. Sue them, and recover damages if you can." Christ says, "Swear not at all." It says, "Prisoner, witness, lift up your right hand; do you solemnly swear," etc. Christ says, "See that ye despise not one of these little ones.' rag-tail kids; you have your own family Christ says, "Whatsoever ye would that men should do unto you, even do ye also unto them." It says -well, it generally says nothing to this.

A shrug of the shoulder is the only an The church openly, deliberately, consciously and collectively disobeys all the sayings of Christ which I have quoted, except the first one mentioned t does not believe them or it would not disobey them. The so-called Christians may say they do. They may bow their heads and recite their creeds. may think they do. They may even build churches and pay clergymen to tell them to believe, and how to do it, and assure them that they do believe. They do not believe. I say that they do not believe in the validity of the commandments. I say they do not believe, because they do not obey them. I say they do not obey them because they cannot. I say that Christians to-day, live in the midst of an economic system which forbids them to live the life Christ bade them to live. The fact that preachers to tell them to do that which they have not the silghtest intention of doing, or even attempting to do, and could not do if they wished, is one of the most astounding paradoxes of human history. MILO W. BARNES. Kokomo, Ind.

Simplicity, without which no human performance can arrive at perfection.-

Every noble life leaves the fibre of it interwoven forever in the works of the world.—Ruskin. Only experience can show how said

the savor is of others' bread, and how sad a path it is to climb and descend another's stairs.—Dante.

# The Widow's Mite. As Viewed by Hudson Tuttle.

The Widow's Mite and Other Psychic self is the courage to say, 'I don't they were when they lived on earth.

Phenomena. By Isaac K. Funk. know.'"

These spirits seem to be altogether too

Funk & Wagnalls Co., New York. His first effort is to induce others, es
natural and human; but what should coin is in a largestron safe, that it has After discussing the various theories by

This long-expected book has made its appearance. It is a book which marks an era in Spiritualism. It has been the somewhat disagreeable task of the editoratlarge to stand on the defensive and meet the attacks of enemies. To and meet the attacks of enemies. To clisms are direct and just. From his woven with "communications" received been lost tightly the terminations of the some magical virtue in death you to find of the death you to find of the some magical virtue in death you to find of the death you to find of the said: The first Part is introductory, a sort which transforms character?"

The objections and theories put forth is in Plymouth Church? He said: I he eyidently is partial to its acceptance. The first chapter is devoted to show to explain Spiritualism are exhaustively don't know where the first is in a simply. The author supports his story with similar psychic phenomena. Among these is "the finding of the last receipt by classes and the class of enemies. To class are direct and just. From his woven with "communications" received been lost tight to the property and the class of enemies. To class are direct and just. From his woven with "communications" received been lost tight to the property and the class of enemies. To class are direct and just. From his woven with "communications" received been lost tight to the property and the class of enemies. To class are direct and just the communications of the death you to find out the said: The said: The exist that of spirit communications. "I said: The said: The exist that of spirit communications." It has been the said: The exist that of spirit communications. The said: The exist that of spirit communicat opportunity to herald from the watchtower the coming of a champion, who bravely takes up the gage of battle. Of all those who have come to the front as opposers of Spiritualism, not one is to be compared for a moment, with Dresser of K. Funk for crudition, ability, training, general intelligence. He was Isaac K. Funk for erudition, ability, training, general intelligence. He was a leading minister of the gospel for hook but here is a reason with the "controls" in the stant of the gospel for hook but here is a reason with the "controls" in the stant of the gospel for hook but here is a reason with the "controls" in the stant an unusual pages of conversations with the "controls" in the stant an unusual pages of conversations with the "controls" of spirit communications it gets rid of piece of molicy should have been so trols" of various subjects, and it may positively mentioned, all impressed me be observed that the thoughts of these my review would reach the size of the hook but here is a reason with the "controls" in the stant an unusual pages of conversations with the "controls" of spirit communications it gets rid of piece of molicy should have been so trols" of various subjects, and it may positively mentioned, all impressed me be observed that the thoughts of these "controls" through uncultured mediums a leading minister of the gospel for many years. He founded the Homiletic Review, a strictly orthodox journal, The Voice, The Missionary Review, The Uniterary Digest, was editor in chief or the magnificent Standard Dictionary, and the head of the magnificent Standard Dictionary and the head of the great which relations of the standard of the great which is eration of the "Widow's Mite," around In a conference which followed, Dr. are of a high intellectual and literary commendable to all who are oppressed which the contents of the book segre. Funk's brither insisted that the coin standard. They are able to instruct with the incubus of "The Great Psychogate, and which gives it; its title. The had been returned. Mr. Wagnall said and hold the attention of a man of the logical Crime," and the power of evil incident when reported by the press, he did not know that the coin had been ability of the press, called out a variety of editorial express. "We are asked to establish relations of the standard of the great which followed, Dr. are of a high intellectual and literary virial and literary brights." the magnificent Standard Dictionary, and as head of the great publishing and as head of the great publishing with foreign powers, with a foreign terest, wide reputation as a man of affairs. His standing with the church and identification with its work cannot be called the case? Is it not the purpose edged by the judge of any court or imment of the case? Is it not the purpose of the made for it. His brother was anities and worthless commonpiace. Search be made for it. His brother was anities and worthless commonpiace. The story is minutely told and with search be made for it. His brother was anities and worthless commonpiace. Part Third is devoted to the results powers toward us? What are their in corroborative evidence which would ty minutes returned with an envelope of the author's experiments in telepation with its work cannot be called the case? Is it not the purpose edged by the judge of any court or imment of the case? Is it not the purpose of the search be made for it. His brother was antites and worthless commonpiace. Part Third is devoted to the results in which were two coins which "had thy, clairantiation, spirit photon out contact, materialization, spirit photon out contact, materialization, spirit identity. Not in question. When such a man takes of Spiritualism simply to make known partial convention of spiritualism. in question. When such a man takes up Spiritualism, not for a passing mount, but as a life's work; observes its facts in all their changes, studies the philosophy they suggest, gathers and available material on the subject, and available material on the subject and th after twenty-five years sits down to tell real law that governs—a law far more plain woman, intelligent, a widow with ary, it was foiling that we had used for Russel Wallace. The researches of

probably allowed him to compose this book, had he not, as it were, been forced to do so in self-defense. Some reporter prepared a garbled report of the story of Henry Ward Beecher coming to Dr. Funk through a medium and the story of Henry Ward Beecher coming to Dr. Funk through a medium and
ing to Dr. asking for the return of a coin loaned years before. He came to Dr. Funk, asking if he had corrections to make.

Dr. Funk replied that the visible participal ent speech and by raps, with lights occasionally appearing on the curtains."

He studied the conditions of the methods and results of the great sciential dium and after several seances became coin plate, and up to the time of this interview. The studied the story not several seances became to pull Lot interview with the control, I had thought the control of the story not several seances became to proper the Diction in earthly affairs of outside intelligence and by raps, with lights occasionally appearing on the curtains."

He studied the conditions of the methods and results of the great sciential dium and after several seances became coin plate, and up to the time of this interview with the control, I had thought the does not wish to be identified. so erroneous, he requested the story not to be then published, but to wait until the door and close the door and impressed with the belief that it was terview with the control, it had thought to be then published, but to wait until to be then published, but to wait until the door and close the door and impressed with the belief that it was terview with the control, it had thought to be identified with blindness the citizens out not spirit control, but "secondary per that this instruction had been carried it does not wish to be identified with the movement. He stands out.

The following Wednesday even the bank of the mighty stream and the same Brooklyn divided the same Brooklyn divided with the describes its course, and the when he would give the whole and complete narrative. No heed was given to this request and the crude and bizarre report was published, and it went the Temple....The spirit world does parreport was published, and it went the
rounds of the press as probably never
sunything like it has ever done, and resunything like it has ever done, and resunyth ccived more editorial attention. In pre-paring an answer, the book crystallized "I cannot reconcil

for it is the growth of a quarter of a is but the babble of babes, not because I felt sure, who had ever had any immediate acquaintance with Mr. Beecher, as answered, who had ever had any immediate acquaintance with Mr. Beecher, as the correct coin, as that was the fall of their own weakness, and with a way a biography of the author, who its, but of the lack of ability on both 'I have in my pocket a letter from Rev. one we had used in the Dictionary. I all his protestations he has launched a progresses to a thought or point, and the earth side and the spirit side to han. Dr. Hillis, Mr. Beecher's successor. Is asked him if he was sure that it was the correct coin, as that was the fall of their own weakness, and with one we had used in the Dictionary. I all his protestations he has launched a book which is a life's work; which will become a mighty force in clarifying the spared from multifarious duties to the investigation of psychic phenomena— obscene or profane word." In other this has been a recreation—keeping a words, he went to the circle with earn record of the most important things seen and heard. Finding myself tied up to give the public this 'widow's mite' incident, it seems that it might serve a good purpose to describe as nearly as may be what had become to my mind, the real projective problem—a problem was disappointing, much repugnant;

The worthy of note that at these valence at these valence in these to be concerned about an ancient. This coin is concerned about an ancient. The widow's mite." This coin is colled as one the widow's mite." This coin is concerned about an ancient. The widow's mite." This coin is colled as many and it is place, and should be resulted to some place in called a spiritualist, claiming that he out of its place, and should be resulted. The widow's mite." This coin is concerned about an ancient. The widow's mite." This coin is colled as my be what had become a profane word." In other coin, "the widow's mite." This coin is concerned about an ancient. This coin is concerned about an ancient. The widow's mite." This coin is colled as the was to be returned? Commercially but he did not know, for collede not know," we will not disobey turned. It has long been away, and it is place, and should be resured? The widow's mite." This coin is colled as the was to be returned? As Dr. Funk does not desire to be called a spiritualist, claiming that he could not know," we will not disobey turned. It has long been away, and it is place, and should be resured? The widow's mite." This coin is coin. The widow's mite." This coin is coin. The widow's mite." This coin is called a spiritualist. As Dr. Funk does not know," we will not disobey was to be returned? Occasion to some place in called a spiritualist. As Dr. Funk does not know," as to

is to be willing to say, 'I don't know,' some of us were led to expect when we and the second step is like unto it, to be were taught to sing, 'I want to be an willing to be led, empty of theories, angel, and with the angels stand.'"

We are shocked to find that spirits again, "The only credit I claim for my-are folks just as we are, the same as the control replied:

"This one has not been returned: And then after a moment's silence, he said: Do you know whether there is a large iron safe in Plymouth Church?"

Perhaps there is not a Spiritualist zonner, Ropert mare, James and Vartheles and the control replied:

"This one has not been returned: And then after a moment's silence, he experience equally or more startling the peer of them all.

HUDSON TUTTLE, evidences come every day. The greater

Editor-at-Large N. S. A.

Octavo 555 pages.

Declairly scientists, to follow in his footReviewed by Hudson Tuttle; EditorReviewed by Hudson Tuttle; EditorCharge N. S. A.

This long-expected book has made its appearance. It is a book which marks

The First Part is introductory, a sort which transforms character?"

The proper is the step of the proper in the property of the propert

with a feeling of delight that he has the opportunity to herald from the watch-

the story, he has something to say worth the hearing.

Yet his busy life would not have this busy life would not allowed him to compose this solution? The higher intelligences constructed by the family, living and dead, and have the family living and dead, and have the famil

He says in the preface: "This book is that we are entering a psychic field of Beecher?"

book to do my best to persuade a larger held onto their characteristics while in number of trained scientists to serious, earth life, and appreciates the recoil of "I remembered then that when we persistent and intelligent efforts to help those who first meet this fact, having were making "The Standard Diction in the solution of this problem."

always entertained exalted ideas of ary," some nine years before, I had bor-The reporters seemed to have taken what spirits must be. He found that rowed from a gentleman in Brooklyn for granted that Dr. Funk had been priests at these circles often appeared a close friend of Mr. Beecher, who died drawn into a circle and been dazed by as rigidly Catholic as "when on earth several years ago—a valuable ancient an incident new in his experience. He and Protestant preachers as rigidly coin known as "The Widow's Mite." He than twenty-five years of investiga southern plantation type came freeral hundred dollars, and under promise tion and study of psychical phenomena. quently through a New York medium that I would see it returned to his colton with certainty where Mr. Beccher He had the privilege of seances with whose circle I attended. She talked nelection where it belonged, he would loan wanted it to be sent."

A valuable feature, especially to the wanted it to be sent."

A valuable feature, especially to the student, is a list of all the more important to the student. Margaretta Fox Kane, and listening to gro dialect and was full of very earthly it to me.

is to be willing to say, 'I don't know,' some of us were led to expect when we the control replied:

receive hard blows and descend to givling hard blows in return. Hence it is

About eleven o'clock the control named "He replied at once: 'Yes, about the tinctly understood, that his position may be known and not misrepresented." "I cannot reconcile myself to the spir- line voice, abruptly asked: 'Has anyone it hypothesis except through thinking here got anything that belongs to Mr. can you tell me which of the two is the have earnestly set themselves to the intended investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question, investigation that is marvelously comhis emphatic repetition of the question. the fulfillment of that promise. In a investigation that is marvelously com- his emphatic repetition of the question, sense it has not been hastily prepared, plex and that what we are getting now I replied, being the only one present, as answered, "The black one."

then gives a record of his travels hith- die the forces that make communication but what you mean? The answer was, the black one. His reply was instant: become a mighty force in clarifying the erto. During the past twenty-five years tion possible."

'No; I am told by a spirit present, John 'Certainly!' Then I asked if he could turbid waters, and directing their erto. During the past twenty-five years tion possible."

'No; I am told by a spirit present, John 'Certainly!' Then I asked if he could turbid have devoted such time as could be "It is worthy of note that at these vaspared from multifarious duties to the rious circles, I never heard an immoral, present, is concerned about an ancient the said he could not, but he thought it As Draw the said he could not, but he thought it is present, is concerned about an ancient the said he could not, but he thought it is present, is concerned about an ancient the said he could not be returned to some place in called a was to he returned to some place in called a some place

tists; it has been my purpose in this Dr. Funk early learned that spirits of years, and that Mr. Beecher says you

egro of the extreme told me that this coin was worth sev-

borrowed, and Mr. Wheeler, editor of refute the charge so often made that all The Literary Digest, suggested that communications from the spirits are in-

"There are two of them; now, George,

which is looming to such proportions as but I say, upon the whole, what a decertainly to justify much attention from lightful world is the spirit world if cept that I am told that this coin is out this many had been for a number large school. It said. Where located?"

which is looming to such proportions as but I say, upon the whole, what a decertainly to justify much attention from lightful world is the spirit world if cept that I am told that this coin is out this many had been connected with a to have reached infallibility in conclusions there are spirits!"

"'In Brooklyn.'
"'What part of Brooklyn?"

r. - 1

'the widow's mite,' was all correct as interpretations, almost to revolution. far as it went.....But the curious thing His book will be as "standard" with was that so much could be told of detail Spiritualists as his dictionary is

wanted it to be sent. rappings given through this earliest of rappings given through this earliest of mediums.

The spirit with which he approaches the subject is truly expressed in this quotation: "The first step in progress world then is very different from what quotation: "The first step in progress some of us were led to expect when we in the control replied:

The simitation of the control has all ant books on the subject, which needs and books on the subject and the subject an

very strongly." "controls" through uncultured mediums
In a conference which followed. Dr. are of a high intellectual and literary

effective than ours, neither coarse nor her son of 35 and unmarried brother live reproduction the smaller and lighter Prof. Wm. Crookes are lengthly given.

Yet he is an example of all those who attempts to explain the manifestations

Like them he stands aloof from it as

an organic movement, more attracted to its phenomena and demonstrations of "A gentlemen's school or a ladies' life's continuance after death, than to its magnificent philosophy, and its sci-"'A ladies' school.' ence of life here and hereafter, unmind-"This information about the owner of ful that it supplants old ideas with new

student, is a list of all the more import-

#### Freedom's Heroine.

Lois Waisbrooker, who has served The First Society of Spiritualists of and myself and a few respectful but in the cause of Freedom brilliantly and weeks; for a few days past she has been grand affair.

We sent a carriage for a little woman able to go out a little, and she is now who is quite ignorant, who is known as preparing to go away, hoping by change

Those who come into Freedom's serv-

ice now, or later on, will hardly be able to ever realize what this brave woman has endured in her persistent unflinching devotion to the noblest cause the sun ever shone upon! Never as stoutest warrior hearts might well she will not yield a point against the truth, as it is revealed to her, though cannon, bayonets and prison menace her. The mediumistic sensitiveness of of our heroine to the impact of the great liberators on the spirit side of life has

enabled them to sustain her against terrific odds. What a measure of Love's holiest tenderness and power these great souls will continue to bestow on you, dear Sister Lois!

May you find the renewal of health you seek, and on a brighter vantageground than you have heretofore attained, again put on your working armor and step into the field. We shall

greatly miss you here.
OLIVIA F. SHEPARD. Home, Wash.

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"Death, Its Meaning and Results." many years to come, for he wields a strong influence for good, among us. He stands as a beacon light in our and Lida Holts 1800t." In the form of midst, all of whom love and revers him an entertaining story, it contains less wonderful paychic events in the authors. Here are story and reverse in the stands wonderful paychic events in the surface will be surface. Friend sloth, \$1.

Did it Begin in Italy After the Four teenth Century, and in England About the Year 1500?

Further citations from Prof. John son's "Rise of English Culture"; It is a slander upon the memory of the Caesars that the codes bearing the names of Theodosius and Justinian—the fabrications of the monks themselves-should have been labeled the Law of the Caesars. The Benedictine tradition concerning these false codes refers to the twelfth century. But it is certain that neither at Bologna nor in any other city of Europe was there an audience at that time capable of listening to lectures on Roman law.

The study of law in general did not begin in any school before the sixteenth century. In our country (England) the study was yet in its infancy in the days of Coke, Selden and Bacon.

John Leland, who in the reign of Henry VIII. (1509-1547), made the tour of the religious houses just before the dissolution of the Monasteries, was baffled by the systematic tricks of the monks and friars in disguising their personalities and antedating their writ-

At the time of the rise of the House of Tudor (1485 and thereafter) Oxford and Cambridge were mere boys' schools and so remained during that time when the most splendid,"though unchartered University of England was flourishing I refer to the society of wits, of poets, of soldiers, lawyers, travelers, statesmen, who were to be found Temple and other Inns of Courts, of whom we begin to hear in the reign of Queen Elizabeth (1558-1603).

Durham College at Oxford, the Benedictines say, had been founded by him about 1290, and at his death in 1345 he left his books, which are said to have been greater in number than those of all the rest of the bishops, to Durham College. But we hear of a library, in the sense of a separate building or room, for the first time in the reign of Henry IV. (1399-1413). The books were chained to pews or studies, and it needs an effort of imagination to make clear to ourselves how few they were how barren of interest, and how little used. We have no list of the books.
It was more than a century after the

death of Richard of Bury (1345) that the faint beginnings of literary culture can be traced. At the end of the fifteenth century Trithemus, the Abbot of Spanheim, sets down to the authorship of Aungerville the little treatise called 'Philobiblion." perhaps the first work which shows any disinterested zeal for liberal studies in England.

The author praises the early Mendicants and censures the sloth, greed and luxury of the friars of his day. The late date of the book may also be inferred from the fact that he insists on the ne cessity of Arabic and Hebrew, as well as of Greek and Latin, of grammar and poetry. (Note: It is said to have been arst printed in 1483 at Spires).

Most certainly down to the time of the dissolution of the monasteries, a very small apartment at Oxford would have sufficed for the books and for the reading men of the University.

Pope Nicholas V. (1447-1455) is supposed to have turned the Vatican into yorkshop of copyists. The translation of the Greek classics is said to have gone forward at a rapid pace. Then the institution of libraries naturally followed the collection of MSS, for there had been no library in Rome. According to the Letters of Trauersari, the Camaldolese monk, there was nothing noteworthy either in Rome or the Abhev of Grotto Ferrati about the year 1432. And this report of the nakedness of the land is amply confirmed by state ments of the Benedictines.

There is incidental evidence that there were more books at Avignon than in Rome; a fact which should be consected with the legend of the migration of Popes to that city. If, then, Nicholas did anything for the Vatican library, he must have been the creator of it. The tale runs that at his death the

catalogue contained 5,000 volumes; but t is evident that this is one of the nunerous library myths. His successor, Callixtus III. seventy-seven years of ige, who passed for the first jurist of his time, is said to have given away several hundred Greek MSS. to Cardinal Isadore, and that he was barbarian enough to tear away the gold and silver clasps from the books which his predecessor had clothed in red samite. Sixtus IV. (1471-1484) is reported to

have built a library of four rooms. Its relics are scarce discernible; but its Seeret Archives, first named, were contained in three presses and four chests of cypress wood. It is well known that n these so-caled archives there is hardly a document referring to an earier pe priod than the eleventh century; and the fact undoubtedy is that about that time the whole enterprise of making a succession of the Popes from the time of St. Peter was being put into execu-

About 1518 the Secret Library is said to have been placed in the Castle St. Angelo, yet it acquired no great bulk till the time of Paul V (1605-1621). At the end of the last century the Secret Archives were united with the Library. The one important find of the time of Leo X (1513-1522) was the first five books of the "Annals" of Tacitus. Note by the writer: -Mr. W. Stewart Ross has proved that the "Annals of Tacitus" were forged by Poggio Bracciolini about the year 1429, when the first five books appeared. Fifty-three years after the death of Poggio the last six books appeared, under the auspice of his last surviving son. The five intermediate books have never come to light. The miscalled "Annais" are now prefixed to the "Histories" of Tacitus, but are a palpable misfit. They consti tute the first sixteen books of the "Historarum," book xvii being the first of the genuine "history." In book IV, occurs the celebrated passage concerning the burning of Christians in Rome by Nero, an almost exact transcript of a like passage found in Sulpicius Severus, a mythical Christian writer assigned to

the year 400 In conclusion let me correct two mutilated passages in my last article. They should read as follows:

The weakness of Hardonin's position as a scholar was in maintaining the antiquity of the Vulgate at the same time that he denied the antiquity of the writings of the men through which alone the Vulgate is known to us. And a saying is put in the mouth of the genial and secular-minded Leo X

(1513-1521), "How profitable to us the fable of Jesus Christ!"
WM. HENRY BURR. (To be continued.)

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# HON. A. B. RICHMOND,

To the Editor:—Enclosed please find may be sanctified and rendered fruitful a clipping from The rost, which will ex- in every good work. plain itself. Remember, this is in good old Connecticut. You may publish the clipping or as much of it as you wish to, and let the people of the world see what the Roman Catholic church is trying to do here, and I think It is about time that some of us woke up to the fact that the Roman Catholic church is trying to run this country. What I like about The Progressive Thinker is that you come out and say what you mean, and let us know what the Roman Catholic church is doing, and I say to you, God bless young man of this city, has become the you, Brother Francis. Go on in the center of interest to scientists throughgood work, and a few of us that are true Americans will back you up and stick powers are the wonder of the commuto you. I receive The Progressive nity. At the age of 12 he was injured Thinker every week and I like it as well as ever, as I do believe in the principles; been unable to walk, but he has manthat are taught in it, and I wish that aged to educate himself and is particuyou had a larger circulation, as it is a larly well-informed on biblical matters.

good paper. EDW. C. THOMPSON.

Bridgeport, Ct.

Hartford, Conn., May 5, 1904. Reverend Dear Sir:they assist at the public exercises and the location of lost articles and the pray for the intention of the Holy Father. They may also gain a plenary Spicer has been offered large sums to indulgence on any one of the days of appear in public, but steadily refuses the novena or on the feast of the Pente- all such overtures. cost, or on any of the eight days following Pentecost, provided that they receive the sacraments of Penance and E. D. Babbitt, M. D., LL. D. A truly Holy Eucharaist and pray for the intention of His Holiness. Those who are provented for any just reason from at-

ROMISH "INDULGENCES." to the suffering souls in Purgatory. The faithful are earnestly urged to avail themselves of these opportunities to enrich their souls with the graces of Novena in Honor of the Holy Ghost. God's Holy Spirit, that by the light and power of the Paraclete their lives

> Very faithfully yours in Christ, MICHAEL TIERNEY, Bishop of Hartford. John G. Murray, Chancellor.

Frank Spicer, of Dekalb, III., Interests

Scientists by Psychic Power.

Dekalb, Ill., May 11.-Frank Spicer, a out the country. His alleged psychic so severely that since that time he has

it is only a few years ago that his mysterious nowers became known to his family and friends, and his gift of prophecy is said to be marvelous. He is credited with having predicted the terrible Galveston flood and the assassi-A novena in honor of the Holy Ghost nation of President McKinley, and more will take place in all the churches of recently he foretold, as alleged, the the diocese from Friday, May 13, to wreck of the train that was taking pas-Saturday, the Eve of Pentecost, May 21, sengers to the St. Louis Exposition. It According to the terms of the decree is is further asserted that, upon a stransued to the Catholic world by Pope Leo ger appearing before him, he at once XIII., on May 9, 1897, all the faithful will tell his name and business. Lawwho make the novena may gain a par- yers and business men are known to tial indulgence of seven years and consult him with regard to their affairs, seven times forty days on each day that He is known to have given immediately whereabouts of missing persons.

"Principles of Light and Color." By great work of a master mind, and one charming solo. "The Message of a and assert, and to some persons may be sold delight to honor. The result of years of deep Mrs. Blakely.

The result of years of deep Mrs. Blakely.

The result of years of deep Mrs. Blakely. provided that they make the novem privately and approach the sacraments within the prescribed time.

The provided that they make the novem privately and approach the sacraments scientists, general readers and students.

Dr. B. L. Elkelson gave a fine address in a semi-trance state, complimenting that there is a to morrow for the human race, yet be the force what it is—I care the prescribed time.

Reception to Dr. Peebles in Battle Creek, Mich.

Battle Creek, Mich., tendered Dr. J. M. dependent friends in this town provaliantly for so many years, has been Peebles a reception and banquet last cured the use of a room into which no under the cloud of illness for several Friday evening, in their hall. It was a medium had ever been. When ready grand affair.

FUTURE OPEN BOOK TO CRIPPLE. consecutive years in this city: accordngly when he returns to us the older Spiritualists especially flock to see him.

gathered around the banquet table, beautiful with its snowy linen, elegant china, colored candles, and a profusion of flowers. Our president, Mrs. Kleckner, read a very cordial well-written welcome to the Doctor. Mrs. Morrill,

spread before them. The committee in charge had preharmony among Spiritualists means success. After the congratulations and hand-shaking all around, the audit seems to be good report. ence was given a short stirring talk by the Doctor, in which he thanked the society for the reception and friendly greeting given him. His words were full of sympathy and encouragement, riveting the closest attention. He was followed by Dr. W. G. Thurber, a young man who accompanied the Doctor from California. Dr. Thurber is bright and

talented, speaking in the trance state. We predict for him a brilliant future. Mrs. Morrill gave a short but clear and concise address. She spoke of the passing away of the old pioneers, and something to be a Spiritualist.

vena, may gain the same induspended that they make the novena privately and approach the sacraments within the prescribed time.

The same induspences may be gained a second time by all who publicly or privately recite some prayers in honor of the Holy Ghost each day during the pound book, strongly bound, and controlling spirit. Miss Whitney burned by the Holy Ghost each day during the pound book, strongly bound, and controlling spirit. Miss Whitney burned by the controlling spirit. Miss Whitney was entranced and spoke. And so controlling spirit. Miss Whitney was entranced and spoke. And so controlling spirit. Miss Whitney was entranced and spoke. And so controlling spirit. Miss Whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. Fire selections of the brightest, happiest. It is a wooderful work and you will into the controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. It has controlling spirit. Miss whitney was entranced and spoke. And so controlling spirit. Miss whitney was entranced and spoke. It has controlling spirit. Miss whitney was entranced and spoke. The controlling spirit. Miss whitney was entranced and spoke. The controlling spirit. Miss whitney was entranced and spoke. It has controlling spirit. Miss whitney was entranced and spoke. And so controll

#### Materialization a Fact.

On one occasion an Episcopal rector been a resident of Battle Creek, Mich., some forty-five or fifty years, when not engaged in sanitarium work in San Diego, Cal., or in traveling around the world. At one time he lectured six world. At one time he lectured six which we had prepared as requested friends can be story or her.

which we had prepared as requested. friends can bestow on her. We enclosed her in a thin bag of dark goods about eight feet long, and sewed At seven o'clock about one hundred her up—and I know she was in the bag until we ripped the bag and let her out. And from within the bag, sitting in a common chair, behind a dark curtain, she gave a seance in dim light—and has she let its banner trail, but has carthey did come out, male and female and ried it safely forward to achievement little children. One little girl got on a amid such volleys of tyrannic wrath,

palm leaf fan held by me, and talked to and through such fires of persecution welcome to the Doctor. Mrs. Morrill, our present speaker, pronounced the invocation, after which all were seated to partake of the luxurious repast spread before them.

all of us.

I passed the fan on which the child quail before! Not until a few generations have passed will the world be able turned to me, child and all. She told to estimate aright the whole value of me who she was etc. I do not know her able service! Her logical mind rethat she was the spirit of a person who fuses to be blinded by sophistry, and pared an excellent program. Every had once lived in the flesh at such a place, but she said so, and there was place, but she said so, and there was

> I am not interested in the religious phase of the question, nor have I any philosophy for or against the Spiritual-istic claim. I will leave that all to others-builthat there is genuine phenomena as well as a mint of fraud I am absolutely pertain, just as was Dr. Hudson, et al.

There are somethings about the cult

hat are quite disagreeable, but on this

point, let us be honest if we talk, or wait until we know before we do talk.

Some one will ask, "If not a spirit, what?" I do not know. Which is at the grand work they did when it cost least an honorable statement. From a omething to be a Spiritualist.

Spiritual standpoint, that the phenomMiss Nellie Richie favored us with a ena at its best is jusatisfactory I grant ations, etc. It is not to my mind the wish to clearly so state. Beyond this statement on that subject I would be classed as agnostic.

Marshall, Texas.

## EVIL DISPOSED SPIRITS.

Do Such Spirits Ever Control Mediums

In The Progressive Thinker some time ago, there was an article writen by A. J. King, of Hammonton, N. J., in which he asks, "Do spirits control mediums?". Then he asks again, "Can nd do evil disposed spirits control metums for evil purposes?" Then he goes it and says: "This is a fundamental question, and should be settled, or answered rather, in no uncertain and doubtful way,'

Let me give my experience along this line. Five years ago last October I first investigated Spiritualism. I had at that time in the spirit land a father, mother, four brothers, two daughters and one son, besides several aunts, uncles and cousins. The first night that I sat in a seance room my father, mother, two daughters and two of my brothers came and proved their identity by giving me tests which I alone knew to be true. I I will give you one of the tests that was given me by my little daughter Gretchen, who had passed over at the age of four years, some two years before this seance took place. She said: "Papa, my under sore is well now, and I can run just as fast as I ever could, and it don't hurt me one bit." meant by her under sore is this: Some three weeks before she passed over she had hurt the bottom part of her foot. This she called her under sore; this no one knew in the room but her and my-When she spoke this I had to explain to the rest of the sitters. They, one and all, said: "That surely ought to convince you that it is your daughter," and it did.

The next night I went again to this same medium, and about the same sitters, some sixteen in number. At first everything seemed to go all right, but it soon to began to lag in interest; there seemed to be something wrong. I received several messages from some-one that claimed to be my brother William, and also one who claimed to be my father, but it did not seem to satisfy me. The rest of the sitters all seemed to be satisfied, so I said nothing and went home with a heavy heart, dissatisfied. I had made up my mind to stop

But when I got home I found my wife and our youngest married daughter, Mrs. Robinson, waiting for me with a written message from every one of our friends in spirit life. I said, "where did you get these from?" My daughter said to me, in a little while after I had left home some one said to her, "Get a writing tablet and pencil; we have something to tell you.

My eldest daughter in spirit life came and controlled the hand of Mrs. Robinson. She said, "Cecil (which is her given name) you are a slate-writing me dium. I am your guide. I will allow no one to write through you but myself. If any one has any message to send, they will tell me; then I will control your hand." She said "Tell papa that the bad spirits have taken charge of the seance room, and have drove us all away. You know that the majority rules; this is a law that holds good in spirit life as well as in the mortal life. This is not right, but you know that sometimes

At one other seance some two years ago the evil spirits overpowered the medium's guide and took charge of one of the trumpets of which there were two in the room. They did fool some of the investigators but not all. Some one asked the guide what was wrong. He said, "I am afraid of that man." Someone asked the guide where he was "I am under the stand. I am afraid of that big Indian." The result

was that the guide closed the seance. Mr. King says, "I might rest the case here as having proved that no evil spir its can control a moral and well disposed medium." They overpower the medium's guide and then impersonate the guide. It is as my spirit daughter said, sometimes might makes right. How is a medium to know this change of control only by the advice they give; a good spirit will give good advice and use proper language, while a bad spirit will give the opposite. Like produces like. Mr. King says, "two spirits can not occupy the same body at the same time." Did not Jesus cast seven devils out of Mary Magdalene? What is a devil but a bad spirit? Did he not cast out a legion of them that were in the man that lived in the tombs, which en-tered into the herd of swine? Is it not also written that when the evil spirit is gone out of a man it walketh through dry places and seeketh rest and finding none it saith, "I will go back and enter into the house that I came out of"? It goeth and findeth the house swept and garnished. (He finds the house occu pied by a good spirit), then he takes seven other spirits with him worse than he is himself; they enter in, and the last state of that man is worse than the first. Jesus said, "the words that I speak unto you I speak not of myself but the Father that dwelleth in me he doeth the works." Is this not proof that God's spirit, or in other words God himself was his control? St. John 4:24. God is a spirit, has he not got as good a right to control a mortal as any other good spirit-at least I think so. Did not Jesus say ye are God's temple—cannot more than one man occupy the same temple or house at the laws in force now that were in vogue at the time Christ the medium was on earth? Does not the same conditions produce the same results now as then? If not, why not?

J. F. KREMBELINE. Kenton, Ohio. Wants Skeptics to Explain.

Will some of our friends who say there is no such thing as genuine materialiation explain what is here given? At the time this took place I was not a believer in, or even an investigator of

Spiritualism. One night I sat in my room which was lighted only by the street light, when just in front of me and in plain sight appeared a form much like my father's. With his left hand he stroked his long grey whiskers, and the act was one which had been his habit in earth life. The form stood there, I should say, a minute, and then disappeared.

About three or four weeks after this I attended a seance, and the third form to appear was the same one. It advanced to the center of the room and stood before me, and in plain view of 15 or 20 others. After standing there a few moments, it dematerialized where i

The same evening another form, clothed in white, came up as if through the floor, about three feet away from the curtains, and taking my hand wrote my mother's first name. After remaining in full view of all in the room for a few moments, the form faded away, ap parently through the floor.

Now this took place in a private residence, not the home of the medium, and cabinet contained only the ordinary furniture of such rooms.

Our skeptic friends might say the first appearance in my room was a trick of the imagination, but a room full of people would not use my eyes.

W. G. ANTHONY.

# Spiritualism Ably Defended.

New Orleans, Replies Most Vigorously to the Brutal Attack of Dr. Coburn on Spiritualism.

never returned we simply feel that the people ought to know sages in that day, just as in this. the other side of the story. We wish Dr. Coburn well, and In the New Testament we read of the appearance of Jesus

ness, remember that they lived here and the friends they many proofs of Spiritualism? left, and do they return to this world? That is the great During the past fifty-six years thousands have witnessed question we are to consider.

ers. Through suggestion we make those whom we hypno-lieve in Spiritualism teach but one creed: that the world is tize imagine they realize what we describe to them. Is it a our country, and to do good is our religion. To love God in Soul, among other things he has this stranger thing to force the spirit out of the body for a short spirit and in truth is our teaching. There is nothing higher to say:

"Science has at last succeeded in untime and use some other power to give a message which than the spirit. There is a thing greater than the soul of shall inspire men to loftier things than the mere common- man, and so the spirits of the departed come back to speak places of earthly existence?

the work of God. Yet it is of spiritual benefit only because hear the voices of comfort. and love.

be, or is it in another world from whence it will never re-ualism. explained by natural or by spiritual laws.

is factory, to seek the Spiritualist. As a consequence, there tyrs. was a law against consulting spirits. How did this neces- Those who live spiritual lives gather around them higher

others in that olden time did.

Mrs. Nellie S. Baade, Before an Enthusiastic Audience in would be wrested from him, and said that be and his sons would die in battle the following day. And the prophecy was verified to the letter.

Moses and Elias, though they had been dead for hundreds of years, appeared unto Jesus. Peter and James and John The New Orleans Picayune says that none of the animosity listened to their conversation, with the result that they were which marked the attack of the ministers was indulged in by so impressed as to believe themselves on holy ground. On Mrs. Baade. There was a disposition to be charitable to-another occasion handwriting appeared on the wall. The ward the evangelist. Mr. Coburn teaches what he believes words spirit, angel and man were used interchangeably. to be right, she said. Thousands have received a higher What was the cause of the writing? Was it, not a spirit spiritual life and have received messages from the other from the other world? You will remember reading of the world, and when a man says the spirits of the departed have time when Elijah spoke. Surely men received spiritual mes-

though our ideas may differ, still, if, through his teachings, to Saul at Tarsus. Saul was a lawyer; he hated the name he can bring men to a higher plane we bid him godspeed. of Jesus because of the good he had done, and he treated his The highest spiritual truth needs no defense, yet the public imprisoned followers with cruelty. Then he heard a spirshould be informed as to the truth we teach. I am pleading it's voice, none other than that of Jesus, and saw the great for that higher Spiritualism which frees men and women light. The others did not understand as did Saul to whom from sorrow. My mission is to teach that there is no death. the manifestation was real, and the skeptics have been ex-Truth wears no mask, bows at no human shrine and asks plaining it away on the ground of hallucination ever since. no applause, she began. Years ago I began to revolve in my But was not that sufficient proof of the return of the spirits? own mind the question of the destiny of the human soul. I After the physical death of Jesus a materialization of his only knew that I was a physical being. Something caused spirit appeared to 500 people. Several times he appeared me to think and investigate. I was brought to the altar of and spoke to those who saw him, just as the spirits of those theology, but began to seek further, as do all of those earn- who have passed into the spirit life have returned during est souls who would solve that greatest of riddles in the uni- the past decade. When the disciples were on their way to verse. I came to the conclusion that there was a God, and Emmaus, Jesus appeared to them and then vanished. Once I became a delst. I reasoned that the power which had as a materialized spirit he ate and drank with them. At the given me existence would take care of me afterwards in the sepulcher an angel, or a spirit, appeared. John saw a spirit spirit life. Still later, through Spiritualism, I came to the at Patmos, and when-he wrote a spirit inspired him. What question: Do spirits live, have personality, retain conscious- are all of these incidents, taken from the Bible itself, but so

the same demonstrations. Narrow creeds and denomina-Under hypnotism we gain control of the faculties of oth- tions presume to save the world by belief, but we who beto men because they love them. We teach that each man In the olden time there lived spiritual seers who taught must work out his own salvation. If we live rightly and the truth to the people. The Bible is considered sacred as seek to unfold our spiritual powers we may see the light and

it teaches many how to live. It is made a fetich. It was Jesus was persecuted because of this revelation which written by men through spiritual sources by means of sug- came to him. His wonderful power came because he develgestion. These men reasoned from effect to cause. They oped the highest spirit power within him. He prayed to his saw the beauty of nature and felt the aspirations of their Heavenly Father for assistance and received spiritual reveown souls, and they believed that there must be a God of life lation, and because he did so the orthodox said that it was common sense in psychic phenomena is the work of the devil, just as the ministers here have said So it is to-day. The lowest man or woman is always in that the work of Spiritualists is the work of the devil. spired in some degree by the beauty of the flower, and if Which is the infidel--the person who accepts the teachings they think at all they believe it is the handiwork of God. of Jesus, and sees the man who developed his spiritual life Man, seeing these things, has felt that there is something to a wonderful power, or the so-called Christian churches outside of this life. He has seen his loved ones pass away, who teach formalism, and not spirituality, as the necessary and he has asked himself: "Is death the end of it all? step for the saving of the human soul? Thousands have Where is this spirit which I have known? Has it ceased to been brought to live upon a higher plane because of spirit-

turn?" Superstitious, he has ascribed to the supernatural Persecution has ever followed anything strange and new. that which he could not understand. There are some things When printing was invented, the priesthood said it was the which have always been beyond the understanding of men, work of the devil, and so we have the "printer's devil." And but all so-called superstitions are no longer so when properly yet to-day, with this same devil, they are printing the Bibles which are sent to the so-called heathen. Harvey discovered The Bible is a record of the thought and history of the the circulation of the blood, and they said he ought to lose people of that far off time before the coming of Jesus. It his life for teaching such a preposterous theory. Galileo shows that men were just as anxious to consult spirits as taught the rotundity of the earth. The priesthood and the now. In stead of finding their own solution of outside phe- ecclesiastics condemned him also, and he was obliged to nomena the people thought it easier and, perhaps, more sat-recant. Which has triumphed now? Truth needs no mar-

sity for a law arise if these things did not exist? Spirits spiritual influences which aid them. Washington was so were certainly seen in that time as well as now. David, used. There are thousands who admit the truth of Spirit | common sense in psychic phenomena." Solomon, Isaiah, Jacob, Rachel doubted immortality. Jacob, ualism, but I do not admit it because it is looked upon as when he saw his son dead, said he was not. Others in the something new and because they are not willing to sacrifice Old Testament also doubted the existence of a hereafter, their convictions. There are counterfeits in Spiritualism. Yet these contradictions but prove that they differed as the People do not counterfeit pennies, and so they do not counmodern world does today on this great question. Dr. Coburn terfeit that which is not worth while. They sell their souls dogmatically closes the door between the two worlds, as for money that they may live. Perhaps they may imagine a superjective mind since sub and suthey may repent at the eleventh hour, but the higher Spirit per are antithetical. Otherwise, how I have but to call to mind the incident in regard to Saul ualism teaches that such a repentance is worthless. The could be conceive of a subjective mind, Chinese. to prove this. By order of the King all of those who saw blood of Jesus cannot save any man. If we have done a spirits were banished from the land, and yet when he was in wrong we must right it. As we live the spiritual life here there must be a mind above, over the trouble and thought that God had gone from him, he ex- in this world, so shall we live in the after world, the spirits sub-mind. pressed a desire to visit the woman at Endor. He disguised have told us. None can work out salvation except through himself and went there. She became clairvoyant, told him the development of his spiritual power. One soul is as near he was the King, and asked him why he disguised himself. to eternity as another. No church has a monopoly on truth, fact. It is entertained and approved in Samuel, who had been dead many years, appeared to him and we are not to be saved by a mere acquiescence in a beand brought others who had lived. Such manifestations in lief. We must live spiritually to be spiritual. We are those days brought the belief that the spirits of the departed placed here in the school of life, and here we are to work out were gods. They came up out of the earth. They material- our salvation. "Heaven is within you," said Christ, who ized. He told the woman that he could get no message from taught the grandest Spiritualism and who himself returned the soothsayers and astrologers, and he wished to know the to this world and was in himself a sufficient refutation of the outcome of his troubles. She fold him that his kingdom statement of Dr. Coburn.

#### \_\_\_\_\_ TRUMPET SEANCE.

Common Sense to Be Exercised.

these frauds and unprincipled tricksters, the cause of glad to be here," etc. Spiritualism is doomed to go down into utter disgrace "Well, I am glad to have you come. Is sister Sarah and oblivion. No cause, no religion, no philosophy, with you?" however grand or true, can stand under such a mount- "Yes. She says tell you she is happy." ary, and if some of the worst ones should get into everything ran smoothly. vou can, forcibly if you must." Let there be a "se- the trumpet would say, "Well, I must go, Good bye." cret service department running through all societies, Now, let me say to all Spiritualists and to all invessuccess of these "fakes," and indirectly, but not pur- is a fake.

posely, they assist these tricksters to deceive themselves as well as others.

Not long ago I attended a trumpet seance that was 'Tests' That Were in No Wise Such-A Plea for clearly a fraud from beginning to end, and I saw how thoughtlessly Spiritualists and others assisted the medium (?) to carry out the deception.

Whenever the trumpet would give some name, as To the Editor:—I see so many exposures of fraudu- John, or Mary, or father or mother, some one would lent mediums with the details of their trickery, that I say, "Is that you, father?" "Is that you, mother?" begin to wonder if there is such a thing as a genuine "Is that you, sister Mary?" and the trumpet would medium; and I am impressed with the fact that un- answer (always in a hoarse whisper, and always the less Spiritualists everywhere rise up and stamp out same tone whether man or child), "Yes, yes. I am so

ain of fraud. I believe there are thousands, and tens In this way it was easy for the medium to keep up of thousands of good and intelligent people who satisfactory (?) tests. With few exceptions the peowould gladly believe in Spiritualism, if they were not ple gave the "clue" to the medium. I purposely did met at every turn by fakes, impostors, tricksters and the same, in part, but when I or any one else would humbugs of every description. Everyone of these un- put a direct question the answer was always evasive principled impostors should be sent to the penitenti- or totally wrong; but as long as we nibbled at the bait

Judge Lynch's court they would scarcely get justice. When the trumpet would say: "John." I regard them as the most contemptible set of crimi- and we would say, "John who?" or "What John?" nals in the whole catalogue, and it is the duty of Spir- the trumpet would say, "You know. by You knew itualists everywhere to drive them out of business. me in earth life. I am so glad to be here;" etc. But Clear your decks of these humbugs, "peacefully if if any one was persistent to make him tell his name,

all state and national associations, to the end that all tigators: Frame your questions in such manner as to frauds when discovered shall be at once reported to give no clew to the medium as to what answer to give. all societies in the United States and Canada, by "un- When these spirits go to "beating about the bush," derground telephone." But I am forced to say that and fishing for a clew, and cannot proceed without the Spiritualists are responsible to some extent for the desired "bait," you can depend upon it, that the thing SUBSCRIBER.

#### A CRADLE SONG.

Softly the breeze steals through the leaves And whispers a fond good-night; The swallows fly home to their nestling

To sleep till the day dawns bright. Each little bluebell droops its head

While a whispered good-night from the Is wafted to baby and me.

So sleep softly, sleep, till morning light! Good-night, baby mine! good-night! Softly the breeze steals in from the

Kissing the flowers as they go to rest; While each little baby bird nestles its as an Event in Life." By Lilian Whiting. One of Miss Whiting's most sug-And falls asleep in each downy bed.

Gently I rock her cradle deep While mother's darling is fast asleep, And the nightingale trills high up in the tree

A good-night song to baby and me. With a good-night kiss from the bee; For angels are watching till morning light-Good-night, baby mine! good-night!

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A CRITICAL REVIEW.

Dr. T. J. Hudson's Theory of the Sub-Jective Mind.

The established habits of feeling and thinking are so deeply interwoven into our mentality, that unconsolously they direct the ordinary modes of thinking and acting. Had these habits of feel ing a foundation on truth; that is, on the facts which arouse them, and to which they respond, then such feelings would give rise to true thinking, and corresponding acting would result therefrom, and be in harmony with the feeling that prompted the thinking. But if the thoughts that aroused the feeling were founded on error. the thinking would be erroneous, and the acting wrong.

The purpose of this article is to offer some friendly criticism on Dr. Hudson's theory of the "subjective mind." When a difficult problem arises, it is easy to coin a word for its solution. A school-boy in his efforts to solve an arithmetical problem who makes his figures to suit his wishes, finds no difficulty in its solution. So Dr. Hudson uses the term "subjective mind" to fit his theory. Everything must conform to his conceptions. That term by its ambiguity covers the mystery, and gives him, as he thinks, a fair wind and easy sailing.

It is evident that he, observing the rapid advance of Spiritualism and the shaky condition of the church, and that Spiritualism is undermining it, he has set about working up a scheme to oppose its claim to truth. The doctrine of evolution, meeting with scientific approval, he abandons the Mosaic con ception of creation, and undertakes to make it conform the evolution of creas tion with the biblical account, so as to save "Christianity" from the relentless grasp of Spiritualism, which he fears, or did when on earth.

In his last work, The Evolution of the

raveling the whole mystery, removing superstition and demonstrating that all manifestations of whatever nature, proceed from the subjective minds of living persons. I cannot now enter into details; but must content myself with saying in the most emphatic manner. that all that is mysterious, all that is uncanny and diabolical, all that is in-ane and idiotic, all that is false and indue alone to ignorance of the fundamental laws that govern the relationship between the body and the soul."

It is the opinion of some Spiritualists, that Dr. Hudson's works will aid the cause of Spiritualism, by exciting investigation; and that no truth suffers by investigation. This opinion would be correct if the people were disposed to investigate; but the fact is, most people are satisfied with their opinions on this subject; or if anything is desired in regard to them, it is to confirm their opinions. Public sentiment among all classes, favors the idea of church influence; that its tendency is moral in the community, and the people are in nowise inclined to change their opinion. thinking that error is not to be feared when truth is free to combat it, and that they are exercising free speech But the fact is very few are willing to

combat error. This is the case in regard to Dr. Hudson's theory. Spiritualism, in his opinion, is "all that is uncanny and diabolical, all that is inane and idiotic, all that is false and infamous, all that transcends reason and give him credit in being honest and sincere in his work; but that does not help the matter. He thinks that Spiritualism must be throttled to save the church, and he goes about it on the assumption of a "subjective mind."

Sub means under: then there must be "Super" means above, over, therefore,

This attempt to explain the phenomena of spirit manifestations is a bare assumption, and without foundation on consequence of the ignorance of human nature by those who embrace so-called Christianity. This class of people regard Spiritualism as an enemy to the church, and anything that combats it is hailed as a welcome ally.

It is evident from Dr. Hudson's writ-

ings, that he has never investigated the subject he so rashly condemns. He assumes that man has two minds; what he calls the subjective mind and the oblective mind. Let us examine this matter. All words that express quality or kind, are antithetical; as good implies bad; right, wrong; high, low; crooked, straight, etc. "Ob" means in front of, before, against; and "jecio," to throw. An object is "something about which any power or faculty is employed, or something apprehended or presented to sensation or imagination. the mind by That to which the mind is directed for accomplishment or attainment." (Web ster.) Then how can there be an objective mind? Mind acts; the object does not. A subjective mind would mean subject to something not itself for a thing cannot subject itself to itself. If man has two minds they can not harmonize no more than things objective and subjective, can harmonize His theory dissolves into an invisible mist when analyzed, and has no bearing

on the subject. Dr. Hudson tells us that "science has at last succeedd in unraveling the whole mystery, removing the whole mystery.' That is, that "all manifestations of whatever name or nature proceed from the subjective mind." All manifestations of whatever name or nature. presume he means mental manifestations. That leaves nothing for the "objective mind" to do. And yet he tells us that the "subjective mind" is unconscious, as will be seen a little further on. That is to say, all mental operations are unconsciously derried Such is the logical deduction of this wonderful theory! But all-sweeping as it is, it does not

take into consideration the most important of the spiritual phenomena—that of materialization—now becoming so com mon. Dr. Hudson admits the fact of telepathy, and attempts to explain the phenomena of the higher spirit manifesfations by it, in this way: "When a me dium tells you of a circumstance in your own life, or in the life of a departed friend which you never confided to a living person, you say, that is telep athy: she reads it in your mind'; but if the medium should give a message from your departed friend to the effect that before his death, he had hidden in a particular spot a certain sum of money which he intended for you, but which he was unable to give you because at the time of his death you were absent, and if you should afterwards find the exact sum in the spot indi-cated, you might find it difficult to account for the medium's knowledge. Yet it is easily accounted for by the fact that intimate friends are in telepathic communion with each other unconscionsly. In this case, we may sup-

pose that your friend had in his lifetime unconsciously communicated the knowledge to your subjective mind, and there it lay hidden from your objective consciousness until the medium, by virtue of her psychic power read it in your

This is the loose and illogical manner of reasoning based on the assumption of a subjective mind founded on a "You may suppose!" The materialization of spirits, their rapid pencil and typewritten messages containing matter entirely foreign to the mortal who witnessed their production-words of from 500 to 1,000 in a minute in pencil, and 225 words written on the machine in a minute; not once, but continuously in matter sufficient to fill hundreds of octavo pages. Also, the execution of lifesize portraits in crayon of deceased relatives and friends, recognized by those to whom they were intended, and others who know the persons portrayed in earth life. I have seen nearly a hundred of these crayon portraits, some of them executed for me—among them my daughter and grandfather—each done n a minute. Besides, beautiful portraits of ancient spirits in oil on canvas frames, done in from five to seven minutes-each all without pencil or brush and in deep twilight. Those in colors

cute by mortal artists. If anyone can imagine how these wonderful performances were done, some of which—especially the rapid writingno living man could do by "the subjective mind of living persons," he could do an inconceivable thing. If anyone doubts the veracity of these statements. they can be attested by hundreds of witnesses if he will take the trouble to investigate them, or get the books Rending the Vail and Beyond the Vail advertised for sale in The Progressive Thinker, he can learn more about the matter.

would require the work of days to exe-

It is evident to every thinking mind that, taking into consideration the general ignorance on the subject of Spiritualism, and the readiness of those who are prejudiced against it to fortify their opinions, the works of Dr. Hudson operate as a serious impediment to the advance of the spiritual cause. It is much to be regretted that our writers and speakers are so silent on a subject of so vast an importance to humanity.

His works have the prestige of science, and that goes far to influence the minds of those who put implicit confidence in writers who claim to be scientific. There is no science of mind founded on a basis upon which physical science rests; that, is, on the forces which are revealed by the phenomena to which they give rise—the relation of cause and effect; for effects (facts) are the only revelators of knowledge; that is of science. In all so-called mental science we have speculative theories only as a basis, and since no two agree, it is plain that they all are not founded is reasonable to conclude that all are alike, baseless.

The church hails with delight Dr. Hudson's works and his readers have implicit confidence in all he says. We do not realize the vast influence the work is exerting. It affords a pillar to support error, and enables the enemies of Spiritualism ready means to accomolish their work. E. J. SCHELLHOUS.

Evolution of the Gods.

While mediums are in agony from beng called fakes and frauds, we may calmly consider who were gods to sev eral nations of mankind? All the gods of China appear to have been persons now called dead. Ancestral worship, or honor, may be said in a sense to have made all dead men gods.

Temples are erected with the consent of the Emperor, to men who while live ing had in various ways distinguished themselves. It is possible to say that any one of these men may become in evolution of mankind the chief of the national gods. There is evidence that the Chinese have had many gods. ture worship has its place with the

With a clear and true idea about the gods, fear of God and gods and Satan and Devil should pass away. The shape of some of the ancient gods would be called freaks if they were in bodily form among us. Spirits of all these gods may come now among us, the same as they came in ancient times These may influence, control and ob sess Christians and others ignorant of Spiritism and Spiritualism. Good spirits, good gods, may have a duty to perform though mankind, put their bodies in prisons for insane persons and other prisons. Of old it was said: Worship the gods as if they came,

But if you don't it's all the same. Worship the gods as if they were there But if you worship not, the gods don't

care." An historian about China informs me that Buddhism swallowed Taoism, Taoism swallowed Confucianism, last Confucianism swallowed Buddhism and Taoism, thus the three religions are one. Ancient and modern Chinese knew about good, evil and ignorant spirits, as also did the ancient Egyptians. Spiritists and Spiritualists should teach clearly and wisely to physicians the facts about spirits influencing, controlling and obsessing mankind. Boston is near Yale, Harvard and Welles ley colleges, therefore it is a good place to clearly proclaim the facts. At present we have a Protestant bigot for Police Commissioner, and an

Irish Roman Catholic for Mayor, but these may be educated. AURIN F. HILL.

A SONG OF HOPE. Build high. O human architect!

Thy soul can span the space That intervenes between that height And thy despairing face! Build high, nor fear thy hands too

Nor feel thyself too small, o answer to the voice that speaks, Respondent to thy call. Build high, the pulse of nature throbs

In every living thing;
Wed not thy soul unto the clods, But rise on aspirant wing; Until the harmony of the spheres, Within thy soul shall mate: With all thy doubts and hopes and

Translated into fate. Build high, for yonder star that leads Thy captive soul away,

fears

Is but a part of life that feeds, The universe to-day. Bound in this chain of endless life, Why dwarf thy soul with fear, When in some fairer world than this Thy star shall re-appear. MARY WEBB-BAKER. Spartansburg, Pa.

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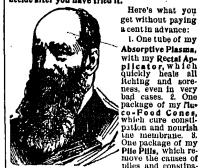
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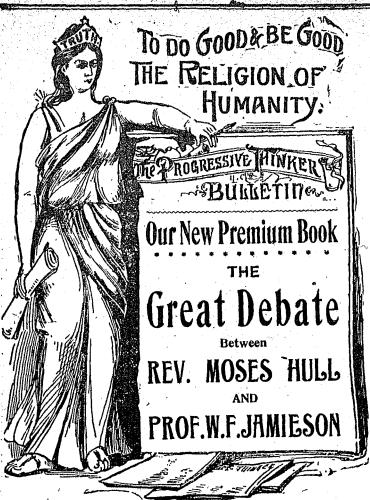
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The Surgical Craze.

Excessive surgery was assailed recently by Dr. E. J. George, of Chicago. addressing the Illinois Homeopathic Medical Association.

time. They think the knife a remedy for everything. I do not believe this condition will continue much longer."

implanted by the practice of vivisection courts, then before Congress, to pre course of their studies in medical colday. The project was a failure, and the leges, and is a legitimate outcome of, a mall bags were whirled through space habit formed by, such procedure. And on Sunday as on Monday. the very highest medical authorities detic up the running of railroad cars on value as an aid in the understanding of next distressed the goody-goodies. human anatomy and physiology. It courts decided they were necessities in only tends to induce an unfeeling hard-our modern civilization. We next find ness and insensibility to the pain of the the same element organized, and make flesh overmastering all humane in-

helpless animals, as exemplified in viv-isection, is transferred into a mania for cutting and carving human beings. surgical craze, he should seek to elim. not ancient ones. "What may have inate vivisection, which is the root

### from which the craze has its genesis. Bishop Cheney's Fling.

there is not revealed their secret deloathsome abominations of Spiritualism, cannot remain silent." that he did not find the Bible too full of miracles to be believed!"

To strike at a cause by epithets and misrepresentation is only one remove from the assassin who strikes, in the dark with a dagger. Bishop Cheney should give the games of the "great skeptics" who lean on Spiritualism, Price 25 cents. For sale at this office.

and of those who "dishonor their reason" with the "loathsome abominations of Spiritualism." He cannot truthfully refer to a single name. Spiritualism teaches the opposite. It is because Spiritualists believe in the modern manifestations that they accept those of the Bible, which are thus explained and harmonized and cease to be miracles. The good bishop is angry-very angry because the great thinkers of the race do not come to the priests for instruction as in olden time. He has no evidence against any one, and hence resorts to the cheap tricks of epithet and misrepresentation. Fortunately the day has passed when a priest in his

like a pack of ravenous wolves!

pulpit was looked on as a divine mouth-

piece, and was able to set his hearers

on the heels of heretics and "witches.

From the Antipodes. "The Message of Life" is a bright monthly published at Levin, Mana watu, New Zealand. From it we learn that there are active spiritual societies in nearly all the important towns in that far-away country. Nothing illustrates the unity of the spiritual movement more than the perfect accordance in fundamental teachings of the spirit intelligences among all people and in

all countries. A more compact and clean statement of those principles is rarely found, than in an editorial in a recent number of this journal, from which the following is a quotation:

"First and foremest, our movement is a religious movement; for, like every clippings when 21 attack is made, giv. other religious movement it deals with a continuity of life after the change called death.

"It is a scientific movement, because it deals with the great truths relating to life, not only on this physical plane of existence, but also in the realm spirit after the soul has thrown off the physical body, testing and proving the A Manual of Spiritual Science and existence of independent spirits by evcritical test known to science. "It is a natural religion, because it

Do you wish to assist in the publica- knows no miracles and deals with alltion of a revised edition of this book? truths strictly in accordance with nat-

"It is philosophical, because be sold for after publication. Price not searches into the reason and nature of desired until the book is ready for de things and investigates phenomena, as

"It is a spiritual religion, because it is 320 octavo pages, finely bound in based on the idea of universal spirit which permeates all space, is the foun-tain of all life, the source of all wisdom, and to which each individual spirit Berlin Heights, Ohio. bears relationship-which relationship is by some persons expressed in the term, "The Fatherhood of God and the Brotherhood of Man."

What is to Be Done About It?

Professional baseball players have been engaged for weeks on Sundays, in Brooklyn, N. Y., practicing their games before assembled thousands. Vacant lots, in the neighborhood of factories closed on Sundays, were occupied, and no charge was made for admission. A Sabbath Committee implored the aid of the police. Arrests were made to test the questions involved in the courts. "Old school doctors are going daft the questions involved in the courts. over operations," he said. "They seem Judge Gaynor, of the Supreme Court, isto have a mania for surgery and want sued a writ of habeas corpus, the pristo use the knife before they try any-loners were heard through their attorthing else. We are in the midst of a neys, and the ball players were dissurgical craze. Many doctors are not satisfied unless they are cutting all the infraction of law. infraction of law.

What is this world coming to? Way back three-fourths of a century ago a This craze for surgical operations is zealous effort was made, first in the of animals, by medical students, in the vent the carrying of the mails on Sun-

Then a concerted effort was made to clare that vivisection is of no practical Sunday. Another failure. Street cars suffering—the craze for cutting living ing a strenuous effort to close all popular-resorts. People must not leave the over-heated and densely populated The cruel delight in torturing dumb, cities to get a breath of cool air, but hell, and the wiles of Satan, on Sunday. If Dr. George desires to eliminate this But the courts said modern ways are been well enough for primitive man would be seriously objectionable in this age of greater activities, and better con-

ceptions of human rights." Now the courts sit down on prosecu Bishop Cheney, speaking in Christ Church, said: "The biographers of great skeptical leaders are few in which all these questions by their "God-in-theday. The goodies have tried to reach Constitution-movement" and failed in pendence on occult and magical prac- that. So the startling question arises: tices. I have rarely known a man to What is the next move? for all experidishonor his own reason with the ence tells us, "the enemies of liberty

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Mother Came.

VISION SAVED IT.

Sallor's Mother Appeared in a Dream -J. A. Webster of Castine Tells man pass the word aft. Story of How He Prevented an Accldent by a Premonition Which He Had.

To the Editor of the Commercial: Is shipped on board of a vessel called the Grand Turk, commanded by Capt.

John P. Nichols, in Searsport in 1842.

Shows what I was doing until I found that the man had until his conviction for insanity attended regularly to his business of managing two saloons. Dr.

Shows what they called a brighting. She was what they called a brigantine,

1843, went to New Orleans for a load of molasses for New York, with deckload of hogsheads on deck as far for"This was the last day of February. and I was pretty sleepy.

head out of the companionway. The that he ever heard of captain was on deck talking with the "The mate says: "T 'Nothing. It is only 11 o'clock.'

"I says, 'Somebody has called me.' "He says, 'Oh, no; go below.'
"I went below and turned in again.

Just got into a drowse and I heard my name called loud again, 'James, James, "There was no mistake this time. I knew my mother's voice. It was very dark in our room. As soon as I opened my eyes I saw the image of my mother at the foot of the steps of the companed her hand way off to the windward on tack, and vanshed instantly.

"I started upon the run, barefooted in the distance. I did not seem to feel this happened. nervous or excited. The sound kept "They told mo that it was the last growing louder, then I knew very well day of February. They said that night

your helm, for God's sake; case off on ago. the main sheet.

paid off and gathered headway, that time the ship was pretty close on; I halloed, 'lift aboard the ship.' Then and Prevented Wreck-Was at Home I saw a light on the how and heard a

The Ship Sped By.

"The ship swung to, the jibs rattled Capt. J. A. Webster, one of the best in the windiand Lacould hear men talk-line and could see several lights on board the Commercial an interesting experience of a thrilling incident in his early sea going days which will be of general less time titun it takes to write it. Then the windiand Lacould hear men talk-ling and could see several lights on board and by that time we were pretty well out of her way. This was all done in less time titun it takes to write it. Then interest not only because of the stirring I came down and went aft and found all adventure with which it has to do but hands on deck asking questions and noalso on account of the occultness of the body to answer them. The captain happening. This is Capt. Webster's says: 'Webster, what does all this tale:

""" I says: 'I don't know, sir.' He says: 'How come you to go forward and

"The mate says: 'You seem to know full rig brig forward, fore and aft main sall on the main mast with top sail and top gallant sail, with high quarter deck for cabin, steerage for the sailors in the forward end, rail from main deck about three for thick. story and when we had talked the matwas 22 years old. In the winter of ter all over it was 12 o'clock. They all

ward as the fore rigging, came down We arrived in New York on the 17th the river into the gulf of Mexico. The day of March. It was a fine day with second day out the wind came around a fair wind. The captain and the mate dead ahead and blew fresh southwest, were walking the quarter deck. The Had to put her on the wind to beat out, captain asked me all about how I hap-In the afternoon the wind blew south pened to come out in the night and go and we had to take in all the light sails up aloft to see that vessel coming onto and put her under snug sail for night. us. He said he had thought of that a There was quite a little sea making up. great deal. Then I told him the whole Night came on and it was quite dark. story,how my mother appeared to me It was my watch below from 8 to 12 and pointed to the windward and then vanished. Then I thought something "The first thing that I knew, I heard was the matter and I went to see if I my name called in a quick, sharp voice. could see what it was. The captain I jumped out of my bunk, poked my said that is the most marvelous thing

"The mate says: 'Them that are born mate. It was something unusual for to be hung will never be drowned.'
him to be on deck in the night. I says: "The captain says: 'Ain't that rather
'Whot is reported." What is wanted?' The captain said, hard on Mr. Webster after he has saved the vessel and all our lives.'
"I guess he can stand that all right,'

answered the mate. The Story at Home.

"In the summer I came home and my folks were all delighted to see me. Mother said she never expected to see me again. Then she told me how she dreamed that she saw a great ship comas plain as could be with a terrible look ing that was going to down our vessel of fear and grief on her face, standing and it scared her almost to death. and it scared her almost to death. Father said she called my name out onway. She looked at me then point, several times in her sleep. At last she jumped out of bed, swinging her arms the starboard bow as we were on that around calling my name as loud as she could holler.

," 'I thought that she was crazy,' said and bareheaded over the deckload and my father. I jumped out of bed, caught up the fore rigging about 25 feet. I her and woke her up. She was terricould hear a sound resembling thunder bly frightened.' A asked them when

there was a vessel coming for us and it they had the greatest storm they had "Presently I could see the water blowed fearfully, Then I told them of foaming under her bow and sparkling my experience on board of the vessel.

They thought it was the most wonderike diamonds and could see the dim They thought it was the most wonderoutlines of a big vessel coming right for ful thing that they had ever heard of. us. She would have struck us right be. Now this is all true just as it happened. tween the two masts or near the main. There is no fiction about it. All of this mast. As soon as I could see what it is just as mysterious to me as the wirewas best to do I halloed as loudly as I less degraph and just as fresh in my could to the man at the wheel, hard up mind as the day it took place 61 years

Castine, March 10, 1904.

# Improving Nature.

ists. With others, it includes the physical world, all the animals below man, extremes, and take the ground that Na-and his physical frame, leaving the psy-ture, in her entirety, is wholesome and

and that the highest duty consists in as our knowledge will permit. essary to prepare man for the solemn blance to their progenitors. realities which awaited him beyond the converted men into hermits and anchor- suitability to his wants, ites, and unfitted them for the secular Whether Nature is so defined as to tellectual or moral results.

turn to a state of Nature, giving up all 

In these days, we avoid both these

chical and spiritual man as belonging to sound; that her methods are not to be another order of beings. despised, nor her mandates to be disre-The ancient Greeks, beyond any other garded. At thesame time, experience has people that ever lived, cultivated the taught us that Nature, far from being ablove of Nature. They celebrated the solutely perfect, may be improved even peauties of the natural world in song by our own efforts; that we may may and story, and embodied them in art change our environment to correspond and sculpture. Nature furnished their with our own higher ideal conditions. models, and they could use no language By art and science we have improved too strong to express their delight in our grain and fruits; our poultry, in the outward world ap horses, cattle and sheep adapting them pealed to the eye and ear of man.

In later centuries, under ecclesiasticto our needs by making use of Nature's own methods, without the violaism and by turns ascetism and sen-tion of any of Nature's laws. We stock sualism, a new mood came over the our waters with species and varieties of mind of man. He conceived the idea fish brought from afar. In short we that Nature is corrupt and depraved change our surroundings at will, so far crushing and subjugating it. To for luscious fruits, such as the apple and sake the pleasures of life and repair to the peach, have been developed from the desert; to extinguish natural de- natural products that were scarcely fit

sires and to overcome natural appe- to eat, and hundreds of our vegetable tites; to learn to despise the body and and animal products have been so whatever sustains it—this was consid- transformed by the art of man, that ered the highest object of life and nec- they bear only the slightest resem-

It is, indeed the work of man to-day grave. Gibbon and Lecky, in passages, to change the face of the earth, and have described the results of this dis- everything with which he has to do, in torted conception of life and duty. It order to increase their usefulness and

nursuits of life, without any valuable in- comprehend the mental and spiritual part of man, or not, is unimportant. We Rousseau's teachings that Nature is at least can improve it by education, by perfect and to be followed implicity, discipline, by self restraint, as well and was a natural reaction from the ascet- as certainly as we can improve our was a natural reaction from the ascer as certainly as we can improve our icism of previous centuries. He went physical constitution, by observance of so far as to teach that men should rethe laws of physical health.

B. F. UNDERWOOD.

# Expresses His Heartfelt Appreciation.

He Has Passed Through a Fearful Gate. On the Sunday morning after his Storm. Wife's recent death he walked, restless,

To the Editor:-Like a Ship that has passed through a fearful storm, dismantled, with sails hanging in shreds, I am and your noble companion, Mrs. Francis, and the thousands of readers of The sun smiled on our wedding, dear; your grand paper, for the surpassing kindness shown my arisen helpmate Unrolled a carpeting of gold, and myself through the weary months of sickness and trials. She has gone to her reward!

No grander soul ever lived than she; none more true and faithful in every

Mrs. Lillie and the hundreds who have co-operated with her have reponded so grandly that I am overwhelmed with their demonstrations of rue humanitarian principles that are the foundation of our glorious philoso. The sun smiles on our parting, dear! phy of life. I am making great efforts to stand firm in the path of duty and Across the bay and out to sea,

in its highest form.
GEO. F. PERKINS. 1220 Mission St., San Francisco, Cal. Uncertain of my steps. Come back.

At Sunrise. On the morning of his marriage [says Beyond, the great seas throh as one, Truth] over nineteen years ago, Geo. F. Where you have gone and I must g Perkins walked down to the dock in Is there your sunrise? Tell me, dear! San Francisco and watched the sunrise, clear and golden through the Golden

down to the dook and sat in the same place, and saw for the second time the sunrise clear and beautiful through the Golden Gate. The following poem by slowly righting myself, and desire to dolden Gate. The following poem by feebly express my gratitude to yourself the sister gives the significance of the two sunriges: 10

> Across the bay and out to sea A shining path for you and me, Fresh from the morning, bright as hope of of And all the waves, on either side,

Wakened the music as we passed Far out to meet the freighted tide. That morning was my sunrise. Now, Again I come and call and hark; With one hand groping out for yours, One clinging backward in the dark.

The same bright carpeting of gold shall continue to advocate Spiritualism Straight from the morning is unrolled. But I am weak and faint with loss, And with dim eyes I stand and wait, And guide me through the Golden

Gate! Where you have gone and I must go, We have believed, but now you know. Sarah I. Perkins Darling.

Paranolacs and Paranolacs. Dr. D. R. Brower, for ten years super-

ntendent of the Virginia state asylum. for the insane, and for several years in structor in nervous diseases at Rush Medical College, Chicago, declared recently in Judge Honore's court, that Mrs. Mary Baker Eddy, John Alexander Dowie, and Mohammed were insane persons, or paranolacs. As stated by the Inter Ocean:

Dr. Brower's assertion that the leaders of the Christian Science and Zion cults are irresponsibles was made while he testified in the case of Michael Curran a wealthy liquor dealer seeking freedom from the Lake Geneva sanitarium on the ground that he is illegally detained as an insane man. Dr. Brower declared on the faith of his thirty-five years' of study that neither Mrs. Eddy nor "Dr." Dowie is sane. In Curran's behalf it had been urged

Brower responded that nothing could be judged from that fact, as in cases of paranoia many persons have been known to have successfully conducted business for years after insanity seized

them.
"Two figures of prominence in American figures." said Dr. ican life to-day are insane," said Dr. Brower. "They are Mary Baker Eddy and 'Dr.' Dowie, Neither is responsible for what he or she does. In my opinion they are well developed cases of paranoie "It is not unusual for paranoiacs to

ransact their business for years with success. Only in the enthusiasm with which they advance their delusions do they evince their insanity.
"In the case of 'Dr.' Dowle he has lost

his identity. He is no longer Dowie, but Elijah III. In Mrs. Eddy's case her insanity is shown from her expansive ideas of her importance in the world as a teacher of religion. To students of nervous disorders, versed in the history of paranoiacal research, there can be no doubt that both the persons I have mentioned are insane

"Mohammed was, in my opinion, a pronounced paranolac. Other figures in history may be cited as suffering

Prior to declaring the religious leaders insane, Dr. Brower cited the case of Mark Gray Lyons as an instance in the history of Chicago where an insane man has successfully conducted his business affairs for years. Lyons became noted as having attempted to kill Edwin Booth on the stage of a Chicago theater many years ago by shooting at him with a revolver from a gallery. Gray's dementia took the form that he was Booth's son, and when the latter denied him he attempted to kill Booth Dr. Brower said Gray later success fully conducted a banking business, but never recovered his sanity. From all these cases, as well as from

his study of paranoia, Dr. Brower said nothing could be told as to Curran's sanity from his ability to conduct his business properly. He said he helieved the man under examination pefore the court a sufferer from insanity.

The trial results from the attempt of Thomas Curran to secure control of the estate of Michael Curran. Because he exhibited a spirit of generosity and "always was feeling first rate," attorneys tried to prove him insane.

The Chicago Chronicle seizes Dr. Brower's pronouncement as a text applicable to W. J. Bryan, who, it says, "continues carrying about his free-silver pet long after its death and decay." hence is a paranoiac. The esteemed Chronicle, however, cannot be called an impartial judge in this matter, peing itself afflicted with paranola in the form of chronic anti-Bryanism.

Surely there are paranolacs and para noiacs, and types of them may be discerned in the class of respected persons Nature is a word of large, but some- artificialities, all luxuries, and simply who evince a high degree of intelliwhat indefinite meaning. With some follow the methods of Nature, in all her gence and sound judgment in matters of earthly interest and business, and yet cling with a death-grip to the horrible and wicked dogmas of an effete theology morally dead and stinking. Is not this paranola, strongly developed?

And what shall we say of those who dishonor the name and office of spiritual mediums, using the same to defraud, and for purposes of vice and blackmail?

What can we say of those who, when fraud has been exposed, still persistently defend and uphold the fakes, and condemn those who expose them? What is it but a species of paranoia?

And, would it be strange if it should eventually turn out that the esteemed Dr. Brower himself is a paranoiac-on the subject of paranoia? It is plain that his theory, reduced to

law and legal practice, can be made to work great injury and injustice against the right to life, property, liberty and the pursuit of happiness, of men and women well able to care for themselves in the affairs of life and business. This matter of pronouncing such people insane is no trifling affair. It may be a most cruel engine of oppression-and has been such in very many instances. Many persons have been incarcerated in insane asylums, on the pronounce-ments of insanity experts, and have, after enduring mental torture amid surrounding environments that might well cause a sane person to become insane, been pronounced sane, and released from their enforced and unjust captiv-

ity, on the testimony of other experts.

Verily, there are paranolacs and paranoiscs, and some of them may be found among the doctors who claim to be experts in such cases, and whose "opinions" suffice to send unhappy victims to the constrained duress of insane asylums, where even a sane person may be made insane by the unhappy surround-

This matter of "expert" testimony is a mighty uncertain affair at best. How, often do we see, in cases at law, that experts of apparently equal reliability, arrive at totally opposite conclusions and give positive testimony embodying their firm opinions, diametrically at va-

riance with each other!

And in such instances who shall be the expert to decide between the experts? It may finally fall upon the judge of the court, and he may know next to nothing about it. If Spiritualism is involved, or the san-

ity of a Spiritualist is under inquiry, a judge or an expert who is prejudiced against Spiritualism may be found all too ready to render an opinion and a de cision in accord with prejudice rather than justice.

It may be a paranolac deciding upon the sanity or insanity of a man or wo man brought into a court of inquiry. Finally it seems a travesty on justice and common sense to deprive of his lib erty and property a man who, like Michael Curran, "until his conviction for insanity attended regularly to his business," and was called insane "be cause he exhibited a spirit of generosity and always was feeling first-rate." If that is an indication of paranola or insanity, it is a pity that all men and

women are not paranolaca.

# Remarkable.

BABY BROWN.

Denver's Seven Months' Old Healer.

A 7-months-old baby healer is the of her.

The infantile healer is the daughter. of Mrs. Grace Brown, a metaphysician, the only remarkable thing about Baby and she gives out health to all comers. Enuice was her rapid growth. But when At least this is the claim of her parents. she had attained the age of five months The child can even cure the colic and and was cutting her first teeth, she be-any baby who can do that is a winner, gan to show her wonderful healing magnetic child. When she shakes her well known society woman, was dying rattle the ozone, viri, nervine, oxogen of cancer. The baby, with her nurse, lysis, anti-fat, corn cure and other life- visited every day the dying woman, the saving substances fly in all direc baby playing with the sick woman's

friends.

are charged with healing power. She pow. She has since cured a number of is cutting her teeth and this is no job smaller aches and pains.

and brings all kinds of good luck to family is very proud of the wonderful those who are fortunate enough to be baby.

friends of hers. Even having this work derful baby's picture in the house brings happiness and prosperity, assert all her friends who possess photographs

latest manifestation of supernatural Eunice Brown was born the 30th day, 441 power vouchsafed by the gods to the of last September, under the astrol-

ogical sign of Liber. For the first five months of her life for croup, it never troubles this power. A friend of her mother's, a tions, invisible in the air.

In quite often for amusement. The And the baby only laughs and coos woman felt the magnetic current, felt and shakes down more health for her better each time the baby came and now is out of bed and well and expects There is tonic in every yell as she to leave soon for California, where three cries for her bottle and all her smiles months ago she expected to be dead by

at all for her because she can doctor herself as easily as she bestows new kind herself and is very chary of having life on other people. If she takes an octube baby exert her healing power too casional nip of soothing syrup it is often, for fear it might tax her strength, more in accordance with established Mrs. Brown is a well known lecturer custom than from any need she feels and has talked in every state of the personally for this favorite medicine of union. She was formerly editor of the Essene, published in Denver, which is Then, too, Baby Brown is a mascot now merged with Mind. The whole

An Alarming Report.

A minister from Cornwall, N. Y., attending a late Methodist Conference held in New York, in making his report on Sunday-school work, said:

"I have to report an alarming condition in our Sunday-schools. We are losing schools and scholars, and teachers rapidly. In the last seven years we have lost ten schools, 554 teachers, and 4,990 scholars."\_\_\_

This, observe, must have related to World," contain more valuable data those schools under his immediate charge. At the same rate, if this statement is correct, what is the loss throughout the state? the nation? Even if it related to the state, only. It would indicate Methodism is not advancing, whatever the gilded reports to the con-

A Great Imposture Closed.

News comes that the French government has interposed its authority and closed the miracle business in Lourdes. Situated at the base of a huge rock 500 feet in height among the Pyrenees and the "Occult Life of Jesus." mountains, in South France, the place became noted on account of the alleged BOOKS are furnished to our subscribappearance there of the Virgin Mary to ers for \$3.35 (postage prepaid)-a price two girls on February 14, 1858. Soon never before known in ancient or mod-Catholic prelates invested a grotto ern times. Read over our premium list there with miraculous healing power, and then send for them. They will deand it became the resort of invalids light you. They will constitute a perfrom all parts of the Catholic world. In contain of knowledge for you forty years it is claimed 8,000,000 of and your family. After paying postage persons have been saved from disease about all we realize for these eleven and death, though many other millions have visited the famed place. But the books is \$2.22—an achievement only ac-'cures" are said to be priestly frauds. complished by The Progressive Thinker It is estimated 200 have really been benefited. Because of these few alleged prise! cures millions have been robbed. The imposture became so serious an

investigation was set on foot, and it reported ninety-nine out of every hundred each year returned home actually worse because of thir visit to this resort of superstition.

the great volume of smoke, "Old Sol" smiles upon us.

as an example for others to follow after.

dies' Aid society and the success of the act justice.—Susan B. Anthony.

church is assured. We were greeted by a splendid audience Sunday morning, and the evening as well as the following Thursday found the church packed with an excellent class of people. This is a fair example of what harmony and stick-to-litiveness can do. Brother Stevens, the worthy president, is just the right man in the decided that he would make an the head a second one, and then he decided that he would make an have worked faithfully together for

many years: I feel the spirit of home-making manfesting itself within our ranks at the ging three feet in the earth, he discovpresent time and we can look for results in various directions and places. From my earliest work in mediumship the guides have continually been asked the question, "Why do the Spiritualists fail to build churches?" etc. The reply has always been: "There is no need of building churches. The orthodox people have built and are building them, and many of them will be obtained by the Spiritualists at very low figures, and through mortgages. As we look over the land and note the

number of churches owned by the Spiritualists, we find the majority of them have been secured in this way. Let the May 27, 28, and 29, in the Board of good work go on.

Trade auditorium. Three sessions will

but a prophet. He wrote: "Build your churches? They are ours,

By a law ye have not known: Raise your steeples, flank your towers! Truth shall claim them for her own. Marble be the solid walls. Granite the foundation-stone Error, build thy princely halls!
Truth shall claim them for her own!

I noticed The Progressive Thinker was for sale at the church door and eagerly sought for by many. GEORGIA GLADYS COOLEY. Pittsburg, Pa.

This remarkable book is of much interest to all investigators and believers in Spiritualism. It is for sale at this office. Price \$2.

The Widow's Mite.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office.

Trice 25 cents.

"Bight Generation the Key to the "Spirit Echoes." My Mattie E. Hull. "Right Generation the Key to Kingdom of Heaven on Earth." Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea poems. Neatly bound in cloth, and with

tions of life between men and women. Gloth, 75 cents; leatherette, 50 cents.

OUR ELEVEN PREMIUM BOOKS.

They are our own publications. They are neatly and substantially

ound in cloth. No other publishing house in the United States excels them in the mechanical work-binding, printing and paper.

The three volumes of the "Encyclope dia of Death, and Life in the Spirit on Death and Spirit Life than can be dug up in all the libraries of the world. Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages." Then comes the "Great Debate Between Moses Hull and W. F. Jamieson. It will fill an important niche in your library. Then follows "Ghost Land." "Art

"The Next World Interviewed"

Magic,"

and "A Wanderer in the Spirit Lands," All these ELEVEN PREMIUM

Man Will Some Day recognize Woman as His Peer.

-a miracle in modern business enter-

Until woman has obtained "that right." protective of all other rights—the ballot," this agitation must go on, absorbing the time and energy of our best and Georgia Gladys Cooley in Pittsburg, Pa. the advantages that would result if the strongest women. Who can measure After almost two thousand miles of magnificent abilities of these women travel I find myself once more in the could be devoted to the needs of govcity of iron and steel, and in spite of ernment, society, home, instead of beling consumed in the struggle to obtain The society here is an honor to the Until this be gained we can never cause it represents, and one that stands know, we cannot even prophesy, the capacity and power of woman for the uplifting of humanity. It may be delayed I am pleased to see another one of longer than we think, it may be here Mayslower's prophecies has been ful- sooner than we expect, but the day will come when man will recognize woman The first season I served this associa- as his peer, not only at the fireside, but tion she told the good people she saw in the councils of the nation. Then, them in a lovely church of their own. and not until then, will there be a per-Last season she repeated her prophecy, fect comradeship, the ideal union besaying, "Oh, you cannot see your pretty tween the sexes, that shall result in church, but it is very near at hand, and the highest development of the race. is soon to materialize for you," and the highest development of the race. What this shall be we may not attempt to define, but this we know, that only handsomely furnished edifice. A regood can come to the individual or to markable work is being done by the Lathe nation through the rendering of ex-

Dreams Won Him \$1,500.

Springfield. Ohio-John Stoneburner, of Beatty, a few nights ago had a dream He did not pay any attention to the investigation.

Stoneburner says he went to the spot

indicated in his dream and after dig

ered a quantity of gold coin. They were dated in the eighteenth century and altogether amounted to \$1,500 in American money. Among them was a \$22 gold piece The money is supposed to have been buried by the French, about 1745. Mr. Stoneburner will exhibit the treasure

Exposition.

in the Ohio Building at the St. Louis

Ohio Spiritualists, Attention! The sixth annual convention of the Ohio State Association of Spiritualists will be held in the city of Columbus, William Denton was not only a poet be held daily during the entire convention. All societies are earnestly re quested to send their full quota of delegates, and individual members are urged to be present in person. Business of importance is to come before the convention, in which every Ohio Spiritualist is interested.

Local societies and members desiring to offer amendments to the constitution must file the same with the secretary prior to April 25, 1904, as none can be legally acted upon, received after that date.
Full particulars regarding program,

etc., will be given in a future issue of The Progressive Thinker. R. C. BAIRD, Secy.

By the President: Elys CARRIE FIRTH CURRAN, Elyria, Ohio. 123 Indiana avenue, Toledo, Ohio.

of Mrs. M. T. Longley. An intensely in

the "Spirit Echoes." My Mattie E. Hull.
By This pretty volume contains fifty-seven of the author's latest and choicest and man's highest aspirations. A pier potential for justice and equality in all the relations of life between men and women. "Meatless Dishes." Very useful. Price 10 cents.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship

# Spiritual Theory of Evolution. By Sar'gis.

naturally leads reminiscence to the origin and development out of it. of Psychology, and in 1860 he announced the beginning of freed from the nightmare of theologic superstition. his life work his System of Synthetic Philosophy.

cerian rather than Darwinian.

Darwin was born eleven years before Spencer. Thus within less than fifty years, mainly by the works of these two men, the philosophy of life and human progress has been changed, as to the educated world, and the ancient theologies utterly confused and confounded,

To the Spiritualist student the advent of modern phenomdent, is full of interest and suggestion.

and of the fossil records of the rocks.

of evolution naturally led to the idea that life-forms are but as to worlds and the phenomena of life and form. old disability has not disappeared.

But so long as science discards what it chooses to call and logical uses the fact is "it." creation and evolution. To create is only to produce, and animal and marine changing with the degrees of latitude. as to life-forms is but the differentiation, or individualization and then from any locality going from tide-water over plain,

called, is chemical. To say that the earth and all that is in domiciled with a thoroughbred or a short-horn. it and on it was created in the sense of "made" is to present Consider that all the gods, all the religions, all the arts, a concept that leads to specialty in everything. But to say all the sciences, all the inventions and discoveries, all the that it was formed and its contents formed from it, is to sug- poetry and literature of the world have their origin and degest a concept of formative processes.

law of equivalence in chemistry, the two logically harmo- proof.

as of the protoplasmic properties. And why this fact so born so is his grade.

To the Editor .- The recent demise of Herbert Spencer tional curiosity. And so of all correlative dogmas growing forms of life. The zones and altitudes of the globe present Lee, Wesley, Rapp, Joseph Smith, Noyes, Blavatsky, Eddy,

of the evolution theory. Darwin's Origin of Species is just But now that science has postulated the fact that all life Science has recently postulated an ether, a thing as old in Now what folly to attempt a homogeneous organization eleven years younger than Modern Spiritualism—published processes are chemical and that form is but a thing of chem-spirit literature as its modern advent. But its office or out of such differing grades. As a friend in a recent/correin 1859. In 1855 Herbert Spencer published his Principles ical expression, the evolutionary concept can be discussed function is not vouchgafed by science. That we call space spondence says: "There will be divergence of thought, and

but an effort to break away from the creation concept. To which it moves. These periods for convenience are called When we look at it in this light the progress is marvelous realize what a nightmare this antique "made" idea was, cycles. And as the progress of life on the planet as we see indeed. Let the world have a cycle of this light equal in ena of the one and the philosophy of the other, so coincl- and to an extent is, needs only to recall that such great nat- it is governed by its conditions, so is it influenced by those time to that of the dark ages, or even another generation or There is, however, a difference in the scientist view of ev- assent to the conclusions of evolution and to insist that they uralists as Agassiz and Quatrefages were led to refuse their of the cycles. In no other logical way can the dark or mid- two, with the rising grades as in the past one, the compreolution and that of the Spiritualst, which is more from the did not account for man. But now that science has accepted well explained—as seen in the Chaldean, Hindu, Egyptian, comprehension of the churches. point of view than of real substance. It is somewhat diffi- the theory that all form is simply the requisite chemical Greek and Roman cycles, and in the growing enlightenment The church people, as a mass, do not mean or wish to be cult to explain this difference to the non Spiritualist. But equivalence, the processes, progress and differentiation of of the present time, which at a venture we may date from in error, and the average mind is not satisfied by the semithere is a common view point that is often felt as a defect in form-life becomes more amenable to a concept of law and the discovery of America. both schools, and which colors the expositions and literature system. Crystallization is the one process of form, from No thinker can ignore the evidence before us that this is generally diffused for only a generation, they cannot be exof both. 'This point is that this planet of ours was "made"— the simple to the complex. And individuality or variety is, a period of great mental activity, and of necessity underly. pected to be farther advanced. But note how liberal the and in the sense of a finished work. And this notwithstand- so to speak, but the arrest of development and the infinite ing it a condition of the planet and its forces that, contrasted young clergy to what their elders were fifty years ago. And ing all that science tells us of the geologic ages of the globe, play of this law of chemical equivalence. This harmonizes with the dark ages that preceded it, must be regarded as a what is true of the church people is largely so as to Spiritwith the hypotheses of science as to the homogeneity or cycle of light. And being so, the mental condition of all the unlists. To many, very many, a seance is more acceptable The "made" or creation concept permeating the theories oneness of all substance or matter, and simplifies the ideals peoples on the planet feels and responds to its influence, in than lectures or books.

variations from a primitive germ, or germinal condition, Evolution, then, is not an infinity of form life from a comand science has been seeking for that. It was thought they mon germ or cell, but the result of attractive properties in had it in what they called "Bathybius," an ooze at the bot- primal substance—as fixed proportions produce, or if you tom of the ocean, and are yet hunting for the missing link like it better, "create." Whether it be God, infinite intellia reflex of the old theologic creation idea and they would be chemical proportions in this primal substance produce a indignant, but when you bring theory and fact together the new form with differing properties-no matter who or what uses the fact-if any user is insisted on. For all practical

"spontaneous generation," so long will evolution, in parts, be Now, as chemical affinity, or as some prefer it, polarity of a debatable hypothesis. Evolution in its broader sense is substance "creates" form, the conditions as to substance is the explanation of lifeforms, and if the term unfoldment the controlling factor as to the nature of the form life prowas more in use as to its processes of growth, the under duced, or is that we call environment and climate. Take the standing would be clearer, and you would not so often meet facts of to-day. Beginning within the arctic circle and comwith the "involution" refrain from the theologic objector. ing down through the north temperate zone, the tropics and There is no essential difference to the thinker by the terms on to the antarctic continent, we find form life, vegetable, from the same conditions. It is very much like two state- mountain, valley, desert or morass, we find form life responding to environing conditions. The "law" is the same Spirit theories are not wanting, and they have one recom- in any period of our planet, so that in one geologic age we mendation—they do not confuse the mind with antithetical find plant life dominant, in another the reptilian, the saurian conclusions, nor do they ask science to take anything from and other so-called geologic times-but the same biologic miracle or revelation. Life is here and is maintained by conditions, the same principles of locomotion present-modwhat we call chemical agencies and conditions. It must ified only by the atmosphere or climate that overspread the have its advent under like agencies as sustain it. Science planet at the time. Darwin and Spencer, Descartes and itself made the great discovery of the 19th century, the law Newton could not have lived with the cave man, but the of "valence"—or the equivalence of chemical action—the se- cave man was not a monkey; nor can the jungles of Africa five feet high and an ear six inches long, while another will ished product. cret of form, and the demonstration that all life force, so-to-day produce a Grant or a Dewey, nor could a gorilla be

pearance of all embryonic life. How else could it be and be comes to the world through the light of the spirit.

in germ cells and cell aggregation as the seeming all of bi- law under consideration. Some do and some can't. To il- think spirit. What are creeds for? Simply to compel this of mind was opaque to such a conception. Then when it beology. This principle logically and practically culminates lustrate: Let us take mankind as we do a school or college. diversity of mind that cannot see alike to subscribe by faith gan to contemplate it, there was no apprehension as to a law in the jelly-fish. But how about the other factor—the me- A mass of students enter and are given the same curriculum to what they can't think, and thus accept the ideas of the or conditions. And hosts of even Spiritualists are not much chanical principle? When you come to individualize this of studies, and recite at the same time and in the same creed-makers, with "I believe." Creeds are like political advanced to-day. As proof of it look at the discussion of protoplasmic congeries of cell life, to have it swim, crawl, study each day to the end of the term. On examination day platforms, devised to give profit to the builders. walk or fly, what do you require? A new power or another they are graded according to proficiency from zero to 100. The dark ages culminated about the time of the discovery nothing controversial in this, but to a person who knows maprinciple without which motion or movement in form is im- Some 80 to 90—and perhaps a of printing and of America. This period is what the literary terialization to be a fact, as truly as that Spiritualism itself nossible—the mechanical principle as expressed in the joint prodigy is given 100. Why this difference? Simply a mat- and art world call the Renaissance, and the religious people is a fact, it is often times a question whether to sigh or laugh and lever—the ball-and-socket joint and the muscle. See ter of capacity, or natural endowment, modified by tempera- the Reformation. In one direction it gave rise to Savona- over the ideas some people have of it, as disclosed by their the snake, a simple form of moving animal life. Thus or- ment in exceptional cases—but all making up the individual. rola, Luther, Loyola, Menno Simons, Calvin, Knox and oth- test devices. Materialistic philosophy is spiritual compared ganic form-life is as much a thing of mechanical principles So with the body of a people. According as the person is 'ers. These were the forces that gave to their century its with them. But the theory of grades covers the case, as it

not sufficiently alive now to be anything more than a tradi-localities, furnishes the forces that produce higher and lower those creeds, people of a different grade, as George Fox, Ann power.

the fact before us every day, year and age.

is but substance or matter field in solution by ether. There of course there will be divergent kicks." That covers the The strict evolution school treats form-life as coming from are two known things in the universe—ether and matter— case practically. But to return to the renaissance period Darwin's work was based on investigation, discovery and a single germ beginning. The law of "valence" removes the one is the solvent of the other. The barometer tells us ever again and see the galaxy of great names of another grade: a practical study of nature and its life-forms—a life-long la- necessity of this idea, which was but the first step in the ery hour of the differing densities of the atmosphere. As in Bacon, Copernicus, Galileo, Kepler, Descartes, Newton, Gutbor of exploration as to facts and details. Spencer's work emancipation of science from "creation." It has always the lesser so in the greater—the substance of space varies enberg, Lorenzo de Medici, Michael Angelo, da Vinci, was the construction from these facts of a system—the been a query with Spiritualist students how this theory in density. Oxygen, nitrogen, carbon, hydrogen, etc., are Raphael, Titian. escheme of a student rather than the theory of an explorer. could be held by those who accepted the facts and teaching but conditions of space, as is iron, copper, granite—all held Now, these earlier men, philosophers, artists, statemen, And so it turned that much-most, it may be said, of what is of geology. They tell us that certain strata of rocks are in solution by ether-their condition as solids or fluids is but religionists, were practically within a century, and came taught in our schools and by our scientific literature is Spen. millions of years old, yet their fossils are as distinct and a change in density. For example, what is coal? Simply when Gutenberg had prepared the agent of their propaganda individual as the living forms of today. The when and stored carbon. Our calling oxygen, nitrogen, etc., gases, -printing-without which they could not have reached the where of the homogeneous primal organism seems as far with the nomenclature attached, only dwarfs the conception then intelligent world. They are enough to illustrate the away from Palaeozoic fossils as from the Permian or Recent. of their nature. They are primal elements of the universe, idea that influence of cycles affect different minds along dif-Individual life is ever present in all that man has been As our planet travels in an orbit of about twenty-eight thou-fering lines, as illustrated by the grades. And it is farther able to discover. Science had to creep before it could walk, sand years through this space of differing densities, it must manifest in the many more people throughout the world who and the "descent of man," or the ascent of the monkey was from time to time be influenced by the conditions through now have an intelligent perception of the lesson of 1848.

action along its traditional lines—the effect acting as a stim. What is the lesson? Instead of scolding, let us have more

of men and fill them with wine or strong drink, and each either for his religion, politics or other thing; a third will to steal white some will give away all they have. So in kind as to peoples, even of nations and races.

Suppose, as in the dark ages, the planet being in a dense region of space and its inhabitants as a mass are in a low grade as to intellect, say 30, such a people desire war and are controlled by its influences, destruction, violence, lust and death. Suppose another people grade, say to 60 and 70. While still warlike yet intellect, oratory, music and men of great genius will result. But should a people grade higher to a considerable extent, the religious will manifest most actively and worship of numerous ideals as to God and superstitions, rites and coremonies appear, and along with these in social life a tendency to things that appertain to the

have an ear a foot long on a stalk twelve to fifteen feet high character according to their grade.

the Indo-Chicago school, and others whose name is legion.

superstitions of their creeds, and having had Spiritualism

mediums, more phenomena, more patience, and the future For a homely illustration, but a familiar one: Take a party will console us by the retrospect of a marvelous growth of "the cause?" Let us consider the grades before we become will disclose his personal trait or governing disposition. Or uncharitable, pessimistic or censorious. And to be frank between the animal and man. Tell them that all this is but gence, force, gravity, or what not, the fact is that certain speaking philosophically will manifest along the lines of with ourselves, a very large per cent of objection, scolding least resistance. One will be jolly, another want to fight, and fault-finding is because the rank and file do not respond to the methods of the churches, to which so many of our socurse and swear, while a fourth will sing songs; some want called leaders have been in their formative life habits, accustomed. They must try and get up in the grades by the time next examination day cames round.

But our "application" seems like getting away from the evolution text-yet is only a parenthesis, the wider conception of cosmic things, showing that it is the planet that from age to age controls the life upon it and as well the mentality of its populations—a broader view than that of the text-

Buried cities have been discovered with relics of their civilization far back of any history or tradition. There were causes for their rise, decline and oblivion. Is not the spirit theory of cycles of light and darkness in which the planet passed and the consequent influence upon the mental development of its inhabitants more in harmony with the facts than the materialistic hypothesis that it was turned out Without going into more extended discussion, these suggestions are sufficient to inspire the thinker with wider ence are in essence the same as to the beginning-that the charity for the differences and shortcomings of his fellows. planet is a finished work. One says God regulates it, the One kind of corn in a field will produce a stalk from three to other that law governs through inherent forces in the fin-

It is a curious thing that Lord Kelvin, the premier scien--owing to the kind of corn. People are from five to fifteen tist of the English-speaking world, in a recent address sugfeet high mentally, according to their kind-and manifest gests the presence of life on this earth of ours as having its origin in germs brought in meteorites from other planets. As all sermons have an application, let us apply this to As the negro boy when told that Adam was made of mud velopment in the north temperate zone, and the influence of Spiritualists. How many people in 1848 had any sort of an and leaned against the fence to dry, asked, "Who made the And when this concept is taken in connection with the planetary conditions on human evolution needs no other idea of spirit except from gravey and stories of ghosts, or of fence?" so we might ask Lord Kelvin, "How did the germs "witches, warlocks and long hebbed things," and like nurs get on the other planets?" not putting the how they got away nize. Synthetic chemistry suggests that all forms are but So evolution is first of the planet, and when it produces ery tales. To this grade of mentality came the Hydesville from home against the pull of gravity. Sometime with the results of this law of equivalence, and analytic chemistry en- the air to breathe, the soil to yield and the climate that af raps. That dead people could make these sounds was to the permission of The Progressive Thinker it might be in order dorses the hypothesis consequently it is not only a fact, but fords the conditions, the law of valence supplies the forms of average mind of that day unthinkable. As Hamlet says, it to discuss the spirit theory of life's advent on our world, organic life suited thereto, and the human race and its ani- was "caviare to the general." A few that graded well up the but it is not now. It need only be said that Kelvin's face is The reader is familiar with the germ theory, and the elab- mal compeers have evoluted with the highest elements that scale of mental perception saw and understood, and they are turned from the old direction, and it only needs to substiorate illustrations by Haeckel, showing the sameness in ap- are present to them. This is the doctrine of evolution as it too as to the mass in a minority to-day. To reach this mass tute another source for the meteorites. It time it will all

form-life at all? It has been a curious fact in the study of And why, you may ask, does not the so-called scientific grades cannot grasp the underlying philosophy, and it is fu- But to close up: Just think back to 1848, and to the fact creeds. They founded the basic concept of the orthodox does many other things, and throws over all the mantle of generally ignored by the evolution schools? Of course the It is not needed in this intelligent age to urge argument to creeds and power from that period to the present. These charity and faith in the growing light and intelligence of the "made" or theologic school is not in this discussion, as it is show that the planet at different epochs, as well as now in were followed at a later day by those who sought to reform present cycle—but in the morning of its evolutionary

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MAYDAY IN ST. LOUIS.

The First Spiritual Association of St. Louis celebrated the coming of May this year with such glad rejoicing—music, song and a dance around the historic Maypole—as would have cheered your heart to have witnessed. It was a lace in The Temple—the only church building in St. Louis sheltering the cause of Modern Spiritualism-and was witnessed by an intelligent audience, whose frequent applause testified their appreciation and enjoyment.

Celebration by the Lyceum of the First

Spiritual Assaciation.

The rostrum and platform about it were profusely adorned and beautified with hot-house plants and flowers; the walls with trailing vines and green growths of various kinds, from among which stood out, in bright and sugges tive contrast, numerous American flags interspersed with World's Fair colors republic; the second of the enterprise of St. Louis, together alluding to and reminding of patriotic duty leading to

loyal, active, useful citizenship.

Aiding these in carrying out this idea and as befits our progressive age, the and sides of the Maypole in bulbs of liv-ing light which, flanked and assisted by other colored light, created a most artistic and beautiful ensemble and at-

Spiritualists, claiming to know the best and purest in religions, insisting that ours should be generally recognized as such; affirming that it demonstrates what all other religions could only believe and support by faith—that we are. dren of God in reality, and naturally, therefore, inheritors of divine attributes, what are we doing to assist our children to know and understand themselves as such-and the moral duties thus imposed upon them?

This is a burning question, that ought to singe and scorch its way into the aging this lyceum work. very souls of every parent Spiritualist.

portunity for the selfish indulgences

ter, moral strength-obedience to the by their corps of efficient lyceum | MESSAGE FROM J. FRANK BAXTER. | to welcome every soul new-born into | died. My soul goes out in thankfulness laws of right and justice as we comprehend those things-and joined to a faith and confidence in the divine majesty ordaining all law, are more neces-sary—are more efficient as ways and means to the attainment of human happiness and ultimate soul success than

As intelligent Spiritualists we know these truths-we teach and preach them-they are the very bone and marrow of our religion-it is that we may we associate nurselves together-what are we doing, of a practical nature, to help our own children to realize these truths-which shall help them to righteous, noble citizenship-to teach them what we profess to be of so much imwhich shall properly fit them to go on with our work?

As exponents of a religious, reform movement we should know how imthe educational work of the Sunday lyceum, and that it is criminal in us to ceum room, and listened to their joyful deny our children its opportunities.
It is the mission of Modern Spiritual-

ism to save civilization—to retain and secure unto humanity all that has thus far been gained by it and progress it to safer and nobler heights. Our children must do this work and it is our unavoidable duty to properly prepare them for it assisted by the opportunities offorded by the advanced methods of the modern lyceum. Every child of a Spir-itualist should be aided to the full enjoyment of this privilege and opportunity afforded by the weekly Sunday lyceum-in satisfaction of infant soul de-

sires which should be gratified. It was something of these ideas that occasioned our Mayday festival, prompting the desire to attract popular attention to the necessity for and value of lyceum work.

Besides providing pleasure for our lyceum children, our association and the public at large, this celebration was intended as an appeal to the thoughtful ness of properly supporting and encour-

It was originated, financed and carried to its successful conclusion, with these objects in view, by our capable lythat occupy the chief attention of the ceum superintendent and her husband, book for the higher life. I wast masses of humanity—that charac- Mrs. and Mr. H. C. Rippe, ably assisted this office. Price, cloth, \$1.

teachers and workers. To them all praise is due for this most memorable lyceum work in St. Louis.

I never saw children enter into the spirit of a thing with such earnest zest before. What a crowning satisfaction abiding with and near us. because of their soulful interest in the educational work of this association—as they looked upon what was taking place upon the rostrum dedicated to own loving service. Great was their joy, I know—and surely due them by us dear companion advanced to meet me, in partial acknowledgement of their helpful service and guidance.

The children especially honored were Cecil Weatherwax as Queen of the Johnny Bertram as King—the two two former most beautifully and appropriately gowned and the latter costumed as of "ye olden time."

dren seated at the long table in our lyappreciation of the satisfying plenty of ice cream and cake that had been provided as a sweet conclusion of this redletter day in their lives. Here they were joined by every child in the audience, who had been hunted up and carried in by the superintendent, to take a free part in this free entertainment. Whether of our persuasion or not, every feast, and you should have been here Brother Francis, to have seen and felt how they all enjoyed it.

This was strictly a children's affair, at which the older folks were secondary and had no more part in than to serve, look on and enjoy.
While at the table, short addresses

were made to the children by the super-

intendent and some of the lyceum

J. M. H.

teachers.

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wonderful transformation which has

When my eyes were opened to the realities of spirit life I exclaimed, the half has not been told! I was greeted on all sides with exclamations of love. My this instrument and had faith in the writings given her." and, oh, the joy of the reunion. I can not through another's pen describe the are penning these lines from me many joyous sensations of delight, even of be spirits are advancing and watching the wilderment, as I-clasped hands with so modus operandi of this form of thought many old workers, friends and relatives

Judson, who advanced and presented "Sing it at the coming anniversary," me with a bouquet of forget me-nots, my soul was filled with an ecatasy of joy earth cannot conceive of. Thight mention other names, but sufficient to say I Remember that in the coming week a

form was not there. Is it not natural edge to your faith which is enduring that at this time so near the anniver- and will not pass away. sary services that my spirit was wafted into your midst and I sensed very keen-sister in this cause of humanity, be ly that I had got through my arduous faithful, let your light shine in all the

thereon the look of goodwill and love peace as did the lowly Nazarene when for me and mine.

Other workers and well-wishers will more would I say but I am thankful for vidual Problems and Possibilities." By

It is with expressions of heartfelt joy approach your atmosphere this morning and speak to you for a few moments of my entrance into spirit life and the life and

says: "Speak of me. I never had the privilege of addressing earth friends through this pen." It is none other the writings given her."

for they had all been told of my coming. Dr. H. B. Stored Eigen Cobb, Jacob Edson, Dr. A. S. Hayward and companion, Dr. J. D. Moore, William A. Dunklee, Mrs. Clara Eig. Banks, Abby Judson, who advanced and presented "Sing it at the coming anniversary."

had a grand reception, a recompense large cloud of witnesses will be present for all my labors while in your midst. I at each meeting and I shall be present would that it stimulate all workers in the fields of progression to do with all their hands have to do. The earth journey is a short one at the longest term of years, and spirit life in the longest term of years, and spirit life is an unending state for splittual work greatest truth of the interchange of with advantages, and a high spiritual thought between the two spheres of exdevelopment and unfoldment impossi-ble when clogged with material and physical environments.

I was present last evening at the La-pearl of truth as it descends to your dies' Aid Society and noted the remarks minds from the portals of light, and of each speaker and almost felt I could grasp every golden opportunity it is rise and speak again. But my physical yours to possess, thus adding knowl-

Now I would say to every brother and

The following message [Banner of Light, Boston, Mass.] was written through the hand of Mrs. Mary F. Lovering, on March 26, 1904:

Welcome every soul new-born into died. My soul goes out in thankfulness to all who assisted at the funeral services and for the good wishes expressed by so many loving hearts.

Yours for the truth of Spirit Com-

THE VISION.

Men my brothers, men the workers ever reaping something new; That which they have done but earnest of the things that they shall do: For I dipt into the future, far as human

eye could see, Saw the vision of the world, and all the wonders that would be; Saw the heavens fill with commence, argosies of magic sails,

Pilots of the purple twilight, dropping Saw the heavens fill with commerce, and there rained a ghastly dew From the nation's airy navies grappling

in the central blue: south wind rushing warm, With the standards of the people plunging thro' the thunderstorm; Till the war drum throbbed no longer,

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THE SPIRITUALISTIC FIELD-ITS WORKERS. DUINGS, ETC., THE WORLD OVER. 

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY,-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four That means rapid work, compositors. and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with lnk on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occuby, and in order to do that they will tenerally have to be abridged more or ess; otherwise many items would be trowded out. Sometimes a thirty-line tem is cut down to ten lines, and ten ines to two lines, as occasion may re-

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. it will not do to say that Secretary or Correspondent writes so and so, with but giving the full name and address of writer. The items of those who do tot comply with this request will be east into the waste basket.

KEEP COPIES of your poems sent to his office, for they will not be returned f we have not space to use them.

ANNOUNCEMENT-Harrison D. Barett is located in Syracuse, N. Y., for he months of April and May. He will be pleased to fill week evening engagenents within easy distance of Syracuse ipon reasonable terms. Address him at ince for dates and rates. Send all leters to Harrison D. Barrett, P. O. Box

162, Syracuse, N. Y.
The Washington Times says: "Judge Scott in the police court to-day officially lecided that 'damn' is not a cuss word. Alfred Burnett, 104 years old, of Boston, Mass., said, 'Oh, damn it' in a street car ast night, and a plain clothes police-nan arrested him. Mr. Burnett spent he night in the station-house. The suss words were spoken because the ild gentleman was taken past his destination. In the police this morning the ludge not only discharged the prisoner but reprimanded the policeman who ar ested the venerable stranger."

Dr. W. G. Thurber writes: "The re seption tendered to Dr. Peebles in Batlle Creek, Mich., was a most brilliant iffair. The Doctor is very popular in Battle Creek, not only among Spiritualists but even the more liberal Chrislians, for he has been invited to deliver an address before the members of the Young Men's Christian Association. The Doctor is now reading the proof leaves of his over 100-page pamphlet spon Reincarnation; it is a kind of lymposium. He has just put to press his work on 'Obsession, or Evil Spirits and their influences."

For undertaking to hypnotize Postmaster D. W. Mahony in the postoffice | Mrs. Hull many years yet to work upon of Passaic, John Nugent, an employe of this side and may their efforts add stars He went home and two hours later became so violently insane that arrangements were made to send him to the isvlum in Morris Plains. Nugent has been interested in hypnotism for several months, and during that time he has been taking lessons with Professor Tony Frylinck, a local lecturer on the subject. Frylinck some time ago warned the young man to drop the matter, but Nugent persisted in practicing upon his friends. He would stop people in the streets and ask them if they were aware that he was able to hypnotize them. When Nugent reached home he tried to hypnotize the chairs in the Word was sent to the family physician who after a hasty examination, declared that Nugent was insane.

-Chicago American. Edson A. Titus writes from Hamilton, Ontario: "On Sunday, May 1, Oscar A. Edgerly began a five Sunday engagement with the First Spiritualist Society of Hamilton, Ont. On Sunday, May 8 gave the fourth lecture of the series of ten. We find Mr. Edgerly to be a trance speaker of marked power and elpouence. In the four lectures given we have listened to the expressed thought of three different spirit intelligences. each of whom must have been an orator of eminence when in earthlife. lectures have been philosophical, logical, convincing. I write the above that all the readers of your valuable journal may know what a grand and helpful instrument for the dissemination of spiritual truths the spirit world has in the mediumship of Mr. Edgerly. We all regret the shortness of his present engagement with our society, and we hope and expect to secure his services for a much longer engagement as soon as he has time that is available."

The Medical Summary of Philadelphia says: "The power of one mind over another is a subject always interesting when restricted to its legitimate medical and scientific aspect, and it it a notable fact that with many persons, this undefined force, or power, is suphuman species in its relation to hypnotism. This, however, is not so. at least, some of the lower animals can he hypnotized, was discovered almost as soon as anything was known about the subject. Researches by M. N. Vaschide, having proved that a definite power of the human eye can be made to act, as a true anesthetic, paralyzing brain action in animals as well as man. He has, likewise, shown that its mechanism is real and hypnotic; he has experimented largely on frogs. In further proof of the value of the ments, it is has been observed that the various attitudes taken by the frogs are strikingly characteristic of those taken in the human subject, the victim of hysteria. The analogy, therefore, being complete, inasmuch as it at once points strongly and wholly to the nervous system as to one altogether at fault in hysteria. It further, and likewise, suggests that hypnotism may not be far removed and may, indeed, be akin to fear, or anemia, sudden anemia of the brain, for stimulation always awakened the frog, either by alcohol, ether or chloroform, heat doing the same and cold favoring the sleep. Take, for instance, a wild beast, and how it will quall by looking it steadily in the eye; is not the beast's fear here manifest and is this not sudden bypnotism? 2157 W. Monroe street, near 42nd ave-

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

Fear will cause a sudden blanching, a bloodless condition, which, in the case of the brain, must certainly result in anemia or inaction of its cells, which may remain as atonic or clonic spasm of the vessels and where atonic, require special act of the operator to break the spell."

S. M. Barnett writes from Texas: "I to not wish to miss a single number of The Progressive Thinker. I see the materializing mediums have failed to respond to the challenge of those California gentlemen who are Spiritualists themselves. The thinking people of all shades of belief are watching and waiting to see if any materializing medium will accept and prove the fact of materialization. If there is no acceptance of course there can be but one conclusion, the mediums knew they could not stand the critical ordeal. It is high time for Spiritualists to demand that they do now come forward at once or else honestly confess their inability to produce genuine phenomena. Keep the matter constantly before the people. and make the case so plain that the mediums will either have to give the tests demanded or retire from the business. The cause of truth demands it; the fate of Spiritualism is now at stake. It is no little matter, but is one of the vital issues that confronts the cause to-day." Mary Webb-Baker writes: "The Pro-

gressive Thinker comes to me a most welcome visitor, whose columns evidence much activity along our lines, proving our cause not dead, but steadily advancing, finding less and less resist ance, as the enemy's ranks become impregnated with the thought and teach ings of Spiritualism. May the years be many through which The Progressive Thinker will scatter the seed of progressive thought over the land."

Correspondent writes: "Sunday, May , the Metropolitan Spiritualist Society held its regular meeting at St. George' Hall, and despite the inclemency of the weather, a good-sized audience was present and the messages from Dr. Burgess and the pastor, Mrs. Maggie Waite, were never clearer or more accurate. The society will close its meetings for the summer, May 29, to reopen again in the fall when Mrs. Waite returns from her camp engagements." W. P. Clifford writes from Iowa: "

shall obligate myself to secure subscriptions for The Progressive Thinker at all times, and wherever I may be, as I consider it the greatest of all liberators, and truth and happiness being the goal of our ambitions, we should all endeav or to spread the glad tidings, and try to make our fellow-men happy and prosperous in the welfare of one another that the world may become better. Let us all make an effort to stimulate Bro. Francis in his undertakings by doubling the subscription list to The Progressive Thinker. While at Waterloo, May 1, 1 had the pleasure of listening to a splen old wheel horse and champion debater in the Spiritualist ranks. He has no equal as a debater and expounder of biblical truths, in our opinion, and of Medern Spiritualism of to-day, and the duties we should all endeavor to per form and carry out. We wish him and their eternal crown.

H. F. Coates writes: "Moses Hull will lecture for the Church of Spirit Com-munion, Kenwood Hall, 4308 Cottage Grove avenue, Sunday, May 22, at 3 p. m. Subject, The Resurrection of Jesus in the Light of Modern Spiritualism: at 8 p. m., Biblical and Modern Spiritualism Compared. A musical programme has been prepared for this occasion Come early to both meetings and get a seat.

A. C. Doane writes from Summerland. Cal.: "In The Progressive Thinker of May 7, it is said, that according to Biblical record. Jesus materialized and permitted one doubting Thomas to feel of the wound in his side, and put his in the nail holes, etc. On this ancient story rests the orthodox proof of immortality. Now which is most reasonable, to believe there was a holy virgin, the mother of that Jesus, whom we must believe in or be damned, or believe our own developed spiritual senses. As to materialization, I now it to be a fact through others as well as myself. Self-cultivation and unfoldnent of the moral and spiritual senses of each individual is necessary to reveal the truth to all minds, be they spirits or mortals, and that is the mission of Spiritualism, and it came on earth to stay, and revolutionize the priestcraft of all nations. We have only felt the token of the coming thunderstorm in this freedom-loving republic, for it will yet storm the stronghold of falsehood on earth, and establish the universal republic of the brotherhood and sistergood of humanity; for truth is mighty

and will prevail..'

Dr. P. S. George writes from Lincoln, Neb.: "Max Hoffmann left Lincoln last Tuesday for Des Moines, Iowa, other points in that state. He will also fill engagements in Illinois and Wisconsin and expects to return here about the first of October to remain until next summer. Max is an indefatigable work er and his work here has resulted in much good for the cause. One evening last week his many friends arranged to surprise him at his rooms. Fifty or sixty in number gathered there and they had a merry time, a splendid lunch being served. Before the closing of the affair the surprise was made complete when a committee marched into the room with a most elegant upholstered chair valued at \$40, and in a neat little speech by a Mr. Beal it was presented to Max in appreciation of his labor in this city. It required some little time before he could get himself in shape to speak in appreciation of this gift. He will always be received in Lincoln with a warm welcome by his many friends." W. F. Schumacher writes: Sunday evening, May 8, Brother Coe gave ar interesting talk before a number at the Students of Nature. He will lecture on the Echoes of the Past, Present and Future,' Sunday evening, May 22, for the Church of the Students of Nature, 1565 Milwaukee avenue, assisted by other mediums. This church will close its services the last Sunday in May for the season. Will open again the first

body is welcome. Mrs. L. LeSieur writes: "Mrs. C. H. Mullins wishes to extend a cordial invitation to all the members and friends of the Band of Harmony to her home.

Sunday in September, conducted by its

pastor, Mrs. M. Schumacher. Livery-

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Satur day morning. Bear this in mind.

nue, Thursday afternoon and evening, May 19. This is the first meeting of the penefit socials to be held this summer. Mrs. Richmond will be present. We are to take our luncheon, and stay to the evening meeting." W. W. Aber writes: "I desire to say

to my many friends that I shall be at nome, 3422 E 10th street, Kansas City, Mo., during the St. Louis World's Fair. I have been informed by our local agents that stop-overs will be allowed on all excursion tickets. For other information as to nights of seances, etc., please write to me at above address."

J. O. Stephens writes from St. Joseph, Mo.: "Spiritualism is booming here. First we have had Mr. W. C. Jessup of Chesterfield, Ind., trumpet medium, most of the time for the last three months, who has been giving seances around in private houses, which have been the means of many acknowledging the truths of spirit return. having aroused such an interest we con-cluded to follow up his work with the philosophy; to this end we opened negotiations with Mr. J. A. Bailey, and secured his services for one month. We are free to admit that he has exceeded our expectations. His lecture last Sunday evening, on the 'Power of Thought,' was pronounced by our ablest Spiritualists, who have visited the various camps, to have been the equal, if not su-perior to any that they had ever heard. He will remain with us for some time, and will answer calls for week-day meetings or funerals within a reason able distance of St. Joseph. Mo."

The story is going the rounds that the Czar of Russia employs a medium to tell future events. Of course she predicts success for Russia in the end, The Chicago Record-Herald says: "She projected on a screen a vague image from a luminous detail of which the czar was able to distinguish Port Arthur in ruins and a fleet being blown up. Finally the Japanese are seen with drawing from Korea with the victorious Russian army crowning the heights beind."

There was a most beautiful and satisfactory memorial service for Mrs. Emeline S. Perkins, in lower Scottish Hall, Sunday afternoon. On the platform stands were exquisite bouquets of flowers; on the lower one callas in wing shape, with marguerites, jelly flowers, and a fine, spray-like purple flower; above these, a bank of callas, white pinks, and fine purple ones: and at the top a vase bouquet of jelly flowers, fine purple ones, and pink carnations. Among those who paid their loving tribute to the departed were Mrs. Briggs, Mrs. A. H. Harland, Prof. A. W. Wilson, Mrs. Bird, Mrs. H. Evans, Mrs. C. Wer mouth, F. P. Cook, and Mr. Perkins, the husband, who also read a poem by his sister, Mrs. Darling. There was an uplifting influence through it all, and Mr Perkins feels greatly improved and benefited by it .- The Truth, San Francisco

The Chicago Examiner relates an almost incredible story which comes from Hungary. A lady apparently died and was buried. Ghouls wanted the valuable rings on her hand, so dug up the body, cut off three of her fingers, and this brought her back to life. crawled out of her grave, was discovered, and finally restored.

J. F. Snow writes from Philadelphia. Pa.: "I consider The Progressive Thinker a grand bureau of information on all subjects pertaining to our beloved philosophy. Such writings as come from Lyman C. Howe, lectures by Cora Richmond and others, are truly Cora Richmond and others, and that some from the Temple this forencon, then the remains were taken away.

Tuttle. The articles that come from mains were taken away.

MIL EMILIA.

Proofs that their loved ones sum live.

A gentleman who is a devout member of an orthodox church lost one who was than the price of the paper. I feel par-ticularly drawn to him."

Albany, Mo.-While walking in his leep Hardin Hughes broke into the postoffice vesterday marning and was trying to open a cash drawer when he woke up. Frightened at his predica-ment the youth ran home and told his father, a Baptist minister, of what had occurred. Father and son then aroused the postmaster and with him traversed route traveled by the boy. This is what they discovered: The somnambu list left his bed, secured a brace and bit and went to the postoffice, four blocks away. Securing a box he climbed high enough to bore holes through a door and turn the lock. Then entering he went to a delivery window, climbed eight feet into the private office, and bored three holes into a cash drawer.-

Chicago Tribune. Prof. B. F. Mundell writes approving ly of the good work done by Mrs. Vir ginia Bryan at Wichita, Kansas. says: "She is certainly an able talker and one who interests her audience from the beginning to finish."

Felix writes from Milwaukee, Wis. "In my estimation the apologists for fraudulent conditions for materializa tion are getting the worst of it. It be gins to look as if the materializing me diums must show up something besides their stock argument about not 'making merchandise of their gifts.' Mr. James Keck cleaves that argument or object tion from crown to toe. Mr. Hale will doubtless give them proper conditions for materialization. I think the more we get these fakers on the run the bet ter it is for Spiritualism."

Dr. Beverly writes: "The Spiritual Science Society has plenty of room in Arlington Hall, 31st street and Indiana avenue, and will introduce many new features. Every Sunday evening after the regular services some physical manifestations will be introduced. Next Sunday evening a slate-writing se ance in the light by one of the best me diums before the public. The services in the afternoon are free and physical exercises will be taught the children by a competent teacher, and many other new attractions will be introduced by he Sunshine Club. Booths for readings will be occupied from 2 to 10 p. m. by competent mediums and palmists, so everyone désiring may obtain a private reading. Come early and bring your lunch. Free tea and coffee. Our next party will be Saturday evening, June 4 and it will be a swell affair. the finest talent and will satisfy every one present."

Laura G. Fixen writes of her travels in Australia: "My whole journey was one grand reception. I never met finer people."

Nellie S. Baade writes from New Or leans, La.: "Tuesday evening, May 3, one of the most enjoyable events of the season was the social at the home of Mr. and Mrs. Henry, given in honor of the Spiritualist Society of this city There was a large attendance. The cause is prospering at the present time with a large attendance at each session. The challenge to debate with Dr. Co-burn attracted to hear us defend and champion Spiritualism, many who are now regular attendants at our meetings. As the Doctor refused to meet us in debate our guides discussed the question alone, and it has made several new converts to the cause. As this month

AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, THERWISE THEY der or steal, then it would be wise for the state to keep criminals bound to the state to keep criminal WASTE BASHET

completes our engagement here, it is with a feeling of rejuctance we turn our ack upon a city where we have made nany friends, and we shall miss the presence of those, we have learned to love through the law of association; out such is life, and we try to make the est of it, hoping at some future time o meet the dear friends again."

"All things; both seen and unseen, are

perfectly natural, "ideclared Rev. G. E. Chesbro, as he lectured before the First Spiritual Mission of Los Angeles, at 118½ South Spring street. Dr. Chesbro holds that there is no such thing as the supernatural, and, touching upon this point, he said: "Advocates of the old theology, which was good in its time, make the distinction of natural and supernatural; they are, therefore, forced the conclusion, which they are compelled to teach, that the natural or seen hings are produced by the supernatural or unseen, which in my youth I was told was done by miracles in a very unnatural way. This could not possibly be. While it is true that the unseen things have been unfolded into external manifestation from the great deep sience of the unseen, yet it is not true that the supernatural ever produced the natural, because the supreme principle in the science of being teaches the irrefutable fact that nothing—no thingcan produce something wholly unlike itself. If there were a supernatural it would be wholly unlike the natural, and could produce only its kind. Therefore the unseen source of all manifested existence must be just as much a part of nature as the seen things it has produced. Hence the element of power by which a person is brought en rapport with the unseen world as a medium beween that world and this on the plane of physical consciousness is just as natural as it is for a kitten to open its eyes after it is nine days old. The only difference is that the kitten lives in perfect accord with natural requirements while humanity does not. Noah's character, whether real or ideal, was that of a medium between the unseen intelligence and that of the earth plane. Noah vas a just man in his generation and Noah walked with God, according to the Bible account," and the speaker maintained that when all mediums live such lives as his mediumship will be recognized and valued. Dr. Chesbro does not believe in the Spiritualism which claims materialization, and says the only way in which communion with the unseen world is to be had is through development of the spiritual power which lies dormant in every human being, and nay be awakened to a realization of the spirit world around it.—Los Angeles Cal.) Express.

Sunday evening, May 22, Dr. G. B. Warne, president of the I. S. S. A., will address the Spiritual Progressive Society at 183 North avenue. Mrs. Nellie Metcalf, of Detroit, Mich., will make remarks and give tests and messages.

Emily E. Philp writes: "The Engle-wood Spiritual Union will hold, on Sunday evening, May 22, at Hopkins' Hall, 528 W. 63rd street, a Spiritual Christening and Confirmation Service, at which flowers will be used instead of water. Mr. Moore will lecture on the subject, 'Some Reasons Why.' He will also give a brief history of the various modes of baptism, and also defend the innovation caused by the use of flowers at christening and confirmation services instead of the usual way of using water. Special music will be rendered, and good and reliable mediums will be present, and follow the lecture with messages from

Mattie E. Hull writes of the death of Mr. Emery: "Mr. Emery has passed away. Funeral services were held in proofs that their loved ones still live. large attendance at the funeral. Fulton, the administrator of the Pratt friend of ours finally persuaded him to estate, was one of the bearers. He is a Methodist, and I understand one of the greatest opposers we have in the whole town. He talked with Mr. Weaver, afterwards with Mr. Hull and I. He said. I thought you had a very nice service. was highly pleased.' Of course we were pleased to hear these words." All mail for E. W. Sprague and wife,

After that date 618 Newland avenue Jamestown, N. Y. Harry J. Moore desires to thank the many friends who have written to him expressing their sympathy and hope for his speedy recovery from his late ill-Mr. Moore takes this way of expressing his appreciation for the interest shown in him as it will be impossible for him to answer each individual by letter, and follow out the instruc-

tions given him by his physicians. The annual convention of the Kansas State Spiritualist Association will take place in Security Building, Seventh and Kansas avenue, Topeka, Kansas, June 3 to 6, 1904. President A. Scott Bledsoe. Popeka; vice-president, H. H. Benson. Grainfield: treasurer, John Beyer, Stering. The following persons will participate in the exercises: Judge H. H. Benson, Mrs. Inez Wagner. Bessie Bellnan, Etta S. Bledsoe, Frank T. Ripley, A. Scott Bledsoe and others.

C. H. Mathews writes from New Philadelphia, Ohio: "If any of your readers desire an intellectual treat, let them reer back to The Progressive Thinker of March 16, 1901, and read over again the ecture by Rev. J. E. Roberts, of Kansas City, Mo. It impressed me then; it will No. 565 (Sept. 22, 1900) a prediction is building materials. See sixth column, first page. Those who can refer to the files, as I do, will find many valuable, practical suggestions and predictions. that will astorish those who do not know that 'The things which are seen are temporal, but the things which are

iot seen are eternal!!" Walter De Yoe writes in the Chicago Daily News as follows: "It is the belief of thousands of persons that the spirit or character of a person persists after the death of the physical body continues to exist as an intelligent entity in the more ethered atmosphere of the earth and influences for good or evil the thoughts and thorals of humanity. The evidence proving this to be true, is so strong that after much investigation, such authorities in exact science as Prof. William Crookes, F. R. S., Prof. Alfred Russel Wallace and Camille Flammarion, to mention no others, acknowledge that they are converted to a | a shiver. pelief in immortality and spirit return. The Psychic Research Society composed of the most advanced scientific minds of the day, has accumulated vol-umes of evidence showing how people are influenced by their friends or enemies from the spirit side of life. The murder of murderers by the state appears as a double crime in the light of this theory that immortal characters death. If the mental hody of criminal

ALWAYS GIVE YOUR FULL NAME can act upon the subjective mind of characters predisposed by environment and education to crime, often overpowphysical life as long as possible in order that the perverted and undeveloped forces of their nature might be educated and trained to a high moral level. When the necessity for this is seen some one will rise up with a method. History proves that people as a whole always manage to get what they aspire for. Their prayers are answered by the power of the omnipotent Intelli-gence that is latent in all things, maniest in all things and superior to all things."

R. C. Baird, secretary, of Elyria, Ohio, writes to remind all Ohio societies to be prompt in remitting per capita tax, as the books will be closed after the 23rd. A list of all members and officers should accompany same. Delegate credential blanks will be mailed to each society upon receipt of per capita tax. Send one to me for each delegate properly filled out, retaining one for each delegate. Mrs. Irene Smith of Tacoma, Wash.

will give a free illustrated lecture at 319 E. 55th street, the hall of the Hyde Park Occult Society, Friday evening, May 20, subject "Astrology, Phrenology and Palmistry." Do not miss this treat.

Mrs. Pettibone writes that her husband, Hatfield Pettibone, passed to spirit life in Boston, May 9. He was prominent as a medium for physical manifestations.

Mrs, Isa Wilson Kayner, who has been doing some excellent work in Texas, will start for Chicago the first of June, and will stop off at places in Texas towards Illinois, if desired. Address, The Temple, Galveston, Texas.

Mrs. W. C. Mitchel writes from South Bend, Ind.: "I would like to tell those who are interested in Spiritualism of the rare treat we have been enjoying in our home. Mrs. Maggie Vestal has just left us after a sojourn of one week. Her stay was one of profit and pleasure to all those who attended her seances They were mostly in the dark, but all private sittings were in the light. s a genial, happy soul, and by far the finest trumpet medium I ever met. hope to have her in our home again be fore many months, and I can most cheerfully and conscientiously recommend her to all who are investigating and seeking the grandest truth that ever came to mankind."

Correspondent writes: "On May 22, efore the Metropolitan Spiritualist Society over which Mrs. Maggie Waite is pastor, Mrs. Laura Fixen will lecture, ollowed by spirit messages by Mrs. Waite. On May 29 this society will close for the summer months or until the expiration of Mrs. Waite's camp engagement at Chesterfield, where she is ngaged for the entire season as platform medium; opening its doors again in September.

Ella Wilson Marchant writes from San Bernardino, Cal.: "I have read 'Some Psychic Experiences of an Octogenarian,' by Prof. J. S. Loyeland, and find them well worth a perusal. Send 25 cents for a copy, and thus render a timely assistance to a veteran Spiritual 'ist, as well as securing a personal bene fit. Address him at Summerland, Cal." K. G. Walker writes: "It is all very

well to say that the philosophy of Spir itualism should, from its intrinsic merits, win converts, and that phenomena should take a subordinate place; but the truth of the matter is that comparatively few appreciate the philosophy, while the great world of skeptics must have the phenomena to convince them of the truth. For this purpose we must have test mediums; and among the very best are Mrs. Hamilton Gill and her brother, Mr. C. J. Barnes. Strangers bereaved of their friends never go threw him into hopeless despair. A accompany him to Mrs. Gill's, who was an entire stranger to him. The visit brought the most satisfactory results The dear one came to him and gave absolute proof of her identity. His gloom is gone, and he now goes on his way re joicing. And this is only one instance in hundreds. Mrs. Gill gives two test circles a week- on Sunday and Thursthe N. S. A. missionaries, should be addaly evenings, and no one ever goes dressed Rochester, Ind., until May 1. away from these meetings without a test. Sometimes these tests are very amusing. On a recent Sunday one of the controls said to a fine-looking gentleman present: 'Dear me, if the folks knew what you are, they'd be careful to behave themselves. You're a detective and I can see your star inside coat.' The man laughed, and said the spirit detective was right, and turned back the lanel of his coat to show his star. He said he had never attended a Spiritualist meeting before. Mr. Barnes is a fine psychometric reader, and his presence adds much to the interest of these meetings. Mrs. Gill and Mr. Barnes will attend camp-meetings this summer, and would be make engagements in neighboring states. Their address is 522 West Monroe street, Chicago.'

### ILLINOIS ITEMS.

Missionary work has its disadvantages as well as benefits. the missionaries leave the field before good, bad and indifferent mediums put in an appearance eager to make the newly awakened activity tributary to their own pockets. Brother and Sister Sprague have just organized a society at Danville, Ill., and now even some of bear reading again. To refer back to the Spiritualists there are debating asking the city council to fix a license tax made my Franz Petersiliea and in as a partial barrier against the incomdorsed by A. H. Nicholas, in regard to ling of undesirable hordes. The press of that city are reaping a harvest from advertisements, varying from four lines to a column in length, announcing 'everything from the cradle to the grave, offering advice on love, marriage, business, finding stolen goods, health, good luck and success. Is individual common sense to abandoned for commercialized Spirit-

ualism? Let local societies publicly repudiate responsibility for all workers not commissioned or approved, by the State and National Associations. Mrs. Irene Smith, of Tacoma, wife of the secretary of the Washington State Association, is now located at 192 East Forty-first street, Chicago, and in addition to the ordinary work of a medium is organizing classes in development. Her terms are reasonable, her teachings positive and her ideals high. She pleads for conscious mediumship and discards contentment with a grunt and GEO. B. WARNE. President I. S. S. A.

"Right Living." By Susan H. Wixon. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. especially adapted for use in Children's do not lose their influence over mortals. Lyceum. In the hands of mothers and when they drop the physical form by teachers it may be made very useful. Young and old will be benefited by it. energy is set free by death so that it Cloth \$1. For sale at this office.

### MATERIALIZATION.

A New Phase-No Entrancement of the Medium.

A new phase of spirit materialization has been displayed for more than a year past at P. L. O. A. Keeler's light circle seances in Washington, D. C. After the usual physical manifestations and the writing of messages, a final battery" is formed; then the gas-light is turned off and a lantern, opened and shut by spirit power, affords just light enough to distinguish faces and forms.

This part of the seance thus become materializing one, but the medium is not entranced. He sits, as usual, in a chair in front of the cabinet, with a sin-gle person beside him, both enveloped in a sheet of dark cloth, with only their beads exposed.

Having attended many of these se ances and having myself sat many times in the battery by the side of Mr. Keeler, I am qualified to testify con-cerning what I have seen and heard. Mr. Keeler is in his normal state just as I am. Apparently and avowedly he knows no more about the mystery than

A face appears as the curtain behind and above us opens. The name of the deceased one is whispered or spoken aloud or the name of some one pres ent in the audience is called out. person goes up to the cabinet. Gener ally the spirit cannot say much—frequently not a word—but sometimes conversation occurs. I have heard it carried on in foreign languages, spirit speaking through the trumpet.

The facial features of the spirit are not often as recognizable as would be desired, but in some instances they are so striking as to cause exclamations of joy and the shedding of tears.

In The Progressive Thinker of Janu ary 9. I described one of these materialzations-the article headed "Spirit of Thomas Paine." He came pursuant to appointment. After showing his face and form he disappeared and presently manifested his presence again by deliv ering a speech of seventy words, which, according to promise, were written down in the cabinet exactly as spoken. The two sheets on which were written were torn off the tablet. folded and passed over to me just be fore the seance ended. Paine spoke so slowly that his words could be taken down by an expert penman in plain longhand.

Some of the spirits have come out from the cabinet and walked about the floor. General Grant came out in plain soldier's attire, escorted by another general who addressed the audience; but Grant was quite silent. 'These forms could distinguish between me and the lantern. How they get out neither I nor Mr. Keeler know. Generally we are not aware that they are out until the forms appear before us. And they return to the cabinet without disturbing us at all.

It is asserted by some that spirits cannot be seen with the physical eyes n their normal state. If so, then not only my eyes but those of every person who attends these seances are in an abnormal state. It is further asserted that a materialized spirit is without weight. Not so. Not only I but many others in my presence have been rough ly handled by stalwart ghosts at dark circles. And while sitting in the bat-tery I have often felt the weight of the spirit hand or elbow on my shoulder. And did not Prof. Hare actually weigh the materialized spirits on scales? And do we not sometimes hear the heavy tread of a ghost?

Oh! the folly of denying spirit mate rialization visible to mortal eyes. They clasp hands with us, they walk forth, they sit down, they dance to music, they talk. They are for the time being alto gether human. I have kissed several done the same. It is no different from kissing mortal flesh.

WM. HENRY BURR.

sent forth by the Spiritualists of all p. m. parts of Chicago to Prof. and Mrs. R. S. Ray, of 207 Lincoln avenue, on account of the death of their nine-year-old son and only child. Robert W. Ray. His unusual brightness and inherent manliness had won for Robert the genuine regard of the many who had met him at the week day and Sunday services held by his father as well as at the monthly meetings of the Chicago Spiritualists' League. Always interested in what was going on, but never forward in manner, he was a favorite with all who knew him. He seemed endowed with an innate sense of his personal responsibility for the entertainment of ev ervone. Born on March 29, 1895, Good Friday, he passed out on April 1, 1904, also Good Friday. For some time he had suffered from valvular heart trouble which caused the death of his mortal body. In the early part of his sickness he told his mother he was going to die. Weeks before the last ill ness he told one morning that he had seen a recently deceased schoolmate beckening him to join him, and when old he had been dreaming, insisted that he was awake and sitting up in bed when he saw the vision. Many friends sought to brighten the hour of sorrow for that home by tender offices and lavish bestowal of beautiful floral offerings. Impressive were the services conducted by Mrs. Cora L. V. Richmond at the house and also at the mortuary chapel of Graceland Cemetery, where in accordance with child's expressed wish his body was laid to rest three weeks later. Such spirits as he make up the kingdom of heaven

mortal life at her home in Bay City Michigan, on Saturday morning, April 2, 1904, in her sixty-sixth year. After memorial services on the following Monday, conducted by her old friend, Mrs. Mary L. Doe. assisted by Mrs. Perry and Mrs. Knaggs, her body was taken to Detroit for cremation and its ashes now repose in an urn in the library of the home which her individual presence so long graced and gladdened thies, intellectual power and spiritual endowments made her a tower of strength to every cause she championed. She was prominently identified, often officially so, with the Equal Suffrage Association, the Woman's Press Association and the State Federa tion of Women's Clubs in Michigan, as well as with the work of the W. C. T. U. Her wide influence was always exerted in behalf of a Spiritualism that is true. honorable, pure and of good report Personal friends, widely scattered, mourn their loss in the passing of this noble woman, but rejoice that she her-self has found the shelter of the peaceful haven for which she longed in count less hours of suffering. A helper here she will continue to be a worker there Warm sympathy will go out to the hus band who was her companion for thirtyone years. He will often realize her presence and yet have the cheer of her GEQ. B. WARNE.

Mrs. Martha E. S. Root passed from

### SPIRITUALIST MEETINGS.

It is important when a meeting if suspended, that notice be given us, at that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

time.
The Church of the Soul, Mrs. Cora 12 V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 19

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner. Ashland avenue and W. 13th street.

The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets, each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds serve ices every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock ery Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Lar-rabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Spiritualistic Church of the Stre dents of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue, Sunday even-ings, 7:30 p. m. Mrs. W. F. Schu-macher, pastor.

The Church of the Psychic Forces

holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland.

Church of the Spirit. Services are held every Sunday in the Schiller Building, 109 Randolph street, Suite 301 and 302. Conducted by Prof. William Fitch Ruffle, at 2:30 and 7:30

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Spiritual Church, Licht und Wahrsheit, meeting every Sunday evening and Action of the Park Mail 2012 Mrs. Park Mail 2012 Mrs. 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H.

F. Coates and others. Good music. The Spiritual Unity Society holds: meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and tests by Prof. R. S. Ray, pastor. Central Spiritual Church will hold

services every Wednesday afternoon of the female spirits, and others have and evening at Taskinge Hall, Thirtyfirst street and Archer avenue. Conducted by Mr. and Mrs. Howes. The U

its meetings at No. 7% East Thirty-first street, Hall "C," every Sunday after-Seldom have there been more since the charles J. Peterson, paychic. Conference for the charles of sympathy than these ence at 3 n.m. Rossier. noon and evening, the rion. Robert Gil-

A Spirituatist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sunday and Thursday o'clock. Tests and music at every service.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome. Church of the Spirit. Spiritual serv-

ices are held at Schiller Hall, at 2:30 and 7:30 p. m. Psychometric reading and messages given to all attending, through Wm. Fitch Ruffle, psychic. The Independent Spiritualists meet every Sunday, 8 p. m., 699 1/2 N. Clark street. Mrs. W. Brockway with "proof positive tests" which dumfound the Spiritual Science Society meets every

skentic and set the serious to thinking. Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

"New Testament Stories Comically IIlustrated. Drawings by Watson Heston. With Critical and Humorous Comments upon the Texts." Heston's Heston's drawings are incomparable, and excruciatingly funny. Price in boards, \$1. Cloth, \$1.50.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Petersilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

"Origin of Life, or Where Man Comes" rom." "The Evolution of the Spirit From." from Matter Through Organic Pro-cesses, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents. For sale at this office.

"Talmagean inanities, incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev Frank DeWitt Talmage's oft-repeated attacks For sale at this office. Price ten cents. "Mediumship and Its Development,

and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and ntilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

"The Life Booklets." By Raiph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character, Building by Thought Power," "Every Living Creature," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of help: 1 purpose. Froce 35 cents each, us. By Elizabeth Towne. Valuable for health. Price 25 cents.



This department is under the man-HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hear-ing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-ted, and the style becomes thereby as-serlive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

favor.
NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially let HUDSON TUTTLE.

Editor: Q. Does not the press exert a great moral influence?

There is no question of the power exercised by the press. It is greater than all other influences brought to of them has attained a higher place in bear on humanity. The time was when the past than their present. the pulpit and public rostrum were the The "fall of man" is a myt educational and directing forces, but that time has gone by. The most powerful government dare not brave not saying that the press is what it come debased until the distinction beties for news-gathering the columns be- mankind? come sewers through which the effeteness, degradation, imbecility, villainy, whole world, in a seething mass of unutterable abomination is poured.

beries, debaucheries, and nameless

The taste of the public is not only catered to, it is cultivated in this direction; and when it cannot satisfy the craving for moral and social carrion by supplies the recking columns.

its readers for breakfast time: A Mysnance-City Officials Have the Biggest Graft—Woman and Man Break Jall—A dencies and harmony known as right-Tennessee: Mystery—Ydung' Woman eousness. ound Dead-Killed the Wrong Man-Woman Rathanes Her Husband-Mur der of a Betrothed-A Young Michigan Desperado Terrifies a Community and Shoots Two Men-Rivals in Love Fight -Sold His Wife-Negro Lynched -A Regular Mill, etc. One solid page is devoted to a full report of a prize

brutally told as the scene itself. The reporters vie with each other in announce them with stunning headlines. There are columns of advertisements of quack medicines, and alluring promises of "retired clergymen" with remedies for unmentionable diseases, and coldamn the publisher to infamy. Through the 48 pages, one looks in

vain for one item of self sacrifice, honor, integrity, or a moral action. mirror of the times" has no surface for the reflection of these.

The literary taste of the neonle is degraded and vulgarized instead of being Improved and elevated. The glowing harratives of robberies, murders, prize fights, assignations, and nameless dev lltries, instead of preventing by exam-ple stimulate imitation and engender thirst for the notoriety of crime The comic illustrations follow the im-

becile lead, and have become pitiable instead of mirth-provoking. They have become like the gaudy daubs of

the nursery.
We would say to the press: Cast out dispense with your "court fool" who makes jest of human degradation and misery. Your "funny man" has worn his jokes threadbare Bad spelling and slang will not sustain If there is a good deed in the world give it place and preference. We with the deluge of filth, corruption and crime. We weary with a press subsidized to political corruption, to church influence, to capital, to the strong against the weak.

J. T. Moxley: Q. Did Jesus Christ ever exist on earth as related in the

Testament? The Christ-idea has been entertained by all races of mankind from remotest ages and every people has tive of that idea. How much reality there is in these "Saviors" history furnishes scarcely anything but negative evidence. The birth, lives and deaths of all are surrounded by fables and

The only evidence of the existence of Jesus is contained in the gospels, outside of these there is not a line or word authentic relating to him. You must study this evidence and decide whether it be conclusive or otherwise. the biography of all these "Saviors" was written a long time after their alleged births.

S. F. Moore: Q. Are the "Explora-, tions at Nippur and through the regions while on our way upward from savof ancient Babylon" authentic? As I agery to sainthood. understand it these explorations show that great and prosperous nations existed at and before the creation as recorded in the Bible. If this is true, then man did not fall, and what is to be 25 cents. Big Bible Stories, cloth, 50 come of a religion founded on the fall? cents. For sale at this office.

No well-informed person ques the "explorations." or for a moment doubts that there were great nations on the earth six thousand years ago. Every effort has been made by who accept the Bible literally and as infallible, to disparage all facts con-flicting with its chronology, byt the evidences of the vast antiquity of man have become unanswerable. The pyramids were old before authentic history, and beneath their base lies the annual addition of mud brought down by the Nile. Every year the great river overflows and leaves a film of sedment. In borings in this deposit remains of human art have been found at such depth as to place the age of these remains. Calculated from the annual hickness of the layer deposited, these remains must have been at least one hundred thousand years old. In other words, one hundred thousand years before the pyramids were huilt, there was iwelling in the Nile valley a people who had attained to a marked civilization. But this is as yesterday to the revelation of the flint arrow heads found be-

bow and arrow and spear. The drift age closed a million and a half years ago. If its cause was that assigned by astronomers, man could not have had his origin amid the frosts of that period. He must have been something more than a savage in the warm and genial preceding age, and become able to resist the adverse conditions of the ice age, or drift. Here years became as moments and are counted by

neath the drift, showing that at that

time man had learned the use of the

millions. ters of inquiry requesting private and ters of inquiry requesting private and the sever information I am able, the orditation of correspondents is existed white the sever information I am able, the orditation of correspondents is existed white the sever of correspondents in the sever of correspondents is existed white the sever of the several sever the bear or wolf which disputed his cave-dwelling, to the present there has been a continuous advance. There has been at no time a "fall"; at no time a 'universal deluge."

The savage races of the present are superior to their past estate. Not one

The "fall of man" is a myth, invented to explain how evil came into the world ruled over by a good/God. Religious powerful government dare not brave systems are all schemes to get this evil the opposition of the press. But this is thus introduced, out of the world. If the "fall of man" is a myth, what is to ought to be, or what it might be, or become of a religious system founded that it has a great moral influence. In thereon? The future holds the full anits eagerness for news, in catering to swer. Thus far, it has ignored the an unrefined, vulgar taste, it has be facts of science, and gone forward as though all discoveries and conclusions tween the yellow cover journal and the of scientists gave it support. Can it alconservative is lost. With the faciliways override the common sense of

F. A. S.: Q. What is obsession, and moral disease and corruption of the how can it be prevented? Are all mediums, more or less, in danger of it? tterable abomination is poured.

A. Obsession is possible, and every medium influenced is in a greater or the lead in the gossip of villainy and lesser degree obsessed by the controls prurient rascality; and the smaller fry Go on with this to its full extent and of town and village closely imitate. there is perfect control which is known correspondents are sent to as obsession. To prevent this control reat distances to report murders, rob- would be to prevent mediumship entirely. The objection lies against undevel-

fluence detrimental. A medium can be influenced only by spirits in unison. The aura surround facts the ready pen of the hack writer ing the medium allows or prohibits ap I take at random a leading morning medium may be judged by his control, paper and this is the repast set before or as the medium, so will be his control. To escape undesirable influences terious Murder—Big Hole in City's Fi-therefore, the character must be dominated by the sum of all spiritual ten-

whose messages are undesirable and in

### The Import of Mediumship.

To the Editor:-Please permit me to say that after three months' continuous work as speaker and medium for the Phlosophical Society of Spiritualists, I was called away by the illness of a relative, but have returned after two weeks' fight, attended by the best society men, the details of each round being as absence, feeling that my effort to give the truth of a still unpopular religious. give the truth ion to the people, I am repaid for sacrimaking their articles sensational, and fices made, by the consciousness of of those with whom I have labored.

I for one shall be glad when Spirit ualists arrive at the stage of development when they cease looking after umns of "personals" which ought to strange gods and settle down to the consciousness that life is one and truth is truth whether it comes from the line of Mr. Jones or Mrs. Smith, then Mr. J. and Mrs. S. may hope to settle down among a congenial people and do far more effective work than by running about from Dan to Beersheba trying to satisfy the insatiable curiosity of those who are always calling for something new, while not having made any practical application of what has already been given them. An ounce of applied ruth is worth more than a shipload that has rolled off and over us like water off a duck's back.

If we have got more truth and a better religion than the Christians, the best way to let them know it is to live t ourselves. Some of us think when we have had

a few tests, we have found all the re-ligion there is in Spiritualism.

If Spiritualism teaches us anything it s that the life we live is about the whole thing after all; for our happiness here and hereafter depends upon how we live and think and do. Great deeds, noble aspirations, beautiful lives are the result of truth applied to right living. And I am glad, dear Progressive Thinker, that your columns are filled with so much food for thought regard ng mediumship-that power so little understood by the world, even by me diums themselves, and so abused by

May the time soon come when the world shall know the difference be-tween the true spiritual medium and the fortune-teller. But we can't expect the world to make a distinction while those employed by Spiritualistic socie tles use their gifts to satisfy the de mands of men and women who care for nothing above or beyond the material

plane of expression. Mediumship was not given us for that purpose, but to teach man that he is an immortal being, that death is not in the universe, but only life and love and beauty, and order and harmony.

Oh! ye immortal gods! have patience with us-we shall realize by and by that mediumship endows us grandest possibilities for lifting ourselves and others out of the conditions of benightment that still cling to us

ALICE C. BARRY. Clinton, Iowa.

The Commandments Analyzed, price

# "How Shall I Become a Medium." Fully Answered

In 'Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

### PRINCIPLES OF NATURE.

The Philosophy of Modern Thought Critically Considered.

I have read with interest an article by W. M. Strong, of Hamilton, Can., en-titled the Philosophy of Modern Thought.

He defines substance as the phenomena of an inner working power, and that power is omnipotent. That nature ibhors a vacuum, and therefore never permits one. These are his premises briefly stated.

That there is nothing: greater than

truth is a self-evident fact, is my premise. I have no prejudices against modern thought, so far as it is true and practicable. In this sense it is like an ancient thought, only valuable for its usefulness. I regard the soul as a "vacuum," and herein appears the imossibility of it. The sublime and ridiculous are so closely united "that sometimes one is taken for the other. Modern philosophy (?) backed by science (?) says there are no vacuums, also that nature abhors vacuums. Now if nature abhors vacuums, it is self-evident there must be vacuums to abhor, for how can nature abhor that which has no existence. It is not possible to conceive of a thing which has no foun-

dation or existence.

The supernatural is denied also, and that itself shows the weakness and nakedness of philosophy. The soul is supernatural, and is a vacuum, but it is not given to ordinary minds to know this. For how can the natural mind be lieve in that which nature abhors? instinctively try to destroy that which we abhor, and the mind that rejects a proposition is at variance therewith and its thought is that of destruction. No man can conceive of the supernatural, unless that he have something in himself in harmony with the idea. soul is a vacuum. It contains the Ego its maker which is supernatural because nature cannot destroy it. In nature things are moved by contact and by impact. Operations by contact are downward. We cannot operate upwards save as we receive that which is superior from above by impact. This is the

way of the spirit. This nature in which we now exist is

not infinite. There are other natures. This is a eculiar one in which motion is the aw. Perfection of motion is the ultimate of this nature. Perfection is stagnation of which we know but little.

A little farther on Mr. Strong states that "There can be nothing more contrary to natural law than the thought of the infinite principle of life destroy-ing or planning to destroy itself. I hope our friend will not have the inconsistency to aver that as there can not be a vacuum in nature, therefore there is no such thing as destruction in tions of nature are caused from movements of and in nature to prevent that which he says never existed, viz., a vacuum.

While it may be a scientific fact that oped, sinful, or evilly-disposed spirits all life is one, as in the aggregate, yet science does not teach that one life is

> The statement "all are parts of one stupendous whole whose body nature is, and God the soul," may be true in the abstract. It is equally true that life and consciousness is individualized, and what I may build up to-day, W. M. Strong may destroy to-morrow and vice There being as many divisions of life and action in our great universe as there are individual souls, not only s this true of the human family, but, of

the lower animals as well. But our friend's real position is that nothing is more contrary to natural law than the thought of the infinite principle of life destroying or planning to destroy itself, which I take to mean that he believes the principle of life is indestructible, a principle never changes. which is to say a unit is equal to the But there is nothing more fluctuating than life in all its varied forms, and while passing through those fluctuating tages of existence, the spirit is trying to discover itself and its destination. by experience and contact with visible nature. It finds that way grows broader and more interesting just in the ratio that the mind is left free to

nake its own discoveries.

Solomon of old said there was nothne new under the sun. If this is true. we have no modern thought. It is the same to-day, yesterday and forever. Yet it does not follow that God cannot destroy life even if he is life. We all know that great storms such as destroyed Galveston, and great earthnuakes such as almost depopulated Martinique, are caused from what we regard as the abnormal action of na-In Galveston and Martinique ture. nany thousand lives were destroyed or displaced. Will you give us your the ory for the destruction of these lives? and this property? Will you tell how it is that thousands of people in the United States and Canada are living upon the agonies of the millions? The same being true in the ocean, little fish are devoured by the larger ones, and that the real practical truths of nature are that the thousands are continually luxuriating upon the agonies of the millions. Can you explain these facts without implicating the Infinite principle of life of which you speak so much? A. T. ALFRED.

Wonders of Little Things. There is a certain little fly that

running three inches, and all in one-half a second of time. To equal this, in proportion to his size. a man would have to run at the rate of twenty miles The common flea leaps two hundred

times its own length. To show like agility, a man six feet tall would have to lean a distance of twelve hundred feet. The cheese mite is about one quarter of an inch in length, yet it has been seen to take the tip of its tail in its mouth, and then letting go with a jerk leap out of a vessel six inches in depth To equal this, a man would have to jump out of a well from a depth of one nundred and forty-four feet.

Equally strange things are found mong the plants and vegetables. A student of nature once tested the grow ing force of a squash. When it was eighteen days old and measured twentyseven inches in circumference, he fixed a sort of harness around it, with a long lever attached. The power of the squash was measured by the weight it lifted. Two days after the harness was put on it lifted sixty pounds. On the nineteenth day it lifted five thousand

The seed of the globe turnip is about one-twentieth part of an inch in diame ter, and yet, in the course of a few months, this seed will be enlarged by the soil and the air to 27,000,000 times its original bulk, and this in addition to a bunch of leaves.

It has been found by experiment that a turnin seed will, under fair conditions. increase its own weight fifteen times in one minute. Turnips growing in peat ground will increase more than 15,000 times the weight of their seeds in one day.—Exchange.

"Healing, Causes and Miscis." By F. P. Facion, M. D. Price 50 cents.

### PUSHING THE WORK.

Energetic Leaders in the Front, in Ohio.

The work in our services is progressing in Ohio, under the O. S. A. as never before. Our earnest worker, and honest medium, Mes. Carrie F. Curran, state president. That done more for the O. S. A. than allsher predecessors, and the good work is bill boing on. I must speak of the good work being done in Sandusky, Irving Jakkson, president. They have a fine seciety and are doing a grand work. Three weeks ago I went to serve the sadlety there,

and organized a lycoum; they opened their lyceum with tifteen children. May 1 I served that society again, and they then numbered twenty-five and added several more that day. Mrs. Mrs. Wharton, their conductor, is a very able woman. 'Assisted by: Mrs. Butenhagen and Mrs. Jackson, they are preparing for a May festival, the children taking a great interest in the work, and their leaders are certainly to be con-

The new society at Wellington, is doing a good work, they are interesting, many who knew nothing of Spiritualism, and it means something to be a Spiritualist in a town where the fires of the old "material hell," have not died out, and the reverends preach it as one of them there does. A. .....

Mrs. Carrie F. Curran served our society May 1, and also at Wellington, doing-good work as she always does, honest and spiritual. She has organized several new societies in the past four months, and goes to Geneva, Ohio, to organize a new society, Sunday, May 8. Other societies have been organized and reinstated by the work of the state missionaries during the past few months.

The lyceum here under the direction of Miss Laura Winslow, is doing well, and is to give a Mayday entertainment for the benefit of the lyceum. We use Mr. Ring's Progressive Lyceum paper. and find it very instructive; they also use it in Sandusky.
I saw by your valuable paper the

stand Lizzie Harlow has taken, and I want to say, all hall! Lizzie Harlow; when one so noble and grand, used by the angel world to proclaim freedom from the slavery of ignorance, comes out for and in defense of the truth, I feel I and my good husband are not the only ones who cry fraud. There are so many Spiritualists, who claim that if you look for fraud you make the conditions for it. Away with such nonsense. Must we not use our own mediumship for protection? The surest proof to me of good mediumship is to see man or woman investigate and know for themselves. Knowledge is what we want, I for one have stood all the old blind faith I can stand—and there are many who are so honest and yet lack a desire to study the laws which control. They are stupid. My friends, came to me not long ago feeling very anxious because I had said some of the old mediums used stock messages, saying some of them will hear of it and they will all work against you and ruin your mediumship. I said, if my mediumship, what little I have (for I am only a beginner), depends upon favors from such a source as that to further my gevelopment, the sooner they know it the better.

And I do not fear, for as the old Roman judge said, if it be of God or truth, it will stand; and my such mother.

it will stand; and my, spirit mother would not forsake her child because she sought to find the truth Neither would any hopest triend. I hope and bray lir. Hate may high some one who will accept his offer, but Liear not ANNA E. BAIRD. ANNA E. BAIRD.

CAMP CHESTERFELD, IND."

The fourteenth annual camp-meeting of the Indiana Association of Spiritualists, (Camp Chesterfield) opens on Thursday, July 14, and closes August 28—continuing over seven Sundays. The best list of speakers that ever

appeared at this camp, has been en gaged. To enumerate: W. F. Peck, W. J. Hull, Lizzie Harlow, Marian Carpenter, Annie Gillespie, Harrison D. Bar rett, Eugene V. Debs, W. J. Colville, Clara L. Stewart, Dr. G. W. Littlefield, T. C. Smith, Dr. J. H. Mendenhall, and Harry J. Moore. Maggie Waite, mes-sage medium on Sundays, and Frank Ripley during the week.

A number of specialities are introduced such as Labor Day, G. A. R. Day, Woman's Day, Old Settlers' Day, etc. Prof. Neelie's Boy Band, fifty-three in number, will discourse sweet music

on Sundays. Dances, concerts, theatricals and stereopticons will constitute the line of evening entertainments. Mediums for every phase of the phenomena will be on the grounds to give demonstrated proof of immortality. I am not in possession of all their names or I would give them; suffice it to say that committee on mediums feel satisfied of the genuineness of their mediumship, or they would not have invited them. At my recent board meeting, held on ting in of water works; the building of six double cottages for the entertainment of guests, and other substantial improvements. The lodging house was let to one who will keep it orderly and clean. The dining-hall lunch counter. grocery and ice cream parlor will be in the hands of one who is competent and experienced, who will conduct them to

he satisfaction of the Board. With all the preliminary work so well in hand, I can promise the general public that Camp Chesterfield this season will in point of excellence and efficiency excel any of the previous years. I only hope and pray that my health may improve so that I may be equal to the occasion. I extend a cordial invitation to all to attend, knowing that if you once visit this beautiful resent you will never regret it.

All letters of special inguiry should be sent to our worthy secretary, Mrs. Lydia Jessup, Chesterfield dind., who will take great pleasure in responding

to all letters of inquiry, 1, 1319
G. N. HILLIGOSS, President.
2400 W McMicken Ave. Ungrinnati, O. The Reason of Creedalists.

Jim.—Sam, what is the is eason you are a Catholic? st a Catholic? San — Because my father and mother were Catholics. Do you suppose I am going to turn my back upon the religion of my parents? mi wig s Jim.—Well, no; it is natural for you

to lean religiously in the direction your parents have led you. But suppose your parents had been Methodists, what rould you be? Sam.-I presume in that case, I, too, ould be a Methodist.

Jim.-How, then, are you going to determine which of the two sects is the true one? st; the mother church from which all

been Methodists; how, then would you printed and bound. Price \$1. determine which one of the two is the "Wedding Chimes". By Dalaha Correct one? the Methodist argument, whatever it is, to prove that that church is the only

Jim -Ta ta Bam. Sam.—Bye-bye, Jim.

### LETTER TO A MINISTER.

in Which Life in Various Aspects is Presented.

In the clipping I enclose you will note a report of "an unusual number of sul-cides, at least half of them due to de-spondency because of inability to secure employment," Still every step to reduce the hours is vigorously opposed by employers. Are Christian employers generally to be found urging this reform? I know that in the printing business, religious papers, etc., are noted for paying low wages, though there are exceptions, of course. I suppose most of them have a struggle for existence,

The views and position of a church are governed largely by its officials and surroundings. For instance, slavery was a divine institution in the South be fore the civil war.

From another clipping enclosed Men who seem to be right in every particular, honest, truthful, will do any one a favor, but they never go to church."

As you have pointed out, character is not a matter of church membership. This is shown plainly in "That Printer Udell's" and "The One Woman."

In churches confining themselves to the giving of moral lessons and the pointing out of the folly of wrong-doing, attendance must surely be beneficial: but where efforts are made to instill beliefs contrary to reason, mental harm seems inevitable. Can you reap truth when you plant error—"figs from thistles?"

There should be a mighty influence for good in neighborhood organization to promote purity and righteousness. Possibly the movement to unite the churches may ultimately bring this about in an effective manner. The greater toleration necessary may finally result in honesty and sincerity being made the only test, with the genuine desire for the moral advancement of humanity being accounted sufficient, regardless of belief, either in Christ as the Savior, or in the sacredness of the Bible. To-day the progressive minister or church-member occasionally feels that he has grown so far beyond the doctrines of the church that he must leave it or be forced out. "He can't go back!" Sometimes the result is the founding of an independent church, the existence of which depends upon the power of the minister to hold together sufficient number of followers able and willing to support it.

There is a saying which is in substance: "Fools can ask questions which wise men may be unable to answer. Yet it would be exceedingly unwise to draw the inference: "Never ask questions, lest thou be considered a fool." What kind of a story would there be of the world's progress had there been no inquiring minds? The minister who recommended the corrupt politician evidently had not investigated sufficiently. I must confess, however, that I do not know how much to believe about political candidates, because of so much ly ing and so much concealment. Still it is rarely that I vote a straight ticket. Some of the accepted teachings in the

churches to-day were the heresies of the past; may not some of the heresies of the present become the acknowledged truths of the future? Is it contrary to Christian ideals to think of Christ having especial pity for such as Judas Iscariot, who allow avarice to overcome them despite their great opportunities. Judas repented, and sought death—inflicted upon him self the penalty which the law yet metes out to the murderer. (Did he be-

ment?) He had no priest to convert him and to assure him of Divine for giveness. Whenever any great work for humanity is accomplished it is customary to speak of those engaged in it as God's instruments. It would horrify tians to assert that God decreed Judge this nature when presented to a Christian usually bring talk of God's mysteries, as though that settled it, and no

one should dare to question this mode

lieve he was going to eternal punish-

A sensational scene occurred in Franklin Avenue Congregational church, Cleveland, when Rev. J. Alford Fisher preached his last sermon. The text was II. Corinthians, iii:17: "Where the spirit of God is there is liberty. Here are significant quotations: "God is not a supreme being, in some shrouded part of the universe, ruling everything. We must get away from the dogma. God is a spirit, without body, form or parts:" "Christ never wrote a line nor parts:" a word of the Bible. He had nothing to do with it. Its adherents say you must believe every word in the book o you will be damned. As for myself, I would rather be damned."

I have frequent proof of the presence of unseen attendants. The disbelief of the most learned can have no weight against my own personal knowledge. On the other hand, I do not hold that others should believe even though such eminent scientists as Crookes and Wallace have declared their investigations proved the existence of communication between the spiritual world and this. I recognize the right of individual opinion on these matters. Possibly some of the greatest scholars in the past held religious beliefs which would be deemed ridiculous by the advanced Christians of to-day.

:I can imagine my regular Sunday evening attendance being annoying to some because of my failure to become a member. I should be sorry to know that my unwillingness to come into fellowship made my presence unwelcome, especially if self-conceit be assumed as the reason. A sensitive person will not consciously remain an intruder when he can easily retire.
ALEXANDER SPENCER.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized an one of the ablest lecturers on the sr. itual ros trum. In this little volume ne presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office. Price, 25 cents.

"Poems di Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from Sam.—Because our church is the old. lively to severe." It is a book to be treasured and richly enjoyed by all who

correct one? Hughes. A tasty, beautiful and appro-Sam.—I presume I would make use of priate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. etc., with choice matter in poetry and alization of the highest and purest to a licity attainable in the future life. A ddress all orders to licity attainable in the future life. A ddress all orders to licity attainable book. Large, ectave, Price 15 cents. For sale at this effice. Si) pages. Price 5175.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper corrections as to dates, etc., can be made

Mt. Pleasant Park, Clinton, Iowa The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson

secretary, Clarksville, Mo.

Maple Dell Park, Ohlo. The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meet ings, etc., from June 1 to Sept. 15.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting to make a opens July 14 and closes August 28. For tal order. programs and other information address Lydia Jessup, secretary, Chester-

Forest Home, Mich.

The fifth annual camp-meeting opens at Snowflake, Mich., July 31 and closes Aug. 21 Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69, for full particulars.

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at

Unity Camp, Saugus Center, Mass. commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. mess of our secretary, Miss victoria c.

Moore, I am acting secretary, to whom leading Premium Book this year, Price all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-meeting opens July 3 and closes Sept. full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans.

This camp-meeting will begin August above, the price is 40 cents each. 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Island Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad commences July 10 and extends through the month of August. For full pro-grammes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit. Mich.

Harmony Grove, Cal. Camp opens July 17, and closes July 1. For particulars address Frank C Foster, secretary, Escondido, Cal.

Onset Camp. Commences July 24 and ends August | cost price. 28. For full programme and particulars address the secretary of the camp,

Onset, Mass. Island Lake Camp.

The Island Lake Camp Association lo- Life in the Spirit World, Vol. 2. cated at Island Lake, Mich., 42 miles from Detroit on the Flint and Pere Marquette railroad, will open its tenth antending throughout the month of Au- Mrs. Emma Hardinge Britten. An excellent programme has been prepared for the coming season. We have under contract such speakers and mediums as B. F. Ausun, G. Harrick and wife, Amanda Coffman, Mr. dium.

7—The Occult Life of Jesus, by Alexandre of Para alits. M. Walton, Mrs. Margaret LaGrange, W. V. Nicum and others. Farmer Riley will positively be with us the first two weeks of camp. Every phase of mediumship will be represented. Correspondence solicited with first-class trumpet and slate-writing mediums. Rates at our new modern fifty-room ire-proof hotel, 5\$ and \$5.50 per week Cottages and tents to rent by week or

For programmes and particulars, address H. R. LA GRANGE,

Secretar

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> ander Smythe, a medium of rare gifts. 8-A Wanderer in the Spirit Lands.

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Hull and W. F. Jamieson. READ THIS CAREFULLY BEFORE

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gressive Thinker. Sending out these premium books however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise. single cent, for that cannot be afforded for less than one dollar per year, in view of the fact that we publish such a vast amount of reading matter, much more than any other Spiritualist paper "Beyond the Vall." A Sequel to now published.

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40 Loomia Street, Chicago, Illinola,

# Puzzling Phenomena.

the Hudson theory; but we will not ac

cept a mere theory—we must have

A good deal has lately been said pro

not be any more famous nor held in any

betting transaction would or could pos-

True friends of Spiritualism and its

phenomenal foundation, should only re-

gard this question as to whether the

medium through which this manifesta-

tion takes place, is a fraud or not. A

zation is a fact in nature, not from wit-

nessing the phenomena, but from the

knowledge and understanding of cosmic

ness a demonstration—a phenomenon;

We will take for example the phe

that their doctrine (explanation) is

earth to-day that can be proven, these

statements can be proven to be as false

as any false statement can be. A true

explanation of any phenomena must not

only harmonize with some of the facts

related to the phenomenon in question,

but it must be in harmony with all

things in visible and invisible realms of

P. PEARSON, P. H. Ph. & T.,

P. S.—Spirit "Jim" is quite a favorite with the Martin family, who often see

moving all kinds of heavy material ob-

jects. And he says: "He does not have

to dematerialize material objects in or-

The Survival of the Fittest.

destructive process have been swept

for us to ponder over and guess at their

classification. Did we dare to say that

old Mother Nature was an experimenter

and made mistakes? We might con-

clude that she was repeating her trials

to see if she could not do better. Meas-

ured by human pity, all the gauge we

leaves only the physically strongest,

though not otherwise best, seems harsh

The charity and pity for the weak

all there is left in sight to mitigate na-

ture's hard rule as a destroyer of the

As if the mentally great or lovably

the strongest, bodily, as propagators,

leaves mentality oftenest among the

outlasts the Stevensons and the Henry

Kirke Whites. As a business proposi-

tion this rule of natural selection if it

could only save the good as well as the

stoutest as progenitors seen through

Human nature, at its best, succors and

saves the weak and unfortunate while

inhuman nature destroys them antago

Though a poor inheritance of phys-

nature has the same dislike for these

ened. In this she makes no compensa-

abate its hardships.

and unrelenting.

unfit.

Entire un-

der to move them through space."

Ponca City, Okla., May 2, 1904.

law that governs the phenomena.

We have been told by spirit beings or, perhaps, space was translimited, or some other such fool thing as that; or, that the time will soon come when all people will understand and know that how some of those subjective and objec-Spiritualism is true, that the human tive mind fellows would go about ex plaining these phenomena according to soul exists in a conscious state after physical death, that intercommunication between the two worlds will be so common, and spirit manifestations so positive proof; nothing else will no. extraordinary in its demonstration of a future existence in realms invisible, and con regarding materialization, and that all will be compelled to acknowledge and recognize spirit return as a fact in nature.

We have always felt a doubt concerning the realization and fulfillment of of cause and effect; there you will find this prophecy until lately when we learned of the wonderful manifestations taking place at the home of our friend, A. L. Martin, this winter and applied fact in natural values. Martin, this winter and spring, which it is our desire to relate for the demonstration of this law, but such a benefit of the army of readers of The demonstration should only be accepted Progressive Thinker, the greatest ex- as corroborative evidence; but many soponent of Spiritualism on earth to-day. called demonstrations should not even Before we proceed with the story we be accepted as such, for any of your

want the readers to distinctly understand that every statement made in this article is true; that this is not a manufactured, sensational newspaper challenge, and if you should perhaps see story, made to order from a delusive a true materialization you would still stock of an imaginary brain. Many no not be any wiser than you were before doubt will think it exceedingly marvel out and strange, but every statement A skeptic world would not believe any can be proven to be true by any one interested, be he Spiritualist, materialist one had lost \$1,000. The medium would Mr. A. L. Martin a (reader of The higher esteem by reason of such a transor any other kind of an ist.

Progressive Thinker), wife and daugh- action. A skeptic world should regard ter, reside nearly seven miles northwest | Sir William Crookes' investigations and of Ponca City, O. T., on the west bank conclusions of greater value than this called Bols-de-Arc. This 10-year-old sibly be; but—has it done it? homestead, nestled under spreading True friends of Spiritualism branches of a giant elm tree above high water mark, is an ideal home, where harmony reigns supreme, and the three to form a veritable major chord on the Spiritualist should know that materialimembers constituting the family seem scale of being, which seems to be sympathetically blended and re-echoed among the leathered songsters in busin and treetop, among which Mrs. Martin has her favorites, that come to her laws governing the phenomena. Always profer to receive advice concerning the profession of the laws governing the phenomena. Always profer to receive advice concerning the favorites, that come to her laws governing the phenomena. Always ready to impart, they profer to receive advice concerning the phenomena. Always ready to impart, they have a subject to the profession of the phenomena. Always profer to receive advice concerning the phenomena and treetop, among which Mrs. Martin laws governing the phenomena. Always profer to receive advice concerning the phenomena and treetop, among which Mrs. Martin laws governing the phenomena are always ready to impart, they have been decreased as a subject to the phenomena. Always profer to receive advice concerning the phenomena and treetop, among which Mrs. Martin laws governing the phenomena are always ready to impart, they have been decreased as a subject to the phenomena and the phenomena are always ready to impart, they have been decreased as a subject to the phenomena are always ready to impart, they have been decreased as a subject to the phenomena and the phenomena are always ready to impart, they have been decreased as a subject to the phenomena and the phenomena are always ready to impart, they have been decreased as a subject to the phenomena are always ready to impart, they have been decreased as a subject to the phenomena are always ready to impart, they have been decreased as a subject to the phenomena are always ready to impart, they have been decreased as a subject to the phenomena are always ready to impart, they have been decreased as a subject to the phenomena are always ready to impart, they have been decreased as a subject to the phenomena are always ready to the phenomena ar when called to receive some sweet morsel that she may have found in garden or field. Friends, if you should approach true explanation of the cause and the this sacred home you would no doubt Why are those balls of cotton ter this lovely home and engage in conversation with the family, you might perhaps be surprised to see Mrs. Mar-tin leave you in great haste and run for dear life-to save the life of some of her little bird friends from the attack of some mischievous hawk. Six months ago this family was in-

duced to form a home circle and sit for development, but nothing seemed to come to them until the 23d of February last, when Mr. Martin was entranced and wrote four messages, three in Eng. | nature. lish and one in German, in beautiful German characters or letters, all of them signed with the name "Jim." The message in German read like this: "I message in German read like this: am the fellow that took the shuttle out of the sewing machine." This explained him passing through the house or standhow the shuttle had been taken out of ing in a doorway. He seems to be an the machine some time previously. One expert in unlocking, bolted doors, and message in English read like this: "I am the fellow that stuffed the horn of your phonograph full of rags and hand-This was quite a relief to Mr. Martin, for he had been accused of the Hudson theorist, with their "tissue playing that trick on his wife and soul" crack this last nut if they can. daughter. In another message "Jim" said that he had taken that old rooster they had missed so long. But the most marvelous of all was the last message, which reads like this: "I was out to your farm yesterday," which was Washington's birthday, "and put the "Marine Band Tremola in the oven of your cook Now for an explanation: Mr. and rubbed out without pity.

Miss Martin have each taken up home-Western Oklahoma, 165 miles west of into oblivion, leaving only their vestiges stead claims in Woodward County, in here, and built suitable houses thereon and started other improvements. The harp spoken of is 61/2 inches long, which, with its case, was missed from the Martins home some days previous to this, and could not be found high or low.

On the 13th day of last April Mr. Mar-tin and daughter Rachel started in a have, this relentless process which wagon to their new holdings, or claims, in Woodward County, and, of course, they often talked about the probability on minding the narp in the oven as stated in the spirit message. Mr. Martin bet a new hat that they would find it, which ture has planted in the human heart is ture has planted in the human heart is ture has planted in the human heart is the spirit message. It is neight to mitigate us. was taken by Rachel, as she was very much skeptical on this harp question, and the agreement was that when they got to the house Mr. Martin should stay in the spring wagon while Rachel unlocked the house and went in to see.

On the fourth or last day out, both riding in the wagon, plainly heard the words. "I am going," which was companied by a whiz, like something moving swiftly from them through the air. Soon afterwards, when they came to Miss Rachel's house, she hastily uncase, together with another pastboard of men morally and intellectually. It would seem to us better if the new case. locked the door and went in, opened and something over an inch deep. She took them both out to her father. When the box was opened it was found to contain Miss Rachel's gold watch and chain, wrapped up in a black silk waist belt. This watch she had securely placed in a jewelry case under lock and key before she left home, and the waist belt had been taken from her trunk at home, but a small gold locket was gone from the chain and she thought surely that was lost, but on returning home she found it where the watch and chain

Every article was found intact and in perfect order after having been transported 165 miles through the air by invisible means, and the harp was often played upon by their invisible friend "Jim," who, no doubt, enjoyed the jokes he had played on them.

While Mrs. Martin was alone at home she had the impression that "Jim" would try to take her watch some night, so she fastened it securely on her nightclothes, under a waist belt, and night she felt some one trying to take hands and held on to them, saying: cality that he is reputed to have come alone: "Now, David, if I don't come home to you in the body, I will surely consists in its having no parallels. That it, and she quickly grabbed some one's go." And immediately the hands she held melted away in her hands. A few days ago, while sitting in a rocking adaptations that benevolently fit us to ceived the message from my daughter chair, talking to some lady visitors, Mrs. Martin, chair and all, was moved 11/2 feet on the floor. At other times her hairpins were all pulled out of her hair, and she will find them snugly piled up in a pile somewhere else in the house. One day Mr. Martin's overcoat was

moved from the kitchen to the parlor. Sometimes they all hear a human voice singing with the phonograph when it is playing. This, together with many other manifestations, makes, us wonder and speculate on what is coming next,

Strange Performances Out in Oklahoma. Martin folks transported these articles AN IMPORTANT QUESTION.

Judging from the actions of many Spiritualists they consider it a business. This is not a tirade against fraud. It is not written to point out the errors of mediums in particular, but of Spiritualto economize space we will just say to ists in general. Examine yourself, those who pretend to be anxious to bet reader, and so whether it applies to money on something they know very lit-tle about: Go down into the very depths When they go to a medium they desire business advice—not spiritual truths. They would make servants of their arisen friends, suffering them to manage their business affairs, asking them to run errands and answer unnecessary and unimportant questions. A medium to them is a veritable encyclo-

le Spiritualism a Religion, a Science, or

a Business?

their purse, while the ennobling, uplifting, spiritualizing influence that Spiritualism should exert is not comprehended by them, nor desired. The philosophy of Spiritualism, grand and inspiring to the spiritually awakened person, they dispose of with the complacent remark: "We have enough to do to attend to the affairs of this life -we can learn about the other life when we get there. To live in one world at a time is enough. Give us something of practical importance-

something that will be of use to us

pedia, from whom, on the payment of a

fixed price, they can obtain whatever in-

formation they desire on any subject in

which they are interested. They measure a spirit message by its effect on

while here.' Consequently they are content to drift along without any inclination or effort to comprehend the profound philosophy to which the phenomena should logically lead; and, as a result, the truths of Spiritualism make no lasting impression on their minds. Instead of awaiting the gleams of spiritual knowledge which those in higher realms of life are always ready to impart, they nature of things it is improbable that but it is quite another thing to give a fin aspiring spirit, who spends only a true explanation of the cause and the small portion of his or her time in the contemplation of earthly things, would be able or willing to give the necessary

vated spirits finding the spiritual lestrue, when in fact it proves nothing of sons they would convey are not heeded the kind, and if there is anything on or desired, seek more congenial conditions, and impart their lofty and ennobling ideas to souls who are prepared to receive them; while spirits not as advanced, but who are more closely en rapport with earth, and better informed concerning material affairs, give the required advice and the sitter departs contented, wholly unaware that his material desires have caused him to be surrounded by those in a like condition of mind, while the better class of spirits have, by his unwillingness to listen and heed their superior advice, been rudely cast aside. This is not an isolated example, but a common occurrence, as anyone whose experience in Spiritualism is not extremely limited will read-

ily recognize. A ready door to demoniacal influence is thus opened, for if information concerning earthly matter is desired, earthbound spirits are certain to be present to give it. I do not wish to infer that all advice concerning earthly affairs is given by undeveloped spirits, for, when the need is great, even the more advanced sometimes point out the proper course to pursue; but we should not Into the great rubbish heaps of the past, nature ruthlessly casts her poor specimens. The ill-begotten, the weak and the unfortunate by inheritance are and the unfortunate by inheritance are see fit to warn us of approaching danger, and occasionally give us advice re numbered species of animal life by this lating to material affairs, all is well and good; but that does not justify us in placing burdens upon them which we

should assume ourselves. Oh! when will we learn to consider our arisen friends, not as business associates, but as honored guests who have laid aside forever their earthly raiment and the cares that go therewith -guests who should not be treated as servants to do our bidding, but as teachers and guides who have explored regions inaccessible to us, and who have come into the shadows of mundane existence to give to us truths ress in spirit life leads away from earth; and to needlessly recall our dis embodied friends is only to retard their

progress, and ours as well. When we hold communion with our good were not worth preserving as a betterment of our race, this selection of spirit friends we should endeavor to exalt ourselves to their condition of life; not burden them with our material cast-offs. The big and robust Pawnee cares. When the seance room is entered all material affairs should be laid aside, ail troubles forgotten, and our minds should be concentrated fon the spiritual side of life; then the communi-cations received will reach the lighest plane of excellence, and undeveloped spirits will not manifest. GEO. B. FERRIS.

Grand Rapids, Mich.

A Soldier Becomes a Spiritualist.

I married at the age of 25, one year nistically. Nature is too big a thing for prior to the war of the rebellion, and us little midgets to criticise yet it is went to the front where I thought my at least self-evident that the best of us duty called me. There I soon lost my are not in harmony with this universal health, and my mental powers became inexorable rule. If we were, our better so enfeebled that I put off the investiganatures would not antagonize it to tion of spiritual phenomena, and later when I sometimes mentioned the matter, my beloved wife always tried to disique is not the fault of its inheritors, suade me, saying that while she believed that angels sometimes visited our earth, she could not at all believe that she has for the culpably self-weak-

spirits ever did. tions to the unfortunate. Nor does it seem that to save the good in "The Land of the Blest" (not yet definitely located) saves humanity from the viciously strong here below, while it takes the best patterns away from us takes the best patterns away from us the same necessary for my dear wife to go to a hospital for an operation, takes the best patterns away from us the same necessary for my dear wife to go to a hospital for an operation, the same necessary for my dear wife to go to a hospital for an operation, the same necessary for my dear wife to go to a hospital for an operation, the same necessary for my dear wife to go to a hospital for an operation, the same necessary for my dear wife to go to a hospital for an operation which I thought it barely possible for her to return alive. You can imagwhere this example would seem most for her to return alive. You can imag effective for the elevation of our race. ine how I longed to mention this mat Unless Christs in heaven are better for ter to her before they took her away us than Christs on earth; which if true, for she would not consent for me to go the query is forced, why the one sent with her; but the night before she us did not stay in the more favorable lo-cality that he is reputed to have come alone: "Now, David, if I don't come

which is incomparable will remain in-definable. Besides its harmonies and at the hospital, and as soon as I readaptations that benevolently lit us to ceived the message from my daughter our environment, Nature seems to have her harsh moods, unbending and inexorable. Do we serve God in trying to mitigate his destructive power that cuts off the unfit? We certainly serve that humanity which seems to be about all after I came to the Soldiers' Home here the god service we are capable of the voice said to me planty "Go over the good service we are capable of her voice said to me plainly, "Go over

There can be no service to Omnipo to the Spiritualist camp meeting." So tence. The philosopher is not yet born I made inquiry for the place, and as who can harmonize our lives with nasoon as the lectures for the day were who can narmonize our tives with the soon as the fectures for the day were ture's antagonisms. There may be an over, and I learned that there were to "upper kingdom" where the utility of discords will become apparent, the faithful lover of all truth, Sister Josie harsh grinding of which here below our K. Folsom. I went into a tent and wrote

and write some brief message on a card when they were called for, but you can imagine my carprise when the ushers commensed passing the blank cards to the audience, the sister pointed to me sitting half war, down, and read both of my measures while both were folded and still in my pocket; she read both correctly, word for word, and answered both, and added from my wife that she was your cled that the was your that she was very glad I had made the conditions so that she could communicate with mes. After that I never attended one of Sister Folsom's seances in which she did not deliver some mes sage to me without my even asking questions. Now, natient reader, these are only a few of the reasons why I an a Spiritualist. DAVID I. MARTIN.

Marshalltown, Iowa.

words constitute one line.

PASSED TO SPIRIT LIFE. [Obltuaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate

of fifteen cents per line. About seven

At Kansas City, Kansas, May 3, Mrs. Ellen E. Watkins passed to the higher life, aged 56 years. She had been a Spiritualist for many years. The knowledge of continued life sustained her through a protracted illness and lighted her pathway to the "shining shore. A. L. LULL.

Arthur Clyde Strock, of Collinwood, Ohio, passed to spirit life, April 27, 1904, aged 23 years. He leaves a wife, father, mother, brother, sister (Mr. N. O. Strock and family), to mourn his un-timely transition. He was a medium and a firm believer in Spiritualism for geveral years.

· MRS. VESTA R. JONES.

My oldest sister, Mrs. Sarah Flint
Whitney, passed to spirit life from her
home in Natick, Mass., April 26, 1904.
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Rosalie M. Delphin, daughter of Joseph and Elizabeth Delphin, passed to spirit life, May 7, 1904, at 6037 Marsh field, avenue, Chicago, aged three years and three months. Impressive funeral services were conducted by Rev. Harry J. Moore on the 9th inst. Interment at "Spiritual Fire Crackers, Bible Chest-Graceland cemetery.

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CHICAGO, ILL., MAY 28, 1904.

NO. 757

# A Touch of Heaven

HOW TO SMILE.

There are little children in the world who never learned how to smile. The officers of the Chicago Home for the Friendless know this, only too well. Among those put in their care are many vhose childish eyes have seen little of life except sorrow. That hard teacher, Want, moreover, early trained their hands to helpfulness instead of play.

One of the first cares of the institution is to make its children happy. This would seem to be an easy task, since hitherto they have so little to enjoy. Yet it taxes the ingenuity of the friends and caretakers who have assumed toward them the place of father mother and kindred. It is hard to teach baby lips to smile which have never imitated a mother's coaxing fondness, and harder still to make small voices, which always before have been hushed into silence by the harsher noises of life, spontaneously into laughter. Nevertheless, hard or not, it is done successful in the nursery of the Home

for the Friendless. When children enter the home no time is lost in making them feel that they have come to a friendly place. Those who welcome them smile, and speak gently, and call each by name. Then the newcomers are bathed and fed and tucked up at night tenderly; and when they awake next day they are met by cheerful words and morning faces. There begins for them a new life of comfort and plenty, in there are picture books, and toys, and to assume a very much earlier culture dollies, and a host of friendly little children. Most of them, however, unused to these strong delights, hang back from the rest at first, with sober, unchildlike faces. They do not know how to play. The common heritage of

happy childhood has passed them by.

LEARN TO HELP EACH OTHER.

The head of the nursery has found that the best way to bring these little aliens into the family circle is to put them in the way of helping others. This is something which every one of them can understand from past experience Soon each takes up of his own accord the simple task that he can do the best For instance, one tiny mulatto girl, 3 years old who loves babies, follows around after a couple of tots a year younger than herself, with an air as motherly as if they were her own. Others are sent on easy errands in the nursery, or are given some daily duty to perform. Little girls, under 5 years of age, like to help the nurse air the beds, and make them. When dinner is ready all the children are eager to tie Greek books that issued from any press on each other's bibs. One boy, the oldest, regularly takes the orders down to the kitchen at mealtime.

When the confidence of the children has been won by giving each his distinct place in the family life, it becomes easier to show them how to play together. In the kindergarten they are taught to sing, to clap their hands, to imitate the motions of the birds that they see flying in the park across the way, and to practice all the little arts that make for gladness. On afternoons when the weather keeps them indoors they have a grand frolic in the nursery, running from one room to another, taking turns on the rocking horse, or riding on an improvised merry-go-round. Many them, however, even after days of this companionship, which they plainly enjoy, have not yet learned how

### SMILE COMES AFTER COAXING.

The smile is wonderful when it comes at last, sometimes after long and patient coaxing. It is as illuminating as a light in a nearby window in the quiet dusk of early morning. Your heart goes out toward it in much the same way; and you want to get closer to it, and you feel a little lonely if you are so grown-up that you cannot. come, it is there to stay, at least so long as the child is in the home; and with it has come something else, more precious, a willingness to be loved, and a passion for loving. Now the children look for affection in the faces that greet them. A visitor to the nursery is imme diately surrounded by little boys and girls with fondling hands and upturned eyes, which smile as affectionately as the lips beneath them. "Take me up! Take me, too!" cries one child after another, every one of them on tiptoes with eagerness for the caresses of which they have never had enough.

Soon they begin to form close friendships among themselves. Often you see two little fellows sitting together, shoulder to shoulder, with beaming faces, which bring to mind that joyous cry of Christians." Sara Crewe the morning after the Lascar's visit: "I have a friend!"

have chums does not keep them from men of the English Renaissance, if that playing all together, little ones, big ones, and middle sized ones, white ones, and black ones. They choose by preference games in which they can care for "house," and lacing up each other's

shoestrings. This last amusement they part of the monastic writings, must be never tire of. There is one small black apparent to all who study those varied boy named George who proudly calls pages. himself "the black coon," in distinction from another negro boy, a "white coon," also in the nursery, who is content to let the other children face and unlace 1747 the editor of "Biographica Britanhis shoes all day long. The head nurse nica" had not seen a copy, and com-laughingly declares that the largest plains that the work is withheld from item of expense in her department is for shoestrings.

WHEN THEY ARE ROQUISH.

ful. Of course, there are rogues, as in be found. He is anxious to make out a every nursery. The nurses know what complete list of them. Yet of famed beds they will find empty when they writers who are supposed to have visit the bedrooms just after the lights flourished from the time of "Gildas" are turned out and they know also what and of "Bede," from the time of Willare turned out and they know also what he does to look under in order to find the deserters. But most of the children try stephen or John, he has not discovered the date. He knows not their works, yelves, in order. Nursery sentiment is throng against the boy who insists on hing abed in the morning until he is the for breakfast. At the last Thanks, then actually existed in the cloisters at the time of their dissolution. lying celebration, when the nursery the time of their dissolution,

WHERE CHILDREN ARE TAUGHT | children, fifty-one in number, were home, it was the smallest boy of all, a mere baby, who called out, "Keep in line, kids."

Throughout the year there are entertainments and festivals in the home to train its children further in their newly learned art of smiling. There are song services for them in the chapel. Musicians, some of them from the Thomas orchestra, play for them; this winter the Apollo club will repeat its concerts at the home. Other people come and sing to the children, tell them stories, and teach them games.

Washington park, across the street s the children's summer playground They have, besides, a sandpile, wher they spend many happy hours.

Thus it is that by being good and do ing good, the methods of work in the

### THE REVIVAL OF LEARNING

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spirit realms are brought to earth.

Did it Begin in Italy After the Four teenth Century, and in England About the Year 1500?

Further citations from Prof. Johnon's "Rise of English Culture": As it is abundantly clear that neither

in Paris, nor London, nor Oxford, nor any other northern city did Greek begin to be cultivated until the time of Henry VIII (1509-1547) so it is not safe in that language in any city in Italy. Three German printers, Sweynheim Pannarts and Hahn, came to Rome about 1464 or '5. They had been apprentices to Faust at Main, whose press

the Benedictines claim to have patronized. They found no patrons, but gained shelter in the cloister of Subiaco, which was filled with German monks and under the protection of Torquemauda. Here Donatus, the grammarian, was printed, then the work of the nonk who assumed the name of Lactantius; Cicero, "De Oratore," and Augustine, "De Civitate Dei." Most certainly neither of the "Fathers" was heard of until late in the fifteenth century, and their Latin is the Latin of the Renaissance.

In no age of Italy were there more than a few readers of the Latin and Greek classics, or of the Vulgate in the closing decades of the fifteenth century. The erection of Greek printing presses is ascribed to Chigi, who had one in his house, when in 1515 an edition of Pindar was printed, the first of

in Rome.

net in a lecture fifty years ago, that what the eighteenth century was to the Frenchmen, the sixteenth century had been to the Italian scholars, is more significant than he himself apprehended It is now time to say, with the utmost emphasis, that the "Humanists" of the fifteenth century had good ground for knowing that the Retrospect of the monkish historians was in fact a "subtle dream." 🗸

There were Greeks in Italy who knew the Christian System of Ideas to be novel and more recent than the Mohammedan. There were Arabian philosophers who held the relativity of the of all religious sustems, and truth whose ideas were in sympathy with those of the Greeks. There were also broad-minded Jews of the same school

It was clearly seen by some that a new dogma in modification of El Islam was arising in the world. The monastic philosophy was denounced as barbarous. A great effort was made to rise above the confusion of rival ecclesiastical parties. God as Supreme Be ing was defined as the one immortal intellect in all members of the human race, while miracles and personal imyeasty time, and men knew not what di rection the church would ultimately

A remarkable story is told of Linacre who died in 1524, and who is said to have been the first Englishman who could read Aristotle and Galen in the original. Sir John Cheke, in his tract on the "Pronunciation of the Greek Tongue," tells us that Linacre at an advanced age, broken by study and disfor the first time took the New Testa ment into his hands. He read through a few chapters of Matthew, and on completing the seventh chapter he cast away the book and swore that "either this was not the Gospel or we were not

I am the first to point out that the men of Letters who took shelter under The fact that some of the children the mask of "Chaucer" are in reality term is employed to denote the beginnings of our culture. They were men living under the first or second Tudor prince (1485-1547); that they were Humanists, Tolerants, keen but genial critics of the monastic system, and in

The Catalogue of John Boston of Bury St. Edmonds was not printed until the eighteenth century. So late as plains that the work is withheld from the public. It is alphabetically ar-ranged a departure from the usual withheld from Benedictine method. Here is a monk who points to no less than 197 religious The discipline of the place is wonder- houses in England where books are to

# A Vivid Object Lesson.

posed in Boston had numerous dupes who "recog. more than probable cause for sentence being ultimately passed. The utter lack of moral sense which such fraud imnized" their "spirit" friends dressed in phosphores- plies in those who are guilty of it is lamentable to think of. cent robes, is an illustration proving that degen- It is a demoralization as deplorable as that in a creature of eracy is common in the East. Not one of these freak the fabled hell of old. It is a wanton and wicked trifling materializing mediums in Boston will submit to test with the tenderest and hollest feelings of human nature and conditions, and the city is flowing with the poisonous when exposed becomes a tragedy too awful in its nature to filth that emanates from them. Many exposures have crosses, and a surplice for the spirit (?) of Bishop Phillips lately occurred in various parts of the country, and Brooks, reveal a cunning and wilful preparation for the comin every case—not a single exception—the "spirit" mission of fraud which fills every honest Spiritualist with erate dressed in artificial toggery—prepared gowns sion of fraud was a fact, exemplary punishment is richly dethis fact—this indisputable fact—present an object ods by which they can earn an honest living. lesson for Spiritualists everywhere to consider? Or do you prefer to remain blind and dumb as to the that those who are called old and tried Spiritualists peractual status of our Cause, and let the ulcer in our sist in supporting these fake shows? There is no attempt ranks remain to disseminate its pestiferous influence? indee at investigation, no conditions of a scientific character A late number of the Banner of Light says:

"Once more history is repeated and Spiritualism is held up to contempt by the doings of those trading under its imagine that the marvelous phenomenon of materialization name, at least so it appears from a report printed in the Bos- gan be obtained in a public promiscuous dark circle to which in substance, thus described.

by one May French, assisted by a Neva Murivale Jenneau. findiry, and have been the bane of the cause ever since they The police have had the meeting under watch for a few first commenced. They are simply a farce and travesty of robe 'which was diaphanous in the extreme,' also in a robe ranks out of their business. The Herald also says: 'After their arrests the women are said to have confessed to the officers that the whole show hand.' As the payment made was voluntary donations. some difficulty was encountered, it appears, as to the kind, and disorderly characters, to the women's prison at Sherof warrant needful to permit the arrests to be made.

"Prima facie, there appears to be a case against the de-

Nothing is understood of early Eng-

that on which children and simple peo-ple believe this or that "because they

are told so," or "because it is so writ

began to be spoken of.

'Alcuin.'

1661).

hind it.

-Gibbon.

osity of the world.

'Gildas" had an admirable command

for the materials of English history was

the middle of the sixteenth century we

find John Leland laboring to discover a

Pseudo-Gildas echoes Pseudo-Jerom

not penned, perhaps, until about the middle of the sixteenth century.

composition of Bede's Ecclesiastical

time Bury was the chief literary center

in England, while St. Albans lagged be-

The truth is that culture was forced

upon the cloisters by the growing curi-

(To be continued.)

Suppression of Sunday "desecration"

s not suppression of crime. When the

church undertakes the "suppression of

crime" by law she is very apt, to at-

attempt to suppress something that is

lestrovers than on their benefactors.

the thirst of military glory will ever be

the vice of the most exalted characters.

No human law is of any validity if op-

Friendship, like gold, needs the acid

test of adversity to determine its pur-

A kind word is a golden key that

opens the hearts of the sad and the

He who waits to do a great deal of

good at once will never do anything.-

not crime at all.-Sentinel.

ity.—Everitt McNeil.

weary.—Ethel Payne.

Samuel Johnson. 🌣

WM. HENRY BURR.

province fertile of tyrants."

"forgery," set down to "Gildas:" About

The fact, that the two materializing mediums ex- tendants, and if the asserted confession is a fact, there is has been found to be the medium or a slimy confed- loathing and disgust. If the case is proven and the admisilluminated with phosphorescent paint! Does not served, and it is to be hoped that in such case the harpies who still prey on our flanks may take heed and turn to meth-

But the farcical side of the subject comes here. Why is are imposed, inquiry is resented and any attempt to secure test conditions is denounced as the wickedness of the skeptig or fraud hunter. It is farcical, no other term will fit, to ton Herald, of Monday, 24th inst. The salient incidents are, any Tom, Dick or Harry can procure admission at so much per, or by dropping coin into a box. These 'nickel in the "A materializing seance has been held each Sunday night shows are held under the worst conditions for honest weeks and as a result procured a warrant and arrested the all that Spiritualism stands for, and though the press has two women above named at what our contemporary consid- not in the past done it either wisely or well, now we are glad erately describes as 'an alleged Spiritualistic seance.' Act to see they realize that there is Spiritualism and Spiritualcording to the published report the medium appeared in a ism and are thus aiding us in driving the rascals in our

smeared with phosphorus, as was also a cross she wore. The Banner stands for honest mediumship, and says that a little that will stand the test is far more serviceable to us and the world than much and wonderful phenomena was a fake designed to abstract money from the pockets of which result too often in the farce that leads to the tragemale attendants, without actually receiving it from hand to dies which we have had to deplore so frequently in the past.

"The two women we learn have been sentenced as 'idle born, Mass, for one year. They pleaded guilty, but after senjouce filed an appeal."

lish History until we see that it is a branch of Church History. It has been assumed that the Bene Catholicism Must Again Claim New dictine who writes under the nom de World-The Public School plume of "Gildas" lived in the sixth century; but on no other ground than System Unjust.

These were the headlines displayed in some of the Pittsburg daily papers. These with others were the expressions of Archbishop James E. Quigley in an teenth century. "Gildas" is certified by to pick at any religious order or organanother solitary of three centuries ization, but when they are feeling of the later, Bede; Bede by William of Malms- Protestant public through the associwere called into existence about the shall, however, confine our answer

Almost the first thing that Polydore that America was discovered by a Ro-Vergil discovered (1520) in searching man Catholic and the cross planted in the name of the church, and for this reason the church should still be allowed to rule the country above State, and control the education of its chilhistorical "Gildas." He belongs to the dren.

same literary faction with the monks This idea is the one foremost in the who pass for the names of "Bede" and minds of all the church officials, and hey have always endeavored and insisted and even fought to hold that auwhen he calls Porphyry a "mad Oriental against the church," and puts into his thority over State in all countries, but those countries that have had the mismouth the saying that "Britain is a fortune to be under the rule and author ty of Roman Catholicism have found it The sole testimony to the existence very oppressive, and its parochial of "Bede" in the eighteenth century is schools inadequate for the education of the testimony of Bede himself at the the children in any progressive na-end of his "History." The earlier copies tion. Many of the European nations end of his "History." The earlier copies of his work did not contain the last as well as South America, Central chapter. John Leland distinctly tells America and Mexico, have until the us it was not to be found in any of the printed copies. The self-testimony was

very few still tolerate the system: The parochial schools have been repudiated by nearly all of the European It will be impossible to assign the History to a higher antiquity than the America except "Equador," which with ter, I know there is no negative and its million inhabitants there is not a never has been with the same view and latter decades of the fifteenth century. It was not known until the reign of railroad nor a stage-coach in the entire Henry VIII, outside the monasteries, country. Ecuador, by nature one of life than any one of the many pictures of any adequate sense till it came into the hands of the admirable Fuller (1608-1661). is not through enmity to the church, for with which we are familiar. The spirit Supposing the Catalogue of Boston of in South America Catholicism is the photo is recognized on sight by all who Bury to have been compiled late in the State religion, yet they say emphatic know her.

State religion, yet they say emphatic know her.

It is strange that people will err on

structed in parochial schools. and a

parochial schools to teach the people. Old France has been the last to shut the doors of the much wanting paroch-

Shall the grand array of progressive teachers in our American free schools be asked to step out and give place to stance there is the recognition of three these robed failures that have been faces, with no other possible explanaturned off by other rigitions? We say, fion than that of the spiritual hypothe-As long as mankind shall continue to

Our school system has been tested pestow more liberal applause on their and found good. It has trained the master minds for the greatest government in the world, and all other naconving and borrowing the system.

To reject religion is the first step to church.

To reject rangion is the brat step to ichurch.

Wards moral excellence.—Thoreau. The States of the Bayest States pro- Grand Rapids, Mich.

vide schools for all children from six years to twenty-one years old with competent teachers to teach such branches as are prescribed by law for the edu-

Roman Catholicism seizes upon the metaphysical faculties of its children and early lames them by instilling in their tender minds the church dogmas, respecting which they taboo all free and unprejudiced expressions of opinof the Latin Bible, which no monk had address before the Roman Catholic the most important and interesting of soul is immortal. There is no death or could have had until the late fif- Woman's League. It is not our desire problems, respecting man's existence Life is eternal. Nature is the supreme itself, is in part directly forbidden, in part indirectly hindered, so that the child's faculties lie fettered in dogbury, and so on.

"Gildas" has a string of inventions about imaginary British kings, who tainly just that they be answered. We parochial schools until fourteen years old are not able to pass in to "high time when the greatness of the Tudor more particularly to the protection of schools" in their regular grade, and House and the glories of King Arthur the public schools which he has at rather than go in embarrassed they stay tacked so unjustly. His first claim is out and their education is limited, and they must only be good Catholics the

> remainder of their days. Would it not be much better if the state would take charge of all children from six to fourteen years old and gov ern their education; then all would have an equal chance, and be under competent teachers, rigidly examined and properly graded. Then and not until then can the truant laws be enforced with regularity.

> The Archbishop remarked in a speech not long ago that "in the near future Roman Catholicism would control the public schools of the United States. We presume his pet subsidiary system is the inroad by which he ex pents to get control.

W. E. LANSFORD. McKeesport, Pa.

Spirit Photography.

I have just had a sitting with F. N. Foster, 91 Fitzhugh street, this city. The photo has three spirit faces: Mary Kelsey Boozer, Gracie C. Boozer and Carrie Pickett. Of my wife and daughexpression, which by the way is truer to

so simple a thing as evidence in spirit phenomena. Most investigators still continue to insist on the same methods the doors of the much wanting parocalial schools, and the consequence is these robed sisters who have proved grand failures in other countries are now flocking to America thinking they have found a soft place, and the parochial school knocks at our door and claims the right to teach our children. Shall the grand definition of the countries are successful or unsuccessful. In phenomenal successful the grand definition of the countries of the same methods in finding truth as are used to prove crime. Truth and crime are not one; they are separate things and require difference in treatment. To test a medical specific countries are in finding truth as are used to prove crime. Truth and crime are not one; they are separate things and require difference in treatment. To test a medical specific countries are in finding truth as are used to prove they are separate things and require difference in treatment. To test a medical specific countries are in finding truth as are used to prove they are separate things and require difference in treatment. To test a medical specific countries are in finding truth as are used to prove they are separate things and require difference in treatment. To test a medical specific countries are in finding truth as are used to prove they are separate things and require difference in treatment. To test a medical specific countries are in finding truth as are used to prove they are separate things and require difference in treatment. To test a medical specific countries are in finding truth as are used to prove they are separate things and require they are separate things. use whatever is in the character of th manifestation made. In the above in

It is not necessary to assume a medium to be a scoundrel to prove if spirits are the operators, while the fact remains that all evidence is in the chartions of the earth are framining and acter, not the conditions, of the manifestation. Testing the medium is by no copying and borrowing the system.

Archbishop Quigley sees there is no chance to get support from the State for the perochial schools as he suggests supposed to demonstrate. It is not the medium, but the fact of the continuity of life that is on trial. You can insult schools for the benefit of the Roman Catholics, in which should be faught the Roman. Catholics, if indiples. He instrument by the use of means belongfurther asserts that the state must produce the unit of the treatment of criminals—by further asserts that the state must produce the unit of the unit of the treatment of the tiger and the use of brute force but It was well as vide schools for the stinority as well as the use of brute force, but if you would the majority, and that the State should ascend the spiritual Alps, learn what pay for these schools, but that they constitute evidence and so develop the must be controlled and taught by the intellectual and the spiritual.

# IIs Soul Immortal?

is the Soul immortal?

the stars shone in the distant heaven, the glory and inspiration of the summer gazed into the star-lit realm of the and insects have a language of their night thrilled my soul. Long I sat and boundless universe, and naturally my thoughts drifted into that channel romp and play, and build and fight and which, at some time or other, carries the burden of every mind-is the soul lieves he owns the earth and controls it immortal? Faith alone answers in the for his use. He forgets there are affirmative. I closed my eyes on the beauty of the night to ponder once again the question so fraught with mystery and doubt. I sought the wisdom of the world's greatest intellects, but her scholars, philosophers, and sages were silent as the tomb. I searched the annals of history and heard the voices of Grecian, Egyptian, and Assyran sages, where at different times in the world's history intellect had shone brightest, I sought amid the accumulated wisdom of past ages, an answer to my question. All were silent, History, science, and philosophy offered no solu tion. Then as the darkness gathered and the doleful, weird sounds of night cease drifting to my ear, I caught a sound familiar to us all—an infant's voice. The child was crying. Fright ened by the darkness its vision could not pierce and awed by the mysterious

sounds falling on the infant ear, it gave utterance to the predominating emotion of its nature—fear. For only a moment its cry was heard, then out of the darkness and gloom of night came the soft sweet voice of the mother as she the infant was hushed, its fears van ished and its mind wrapped in peaceful slumber. Then like an inspiration came the thought that there was the true so ution of religious faith, that religion is a lullaby to infant minds. Man sees the incomprehensible phenomena of nature, the vast and uncontrollable powers around him, the sea lashed to fury by storm and the forest giant smitten by the lightning's blast, and realizing his helplessness and awed by the mys teries surrounding him, like the infant he is, he cries for protection and finds peace in the lullables of creeds and belliefs.—C. W. Gorsuch in the Truth

is the Soul Immortal?

As the day dawned and the sun shone the weeds peeping forth from the sou eternal duty to the universe."

I opened my eyes to the beauty and who preceded them, and though not in bodies new.

The sun smiled and the dewy sprays rose from earth to meet the rays, and both went back upon the tender heads of grass and weeds there rising from I searched not the annals of the ages

now forgotten; I sought not the wisdom of the world's greatest intellects who in the depth of all their thought but saw the moving things before their mortal eves and by mathematics sought to solve the hidden mysteries of the universe: sought the cause of being and forgot to look from inner sense, the very eye of life.

I closed my eyes to shut out all this anorama of the earth, placed all mortal sense to rest and went out on the wings of thought. I seemed to float from sphere to sphere, rising, still rising, marking the changes as I passed. saw sweet faces I had seen before and heard the voices that I heard of yore. A voice that seemed to come from the light that raised and guided me upon i

my flight, said: "Does this look like life In my soul I answered, but spoke not n human word. My thoughts were read and known but never heard. My thoughts went out and found reply, as if the space around me heard my eace that comes with knowing, with

release from blindness and from bonds

of earth, that comes alone through

death and birth. I saw my father, mother, sister, whom I knew, and my brother whom I knew not here on earth, and they were all not his father, and that as a matter of alive and seemed so glad to see me. I knew I was alive and still attached to the form for awhile.

The scenes were new to me but seemed as tangible as those with which had been familiar, but far more beautiful than any I had before seen.

I stood entranced as I beheld those splendor of the scene: they whom I had known as dead, or passed away, and my spirit told me, "This is Life; there is no death to annihilate the conscious man." This I had believed and now I know that Life has no end and through the list of beings up to man there is but change, renewal, growth, unfoldment,

is thought on Thes of Immortality; in into conduct.—Carlyle.

fact is the conscious ego of man away As the shades of night thickened and from form, touching here and watching there as quick as light and free from bonds of flesh.

I know that birds and beasts and fish sleep the same as man who often beheights to which he has not yet climbed. He slays all below him when he thinks it right, that he must be the royal ruler of the earth, but finds his match in death, which awaits to change him from this life to a higher one.

"Is the soul immortal?" Ask the rolling sea that swallows man as though he were a fish and though on land his rightful place were the sea. Hear it murmur as it slaps and lashes the shores of sand and rock, and say "The soul IS IMMORTAL; life is eternal and nature is the supreme mother of the

universe."
"Is the soul immortal?" No soul have ng passed to the eternal finish has ever returned to bring the news. They pass on and on, around, above and through from stage to stage of expression and leave a light behind that gives a clew to their identity. That clew is eternal. The psychic reads and follows that clew back and forth through time and space and sees the very life that time and death cannot efface. Even the tread of feet, the very trail is immortol. We need no lullabys of creeds and be-liefs when the facts lie all about us and DR. T. WILKINS.

### ABOUT JESUS.

The Conflicting Pedigrees of Jesus-A Dilemma With Horns Enough

To the Editor: -Mr. Richard Ransom published an article bearing on the above named subject in your issue of April 23, but as there are some aspects of it not touched on by him I crave the

privilege of elucidating it further.

Scattered through the Old Testament

are many prophecies of a Messiah who was to come to the Jews and who was to be their great deliverer and savior. and these predictions usually particu-As the day dawned and the day in the heavens the glory and inspiration of "the seed of Jesse," and would be a lineal descendant of the patriarch meditation upon the boundless realm through David, or words to that effect, tem of Nature, the vastness of Life, and of my meditations I saw the grass and —not from their sins but from their enemies, and establish them as the leading nation of the world; consequently beneath my feet. I looked down upon when the meek and lowly Jesus, the friend and associate of fishermen came, Life is eternal. Nature is the supreme the Christians. They claimed, and still mother. Last year there grew from the Christians. They claimed, and mother that year there grew from teach and believe that Jesus was the this parent root other blades of grass teach and believe that Jesus was the and other weeds and gave expression to often predicted in the Jewish scripthe life that is within, above, and all tures; that his kingdom was to be spirtures; that his kingdom was to be spirtures. around, as we shall when the sun, and itual and not temporal; that he was to Life's productive, restless soul is ever moving on with its burden of repairs, changes, creations, destructions, and its eternel duty to the material duty t they refused to accept him as such. Under such circumstances it became a splendor of the springtime and its promise of returning life and her voice so sweet and clear told me that in the cold patriarchs through David, so as to show and dreary winter all the souls of things too tender for its ley tread, went that the prophecies of his coming had been fulfilled. Accordingly, St. Matthew traces his genealogy from the patriarchs down through David's son Solwho preceded them, and though not in form the same, in soul returned again in of Joseph, the reputed father of Jesus. If the matter had rested there it would have been far less embarrassing than t is at present, but it was fiot so to be. for St. Luke (see St. Luke 3:23) incited their winter beds, and kissed them and gave them strength to grow up out of wrote out the pedigree of Jesus, tracing his descent from the patriarchs down through David's son Nathan, to and through Heli, the father of Joseph, the supposed father of Jesus. Now here we have two conflicting pedigrees of apparently the same person, each written by an inspired saint and evangelist. This raises some very perplexing questions. Can it be possible that the saints and prophets are sometimes inspired to

> Perish the thought, for if that were so, it would undermine the whole theory of inspiration.

write things that are not true?

Suppose the churches adopt the the ory that these genealogies are both true, but made of different persons? They will then find themselves confronted with the question, Which one of these persons do you worship as the true Jesus?

But this is not all. There is another view of the matter that is even more staggering than the foregoing. St. Matthew (see first chapter New Testament) after tracing the genealogy of Jesus through the patriarchs and David and Joseph, his supposed father and the cry for light, for knowledge and for husband of his mother, and thus showing conclusively that in his descent he fulfilled the prophecies, immediately (on the same page), overthrows the whole theory of his descent and practically denies that his coming fulfilled the I fact he had no human father at all, and that at the time of his birth his mother dilemma with horns enough for all.

Will some ancient and venerable D. D., saturated with theological wisdom please rise and explain. C. G. STAFFORD.

Eureka, Cal.

Every great war leaves a country with hree armies—one of invalids, one of mourning, and one of idle persons ready, to commit crime.—German proverb. Nothing is so firmly believed as what

we least know.—Montaigne.

Lay hold on life with both hands; wherever thou mayest seize it, it is interesting.-Goethe.

Conviction, were it hever so excellive in scenes he never saw before. Conviction, were it hever so excel-This is called imagination, but in truth lent, is worthless till it converts itself.

### A CANDID CONFESSION.

A few weeks ago, at the time of the mass-meeting of the Illinois State Association, the writer met at our own church social, the Band of Harmony, some of the officers of the Wisconsin State Spiritualists Association and of

the Morris Pratt Institute.
I was earnestly and cordially invited to attend and address the then forthcoming annual convention of the Wisconsin State Association, which was to be held at the Morris Pratt Institute. a most efficient worker in the mission Mr. Will J. Erwood, Moses and Mattie Hull and Clara L. Stewart were those | mediumistic talent. Let it be known who invited me. I was to be the guest of the Institute while at Whitewater,

Needless to say, it was a pleasure to visit Wisconsin on such a delightful errand. For, as perhaps you and some of your readers may recall, Wisconsin was work in Spiritualism first commenced when I was a little girl ten years of age.

parisons, for there can be none where all work so well. I consider Will J. Erwood, as the "right man in the right The President, Mrs. Brown, is a dignified presiding officer and a most earnest and capable worker. Indeed all the workers in Wisconsin seem most efficient and enthusiastic.

But that of which I wish to write

chiefly is, my "impressions of the Morris Praft Institute." For that is precisely what so many have asked me

I have always objected to schools that are in any degree sectarian or denominational. And I have thought that our public and high schools afforded all needed opportunities for the first principles of an education. There were several other points of former objection in my mind in connection with especials schools for Spiritualists and mediums, many of which now are very much modified, and some of which have melted away since my visit there.

knew the Pratts in my childhood and have seen them at intervals eyer since. Norman Pratt, a brother of Morris, was a constant visitor at my father's house when I was a little girl, expounding the, then new, teaching of Spiritualism. He lived in an adjoining town. Morris Pratt also came fre-quently, and I visited his home in Whitewater before the large new home (now the school) was built.

It is well understood, after Morris Pratt made his money by investing in the iron mines discovered by my former Chenowith), that he intended his beautiful home for the Spiritualists, and for work in Spiritualism (school and institute combined).

I found the Institute a large, well- arranged, beautifully kept, economically managed home for the 18 or 20 young people who are there for study in the higher branches of education that will qualify them for the work they wish to There are most competent teachers.

The principal, Prof. Weaver, is eminently qualified by education and experience to give a finished education in all the higher branches, . The corps of teachers is fine in personality and in qualification. No one could handle the heological conundrums that every speaker must meet better than Moses Hull. And in the realm of psychic encouragement and explanation what milder, influence and intuition could be found than Mattie Hull? While the terest in things spiritual was apparent real mother who cares for their bodies everywhere. This was a rainy week, is Mrs. Weaver. We all know the work and earnestness, the untiringness of Mrs. Clara L. Stewart, the secretary, In the first place, the institute is a home in every sense of the word. Edu-

the children of Spiritualists attending happy circle of friends who had assemthere will not be ridiculed on account of bled in her honor. their belief, nor expelled if found to have mediumistic gifts. The atmosphere is one of toleration for all beliefs and of encouragement in any psychic or mediumistic gifts that may be manifested. Of course there can be no such thing as teaching mediumship, and that is not expected nor attempted. But to explain as far as is known the principles governing our spiritual natures, and to welcome any spiritual gifts and surround the possessors with sympathy and harmony is the attainment of a great desideratum.

These points are foremost in my Young people are sent or go away

2. The children of Spiritualists go away to school like those of other peo-They often find their surroundings uncongenial, inharmonious and

persecuting.
3. The training received in the Morris Pratt Institute is equal in point of scholarship to that of any other institu-

tion of learning. 4. The added advantage is the home influence, hygienic teaching, the recog-

nition and teaching of Spiritualism and

its influence in daily human life. The advantage of a place known to present the most advanced scientific. ethical and spiritual truths as far as:

known in the world. 6. The carrying out of the life-long purpose, and the earliest and latest wishes of Morris Pratt is one of the sa-

cred duties entrusted to Spiritualists both of the state and nation. Will they let it lapse for a want of encouragement and support? Thoroughly imbued with the spirit of what I saw and felt there, and the great

enthusiasm and progress of the students—an enthusiasm I have never seen equalled for the officers and all the teachers, I cannot close this letter without expressing an earnest hope that this beautiful home school will be borne forward by the rank and file of the Spir-itualists through the State and National associations to a grand future fruition: Personally, I wish to express my thanks to the officers and members of the Wisconsin State Spiritualists Association for their welcome and appreciation of my work while with them in convention. And to the faculty and officers and entire household of the Morris Pratt Institute, including the lovely and interesting students for their hos-pitality, and for one of the most inter-

esting visits of my life.

CORA L. V. RICHMOND.

### TO WOMEN WHO DREAD MOTHERHOOD

ation How They May Give Birth to Happy,

Healthy Children Absolutely With-out Pain-Sent Free. Cut Pain-Seat Free.

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Price 25 cents.

A Visit to the Morris Pratt Institute. Faithful Bervice-Poor Financial Support.

> The Ohio State Spiritualists Association, under the able and efficient leadership of its zealous and faithful presi-dent, Mrs. Carrie Firth Curran, engaged in active missionary work during month of March. - Mrs. Gurran was ably seconded in her work by Mrs. Anna E Baird, of Elyria, a member of the board of trustees, and an honest spiritual me ary field, and possesses most excellent and remembered also that Mrs. Curran is one of the able sneakers of the west and second to none in her psychometric and message work.

These workers made up a strong team and faithfully did they endeavor the state, and the place Lake Mills (not to do their duty. The loyal president very far from Whitewater) where my was ever at her post, and never permitted the interest in the work to lag for single moment. The labor of the month I was charmed with the personnel of was continuous from March 6 to 31 the convention, and with its earnest without respite. Mrs. Curran and Mrs work, and, without any invidious com- Baird, together with the writer, held mass meetings in Toledo and Cleveland and what may be termed "revival meet ings" in other places. All meetings were well attended, save one or two when the downpour of the rain rendered it next to impossible for the people to

venture out of doors.

In Sandusky the general attendance was good throughout the four days spent there. The local society has an efficient corns of officers, who are worl ing most continuously together for the good of the cause. Mr. Irving Jackson makes an excellent president, and he labors with singleness of heart to build up the society over which he presides There are many loval Spiritualists in tioned as to their religious views. Spiritualists were members of the so elety, Spiritualism would be the leading

religious factor in Sandusky to-day.

Our next meeting was in Toledo Here we had the G. A. R. Hall, secure through the generous kindness of J. J. Curran, a G. A. R. veteran, at no expense to the association. Mayor Jones, he of the "Golden Rule," delivered a most felicitous address at the evening meeting. He was cheered to the echo when he announced that he agreed with every word that had been spoken from our platform that night. He eloquently pleaded for the rights of man, using that term in the generic sense, and was quite vigorous in his denunciations of creedalism and violent partisanship. Truly, there is but one Mayor Jones and the citizens of Toledo have good cause to be proud of him.

Mrs. Curran, Mrs. Baird and Mrs Schauss were at their best during the day. I spoke in the afternoon, and preceded Mayor Jones in a brief address in the evening. The psychic work was most excellent and the meeting was a great success in its influence upon th popular mind. The Toledo Spiritual ist Church numbers many noble souls in its membership, and they are for a spiritual Spiritualism, first, last and all of the time. It is a pity that all socie ties are not equally as fortunate. If the Toledo societies were united as one band of brothers and sisters, a fine temple and Sunday-school would soon follow.

From Toledo we journeyed to Elyria, in which city and vicinity meetings were held for the period of one week Loraine, South Loraine, Weilington and Elyria were visited; and a revival of invet in all cases save two, our audiences were large. A party of us visited Aunt Amagerst, one afternoon and a better time was never enjoyed by any of us. cation there can be personal adaptation and the carbon there can be personal adaptation and colleges. Score years in age, was the youngest, It is not a sectarian institution; but most active and jolliest member of the

> Elyria has many loyal supporters of our cause within her borders, all of whom are deserving of praise for their devotion to the truth. R. C. Baird, secretary of the state association, resides here, and is president of the local so ciety, a capable, hardworking and devoted officer. He believes in a Spirit ualism that spiritualizes, and is a bold and outspoken exposer of fraud. His wife is a good speaker and most excellent psychic. Elyria is also the home of Mr. Frederick V. Martin, the largehearted, enthusiastic advocate of the "good cause." Brother Martin is a good speaker, and goes wherever he that he can do the most good. I heard his address praised by many who heard him, and the general verdict was that Bro. Martin's place was upon the rostrum. His heart is in the right place, and he is never so happy as he is when

he is doing a friend a kindness. Cleveland was our next rallying point Here on anniversary Sunday, March 27, we had a most excellent meeting. A heavy snowstorm in the morning held back a portion of our audience, yet a goodly number braved the elements to attend the services in the afternoon and evening. Through a misunderstanding, the hall was not properly warmed for the afternoon service, but was all right in the evening. Mrs. Curran snoke eloquently and to the point, and was most enthusiastically received. This is also true of Mrs. Baird, whose message work was the delight of all-its directness and downright honesty being its best

It was a real pleasure to me to greet the friends in Cleveland again, and I hope that my two addresses did our cause some little good, at least. Hundreds of people were present at both meetings, and the outlook was promising for continued progress in the great "Forest City by the Lake." Some of the societies had consolidated, and were trying to centralize their labors as well as harmonize the various factions in the city. It was a most praiseworthy effort, and it is to be hoped that it will

be crowned with success.

Ashtabula was our final field of labor in Ohio. Here is a most excellent local society, whose president, Brother Clarke, is one of the leading business men of the city, and a loyal Spiritualist. The society has a large membership and is making steady, but permanent growth. Here our day meetings were held in G. A. R. Hall, and in City Hall in the evening. Prof. Wm. M. Lock-wood, the gifted and eloquent lecturer, was a most welcome addition to our band of workers, and delivered two addresses that were received with enthus iastic approval. Prof. Lockwood had been serving the society in Conneaut, O., for the month, and took a street car ride to Ashtabula to see his co-workers

in the field. He did a good work in Conneaut, and is as loyal to organization as a man can be. It was a great regret that I could not see more of him. Rainy weather interfered with our Sendy our name and address to ur. J.H. Dye. 13 Hany weather interfered. With our Levis Blook Buffalb. N. Y. and die willisend you.

postpaid, his wonderful book which teils how to give birth to hapry, healthy children, adsolutely large mittlendes were the rule, rather withoutpam also, how to cure sterility. Do not delay, but write to day.

"The Truth Seeker Collection of the Beiling give the best of satisfaction in their message work, while their Forms and Ceremonies for the Use of Twords of encouragement to the people Liberals." For sale at this pulce, found universal favor. We worked power to reduce expenses to the minimum. The people evidently wanted we prove against the noise of a heavy thunder-

# Evolution as a World Process

worlds and organic beings, but language, society,

J. H., of Melrose, Ill., writes: "I have read your art; scientific times and ways of thinking, that species ticle (printed in The Progressive Thinker of recents were made by special creation, or by a miracle. What date) on the growth of the doctrine of evolution as, a miracle is, how animals and vegetables were protaught by Darwin and Spencer and others, and alti duced, according to the old special creation theory, though I never expect to see through the veit that its defenders do not attempt to explain. Indeed, if hides the future from my finite vision, I always read, they are asked, it is easily discovered that they have with great interest anything on the subject. I to but no representative idea of the subject. The evolu-

"I would infer from the article that you wern a be tionist might ask them, since they do not know how liever in the theory of evolution, and I would like, creatures were introduced upon this planet, but say in 1866. therefore, to ask you a few questions and have you it was by a miracle, whether it is not possible that evolution supplies the answer to that problem. They answer them.

"First. With all your knowledge of the writings must have come into existence in some way. Is it not of the men referred to, do you know anything more more rational, without going into an examination of about the beginning, or what will be the end of the the proofs, that these species appeared in a natural universe, than you did before you read their works? way, as changes are made now, than to imagine that Second. Do you know any more about life, and mud was thrown together mechanically in the form of

death—whence we came and whither we go?

Third. If man through countless ages and many life as a magician would put in motion the figures volutions wriggled himself up from a tad-pole to a which he originates to mystify the observers? Gladstone or Daniel Webster, whence came the tad. According to the theory of evolution, not only

"Other questions occur to me but I think these government, art, religion, philosophy-every outlough for one time."

growth of the human mind, from the most simple to enough for one time."

It would be useless to attempt to give any of the cess of evolution. numerous proofs of the truth of evolution in a few We do not know about the beginning or of the end paragraphs. All that is aimed at here is to give of anything, for whatever object we view we find it is something of an idea of what evolution means and in traceable to something preceding it, and if we go far volves volves.

olves.

The conception of evolution is the conception of a tery of being, which baffles comprehension. It is world process; of the manner in which the universal equally true that when we contemplate the future of power has operated in order to produce observed re- this universe, although we may imagine that it will sults. It does not attempt to explain the absolute ori- be resolved back into fire-mist, we cannot predicate gin of anything, but merely the relative origin of spe- with absolute certainty anything as to the far-distant cies and other products; their derivation from pre-future. Even if the present structure of the universe Sandusky, and they are not afraid to existing conditions. In regard to this world, it aims is dissolved, what changes the substance will undergo "stand up and be counted" when questo show that it has been produced, not by a special in the ages following the dissolution, must be merely creative fiat, but by a series of changes, of generally a matter of speculation. These are subjects with gradual transformations from simpler to more com- which the evolutionist does not attempt to deal speplex conditions. It aims to show that the solar sys- cifically. tem has been evolved or developed from a nebulous. Evolution teaches the method by which life has mass into the present sun and planetary system; into been developed on this planet, but beyond this it does worlds composed of land and water; of mountains, not attempt to teach anything, and as to the future plains and valleys; of oceans, lakes and rivers, all spiritual life its advocates can only give their opinteeming with life in a vast variety of forms, from the ions, though with larger knowledge, its implications mere speck of albuminous jelly, floating upon the ant on this subject may be seen to be clear. cient seas, to the human form and human intelligence;" As for the tadpole or the creature that commences the crowning product of this process of ages, of breathing with gills and afterwards breathes with growth and transmutation. " lungs, there is no difficulty in accounting for it in a

According to evolution the different species, instead general way any more than there is in explaining any of having been originally made just as they are, have other creature. Evolution, once adapted, implies been produced by changes, extending through long that every creature is the product of modifications of periods of time, of preexisting species, the changes pre-existing creatures, and, although we do not unbeing from simple, homogenous conditions to more derstand the impelling principles by which the tadcomplex and heterogeneous conditions. In support pole emerges into the fullgrown frog, yet there is no of this view its adherents appeal to a vast amount of more difficulty in the one case than in the other. eumulative proof, which is now familiar to the stu-dent of science. This proof is found in the domain of able to understand the proofs in support of evolution. geology, morphology, embryology, zoology, palebnt But there is no more intellectual difficulty in the abtology; in the field of anatomy, physiology and both sence of such knowledge in assenting to the theory any; in prehistoric archaeology, in philology-in fact except where the old habits of thought are strongly in the field of nearly all the sciences, each of Which fixed, than there is in assenting to the theory of an imnow contributes its share in support of this world mediate creation, of an event without a natural ante-conception.

It cedent, for which there is not the slightest evidence

Prof. Asa Gray was forced to accept evolution by anywhere on the earth, in the waters of the earth, or his studies of plant life; Prof. Whitney, the American in the heavens above. philologist, found the strongest evidence in the The evolution of an animal from an egg or germ, in growth and development of language; Professors a few months, is wonderful beyond words to express, Owen, Cope and Marsh in their studies of the struct yet the process is to a considerable extent understood, ares of extinct animals as compared with the forms of The evolution of species and varieties through ages those now on the earth. Darwin's field was chiefly is also understood, so far as the process is concerned, plants and animals, as Haeckel's has been. Spencer and more is constantly being learned by scientific reapplied the conception to all phenomena, physical search on the subject, though the mystery of life in and mental. St. George Mivart and other Catholic diversity is the same as the mystery of life in the writers have found evidences and illustrations of the unity of an individual organism. theory in their system of religious belief.

The facts indicate that the present species of ani- if it is supposed able to start worms, snakes, birds, mals and vegetables, instead of having been created beasts and men into existence by a word or wish, is as they are now, and put upon the earth or in the able to develop life on this planet in accordance with ground, are products of imnumerable modifications by natural law, by those methods which are seen to have variations and descent of other animals extending prevailed, and which even man uses in changing, and through great periods of time, during which the in a few years, the structure and qualities of domestic This is in opposition to the a priori theory of pre-convenience.

The and nowers, and every kind of vegetation which he cares to modify to suit his taste or
B. F. UNDERWOOD causes in operations were just as natural as are those animals, of fruits and flowers, and every kind of vegwhich are causing changes to-day.

### A SOUL VOICE RECITING UNDER PECULIAR CIRCUMSTANCES.

At a social gathering, in the capital city, recently, enlivened by music and speech, a veteran newspaper: man recited the poem inclosed with this.

He said the circumstances connected with its proluction were very peopliar, and as follows. Being somewhat of an invalid, he was accustomed to reading late into the night, and on this occasion became very drowsy. He seemed to hear what he called "A Soul Voice" reciting, and he aroused himself sufficiently to take a pencil and paper and write down what the voice said inaudibly. The result is the poem.

This was not a gathering of Spiritualists, and I do not know that the gentleman who recited the verses has any sympathy with or leaning toward that belief, but the writer thought it went in of interest to all, and the beauty of the language and sentiment needs. no commendation. WALTER P. WILLIAMS.

Washington, D. C.

1, 147

### Life, as Viewed by the Soul Voice. There's nothing sadder than the years

That have no useful end; There's nothing weaker than the tears The heart can not defend; . he Nor fainter than can be the hope ha ragon That has no guiding star; Nor narrower than must be the scope

That reaches out too far.

That reaches out too far.

bills. Mrs. Curran was a careful man-

ager, and sought by every means in her

storm during our last evening, but the cordingly. Oh one evening the collecstorm during our last evening, but the continging our last evening, but the same, for the speakers won the There is more of an obligation rest tion. How to develop these desirable bor for the ggod of our cause is, or Laura G. Fixen.
should be, the measure by which every A course of practical experimental are genuine, and bear the unmistakable

15 133 B

people are remiss in their support of the development of powers of concen-President Curran and her aids are entheir organizations. Reciprocity is the tration of thought, clear meditation and titled to great credit for their hard law of life, and Spiritualists should live, superior inspiration, work in Ohio during the stormy up to that law. The state association month of March. They were faithful to of Ohio has made an effort to do sometheir trusts, and have left a good imthing for Spiritualism, and has succeedpression upon the people wherever they ed. With the present management re-have gone. It is a matter of keen re-tained in office for an indefinite period, gret that they were not better sus. Spiritualism would become the domitained financially. The people seemed nant factor in the minds of the people to think in many cases, that they had of Ohlo, and other state bodies would no responsibility beyond the giving of lave to look well to their laurels.

A dime at the door. They knew they HARRISON D. BARRETT, and seemed to Resident N.S. A Resident N.S. A a dime at the door. They knew they enjoyed the meetings, and seemed to Syracuse, N. Y. want the state association to meet the

people present enjoyed the meeting, all tion was \$1.1110 on another \$1.08. Concentration, Meditation and Inspiration the same, for the speakers won the fight! The Ashtabula society is most ing upon the Spiritualists of America gifts' according to the most approved than the payment of a tencent door fee, methods of ancient and modern teachmedium in its midst. This lady gives or the giving of a goldlar when the phenomena that are valuable, for they boxes are passed to them. Honest lacomprising six months' study. By

The spring-time bud will end in bloom-

The harvest time's uncounted wealth-

These show that winter works by stealth

Will burst and be the rose;

The early summer's rare perfume

The autumn bend of fruit—

When nature seems so mute.

And ever as the dawning glows,

The morning star grows dim

Across the mountain's brim.

We lose the lesser in the great-

When all the heaven, consecrate,

But love and faith and hope and light-

The winter's trust, the spring's delight-

These make the full, the rounded year-

The bud, the leaf, the flower-

The summer's fruiting hour-

And years make life supreme

Life that is rounded by the grace

The sunshine, rain and dew;

Like shadow on the stream,

Make sunset hour supreme.

If storms shall come they only show

And evening's rest and twilight's glow

Of years to nature true, Has wondrous charm, in which we trace

To sow, to reap, to dream.

In which we know the smile, the tear,

The day is fairly won

Worships the risen sun.

Beside the ray the Sun God throws

Is born of winter snows:

stamp of honesty. She is a most faith—should be, the measure by which every—A course of practical experimental should be, the measure by which every—A course of practical experimental should be tested. No corps lessons, of especial value and assistance and never allows the personal equation—of officers can do good work when the to those who desire to be benefited by Sent complete for 50 cents.

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REV WILLIAM ELLERY COPELAND. Throughout our whole country from cific shores are scattered those by

rother Coneland from the visible physical world will be felt as a personal loss. To such friends a short sketch will be welcome. He was born at Roxbury, Mass., now a part of Greater Boston, April 22, 1838. He graduated from Harvard in the class of '60. He served as a volunteer in the civil war four years. After leaving the army he entered the divinity school at Harvard, from which he graduated

His first charge was the Unitarian of Bowdoin College. The year of 1867 found him associated with Edward Everett Hale, working among the poorer working class of Boston. In the same year he was united in marriage to Caroline Maude Townsend of Boston. After some years of ministerial labor in New England, he removed to Lincoln, Neb. where he organized an Independent residence in Lincoln, he occasionally preached at Omaha for the Unitarian Bociety, lectured at Council Bluffs, Iowa, at Fremont and other cities in Nebraska, and a few years later accepted a call from the Unitarian Society at Omaha, where he built up a flourishing society and remained twelve years. He was a member of the school board there and was otherwise an influential citizen.

The Union Pacific officials were his principal financial supporters there Omaha being the eastern terminus of the U. P. R. R., large railroad shops were located there. The employes of the shops inaugurated a strike and made many public demonstrations, such as parading the streets, holding open air meetings, etc., at which Mr. Copeland made a few speeches, expressing great sympathy with the toilers and severely denouncing their oppress ception and withdrew their financial support and membership from the so-

This action of Mr. Copeland in thus disregarding his own personal financial interest and openly espousing the cause of the wronged and oppressed was characteristic of the man. His highest ambition always seemed to be to give the best possible service to humanity in whatever capacity or in whatever opportunity was to him available, and during his whole career he worked for economic freedom on lines far outside the usual pastoral limits. His advocacy of the cause of the laboring people stood ever in the way of his material advance-During his early youth Mr. Copeland

was a medium through whom was manifested very remarkable psychic phenomena. He was a trance speaker and delivered many lectures in the trance state in various New England cities. His entrancement was a matter over which he had no control, and whether he consented or objected, his organism was liable to be used to give utterance to whatever the invisible forces chose to say at any time. As he, himself, expressed it. "He was a pipe through which any one could blow." On one oceasion, about the time of the breaking out of the war, he was lecturing in one of those New England villages where the anti-slavery sentiment was strong and public excitement on the question dividing the North and South was runming high. After speaking entranced for some time and the control being re-linquished, another force suddenly took i-ossession, telling the audience that The Yankees would be sorry for their course toward the South. That the South would win in the fight." At this the demonstrations in the audience became rather pronounced, when the speaker said, "You may hiss and you

Certainly the divine power imminent in all things, may groan, but we will hang crape on every door in the North! I know what I am talking about, for I am John C. the same vein the medium was obliged to hear uttered by his own lips, though it was most repugnant to his own sentiments. After the close of the meeting. the Spiritualistic friends who were entertaining him, advised him to leave on the early morning train, as they feared If he remained he would be mobbed by hose who did not understand. The nedium concluded that if he had to be used to say things that he did not be leve and did not want to say, and to be in danger of being mobbed for saying hem, he would not be a medium any rionger. But later in life, under his own control and in his own personality he often lectured for the Spiritualists and assisted at their camp-meetings, claiming to be one of them, as after such an experience he needed not further proof of the truth for which we stand No. did he feel that either his Spiritualistic or his Theosophical convictions interfered in the least with his profession of the Unitarian faith, and the grandest lecture that has been delivered for the First Seattle Spiritualist Association,

fell from the lips of our dear arisen orother, Wm. E. Copeland. After leaving Omaha, he held pastorates in Tacoma, Wash., Stockton, Cal., and Salem, Oregon.

He was a member of the G. A. R. from its inception, a Scottish Rite Mason and a Knight of Pythias, having neld offices in each of those orders. His Salem charge was the last formal pastorate he held. In 1900 he hecame connected with the Co-operative Brotherhood of Burley, Washington, first as an organizer, later as president and edtor of that fine little magazine, the Co-Operator.

In the spring of 1904 he secured a five acre tract of land adjoining the colony grounds, which he began to improve, and on which he was erecting a private residence, when on March 30 he was suddenly stricken with apoplexy and died peacefully in a few hours.

On April 2 his remains were laid to rest by his brothers of the Brotherhood under the murmuring pines and hemlocks overlooking the Pacific waters of Puget Sound, one of nature's lovely and hallowed spots that he loved full well. He is not dead.

"There is no death-The stars go down to rise upon another

MRS. H. A. STOCKEY. Seattle, Wash,

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### SEEKING LIGHT.

Along Lines Exceedingly Difficult to Fathom.

To the Editor:-It is to be regretted that Mr. Ferris has seen fit to write only a short article for fear of crowding the columns of The Progressive Think er. When I take into consideration the fact that a column of badly written matter (my previous article) was printed by you because you discovered in it a point or two, I am inclined to think ou would have printed anything Mr. Ferris might have had to say.

Mr. Ferris seems to think that he has considered the most important parts of my communication. In this I beg to differ with him. To my mind the most important parts have been quietly set

What the spirits themselves think about it is certainly more important; and yet Mr. Ferris has taken no notice of my request for a statement of the facts presented pro and con, as he claims, by the spirits themselves in support of their own views on the two sides of this uestion.

OF WHAT GOOD ARE TO US THE HIGH (?) TEACHINGS OF THE SPIR-ITS WHEN WE CONSIDER THAT BE-TWEEN THEMSELVES THEY DO NOT AGREE ON PRELIMINARY

If it should be proven that the spirits supporting the principle of reincarna tion are all idiots, then we could under stand why the high (?) class of spirits do not waste their time trying to bring the other side to their views. But is Mr. Ferris prepared to say that

the spirits who did communicate through Allan Kardec are all idiots? Another point passed unnoticed by Mr. Ferris is the one made when I said that after forty years' study of the subject I have come to the conclusion that the spirits seem to know very little more than I do myself about the conditions in which they find themselves on their side of the Jordan.

I really thought Mr. Ferris would rake me over the coals on that point his deep silence? He need not fear to hurt my feelings. I desire light and I am willing to receive it even if it has to be pounded into my brains. If Mr. Ferris will not or cannot impart it I sincerely hope some other Spiritualist will undertake the job.

It is not I alone who desire or need light on this subject. There are many true blue Spiritualists who know less than I do about Spiritualism. As a rule they are too prone to accept as word of gospel, everything that comes through the lins of mediums. A little more light would do them good. Spiritualism will make very little progress, I fear, as long as our leaders stand on a high ned estal from which they preach of beauties of life in the seventh circle, neglecting all the while to take notice the irreconcilable difference in the teachings of those who stand between

Let those leaders first make sure that they are receiving light from the right sort of spirits, whether they be the re incarnationists or the others and then let them unite in teaching us a doctrine free from contradictions. Maybe then the spirits, instead of setting before us as examples, will take lessons from us and will try to reconcile their different

These reflections have led me away from Mr. Ferris and the review of his article in Number 752 of your paper, which is really the object of this com

How to start and conduct this review is a puzzling question. Mr. Ferris and do not, I see, stand on the same plane. He says, and I plead guilty to the indictmethods. How can I argue, then, with a man who understands them? best thing I can say in self-defense is that for a man who does understand those methods he makes a poor show at explaining them. That which we understand well, has said a French poet, we can explain well, and the words to make ourselves clear come to us

Why does not this apply to Mr. Ferris' explanation of the spirit birth theory? The only forcible point I can discover in his article is the following:

'Is Nature so lacking in the material for the production of a human soul that reincarnation becomes necessary? Did the creation of a fixed number of spirits exhaust the resources of the whole boundless universe so that to sustain life on earth reincarnation became necessary? Reason answers, No."

Whose reason? Mr. Ferris', of course. For what is "reason"? Is it a true and absolute gauge at the command of every human being, wherewith he can detect the truth or falsity of facts? Or is it a faculty developed in each human being through observation and co-ordination of facts? If the former, Mr. Ferris should tell us where that gauge is kept. For one, I would be very thankful to him. If the latter, then why should not my reasons' reasons be as good as Mr. Ferris'?

This appeal to reason weakens. ac cording to my views, the force of his point. Besides why should reincarnation prove the exhaustion of the creative force? Are there no other worlds in process of creation? Is space all oc-

This same point can be considered

from another side. If "there are three ultimate principles in the universematter, force and intelligence"-then "intelligence" as understood by Mr. Ferris must, like matter and force, be given quantity; and reason tells us that any quantity will ultimately become exhausted if drawn upon by outside agencies capable of storing and holding forever the part drawn from the whole. But, as Mr. Ferris said, this neither proves nor disproves reincarnation. My sole object in writing this is to show that Mr. Ferris' explanations explain nothing. This can be made plainer if I point out the passages in Mr. Ferris' ar icle in which he says: "Yet one thing confronts us, turn whichever way we follows a paragraph devoted to explain ing that we do not see things as they eally are; and speaking of those false images he says: "And they seem to im ply an imperfect whole." If I under stand that paragraph well, it mean that Mr. Ferris with Mr. Dresser and other New Thought men believes in a "Perfect Whole," and he is then and there in contradiction with himself as recorded in another paragraph of the

I ought to stop here, but beg leave to ask just one question. Where did Mr. Ferris find that there are "three ultimate principles in the universe-mat ter, force and intelligence?" I heard of matter and motion, as believed in by materialists, and of God, life or intelligence (whichever way you choose to call it) as seen by those who believe that God is all and in all, and also by those who believe that God created the world. But matter, force and intelligence is a mixture I do not understand and never heard of.

Of course, my ignorance of a matter is no proof against it. I am still seek ng light and may change my mind if fr. Ferris succeeds in opening my eyes. Peoria, Ill. G. P. BENEZET.

# Viewed from a Common-Sense Standpoint.

IT IS COMPREHENSIVE.

inely inspired word of life?

mur to the use in a critical discussion of the term intervention of God. 'Bible,'' dear and familiar as that term may be. The founder of Christianity, a humble Galilean, naturally the continuance of its authority has proved, though received with uncritical simplicity the sacred books its allusion to the creation shows that it was not inand traditions of his nation. He accepted as historical the story of Jonah and saw in the appellation of Jehovah as the God of Abraham, Isaac and Jacob a proof that those patriarchs still lived. But Pharisaism obeyed its instincts in crucifying the founder order to smite the Canaanites, and utterly destroy them? What can be more contrary to the Christian Jews to put away their Gentile wives? The God of the Old Testament to the last is tribal, though he is some day make his tribe supreme. The God of the clearly above Job. New Testament is universal.

great geologist, whose lectures I attended in my Kings out of his translation of the Scriptures. youth, to reconcile scientific fact with established and consecrated belief.

money as a satisfaction for blood, which was the gen- Nebular Hypothesis. eral custom of primitive mankind. It condemns the hereditary blood feud. By providing judges and to be bound up with the New as the record of a conslayer and the avenger of blood, it puts private re- union between the two parts of our family Bible. venge under the control of public law. It limits the The value of the New Testament, to a rationalist, the harem. It even mitigates in some measure the Christendom.

barbarous laws of war, requiring that a garrison shall be regularly summoned, and forbidding the cutting Masterly Criticism on the Bible by a Masterly Mind. down of the fruit trees, the permanent wealth of the country, which was regularly practiced by the Greeks. It extends a measure of protection to the To the Editor of the New York Sun-Sir:-We feelings of captive women. It is singularly free from earn from your editorial that orthodoxy under the militarism, making no provision for a standing army, very able leadership of Dr. Patton is confronting het- even foregoing forced service in war and treating erodoxy on a decisive field in defense of the "full in- "peace in all your borders" as the highest blessing. spiration and supreme authority of the Bible as the It recognizes slavery, then universal, but mercifully word of God." It will be a momentous encounter. interposes to some extent between the master and the What are all our political questions compared with slave. It betrays its human origin in ordaining capithe question whether we have or have not the di-tal punishment for witchcraft. Mere improvements on the tribal system, though remarkable and even Those whose opinions I share will be inclined to de- wonderful, can hardly be said clearly to bespeak the

The Decalogue is very high morality for its day, as spired by the maker of the world. The Sabbath, while in its Jewish form it belongs to the past, has glided with rational modification into our inestimable

If the grandeurs and beauties of the Old Testament of Christianity. The Anglican Articles say "the Old are apparent, its weaknesses cannot well be con-Testament is not contrary to the New." What can are apparent, its weaknesses cannot well be conbe more contrary to the brotherhood of man than the cealed. Who can pretend to admire the ecstatic utterances of Jeremiah and Ezekiel? The Book of Job has been lauded beyond measure. It has striking rule of marriage than is the injunction of Ezra to the passages, and its theme is one of the deepest interest. But it signally fails to solve its problem, the compatibility of the sufferings of good men with the provisupreme over the gods of all the other nations and will dence of God. Socrates, as reflected in Plato, is here

Some passages in the Old Testament which are in-It is time that we should frankly treat as primi- stinet with tribal cruelty and pander to the war spirit tive the Old Testament stories of the Creation and the have borne very bitter fruit. A plea has been entered Deluge, which distinctly clash with the true revela. for the retention of these as congenial to a particular tion of science. They ought no longer to be taught to class of converts. It was for that very reason that children. I recollect the ignominious struggles of a Ulfilas, the apostle of the Goths, left the Books of

Inspiration must be universal or none. We are not warranted in picking out certain passages and pro-The Old Testament has its sublimities, its beauties, nouncing them divine while the rest are human. its passages of advanced morality both personal and single error or immorality is fatal to the divine orisocial. In virtue of these it must always hold its gin of the whole. That a divine Being should err or ground. The Mosaic law, whatever may be the date mislead is inconceivable. Not less inconceivable is it of its redaction, belongs in its character to a primitive that he should have subjected himself in his operaera, and for that era is a notable advance in civilizations to such a law as evolution, and then waited for tion. Recognizing primitive customs, it improves on Darwin to explain the dispensation to mankind. them. It distinguishes wilful murder from accidental Gladstone, maintaining the divine source of Genesis, homicide, and confines to wilful murder the function in effect makes the Creator guess at the process of of the Avenger of Blood. It forbids the taking of creation and come strikingly near to anticipating the

calling on the congregation to judge between the tinuous revelation, hard as it will be to dissolve the

evil privilege of asylum. It limits parental despot- does not depend on the proof of apostolic or contemism, which among the Romans was unlimited, requir- porary authorship, on the credibility of the miracuing a public process and the concurrence of the moth- lous parts of the narrative, or on anything that the er in the execution of the rebellious child. Recogniz- higher criticism has swept or is sweeping away. It ing polygamy, as in those days was inevitable, it rests on the Character unmistakably partrayed, and guards against the evil jealousies and partialities of on the doctrines which unquestionably gave birth to GOLDWIN SMITH.

# A Vivid Portrayal of the Future.

A VISION.

In Which a Fearful Clash of Nations Is Vividly Portrayed.

the United States would be controlled by the spirit of tion. Napoleon, and that the career of this general would The smoke of the battle disappears and with it the styled the "American Napoleon."

waved the imperial colors of the Russian empire. The The vast plain presented the appearance of a vast Banner.'

The lion and the eagle simultaneously and immedinearly the entire southern half of Russia. ately attacked the bear, and then a great number of A voice proclaimed: "That the events described in wolves seeing the bear disabled, proceeded to com- ery ocean and every sea. plete his destruction.

States, Great Britain and Japan, showing a triple al- shall be beaten into a pruning-hook and the dove shall

liance. rets, mosques and minarets, with figures of men with and a little child shall lead them. There shall be no right hand raised to heaven and the index finger longer creed or sect. Man shall no longer say to his

pointing upward, calling the hour of prayer. living light the word, "Constantinople."

The inhabitants ask no quarter and receive none. Patmos, have spoken." Through the smoke of the engagement I seemed to be voice. The Stars and Stripes were intermingled with dium's pleasure in answering any inquiries zer

tween these allied forces, and another immense army which seemed to spring up without any warning. The Russian banner waved over this fierce array. The rear of this army was composed of a fierce undisciplined horde of infantry under at least five different flags, while the main body was of Russian cavalry. In As I lay in my bed the night of Nov. 12, 1903, I felt this engagement the Russian army was defeated and myself sinking into a deep trance and yielding myself the colors trailed in the dust. The only sound of hu- sky he left the society together with to the will of the angelic forces. I was almost blinded man voice came from them in a wild shriek of despair, by the vivid flashes of light of an electric whiteness. a heartrending cry of agony. The Anglo-Saxon forces Suddenly a form of Napoleon, in uniform, appeared fought in silence, and the directing spirit of the land and no sooner had I recognized him than his features forces was the general whose form and figure grew changed and he appeared in the uniform of a briga- out of that of Napoleon. The rear guard of the Rusdier general of the United States army. I was im- sian army, seeing the main part of their army routed, pressed with the fact that some person in the army of began to plunder and complete the work of destruc-

so closely follow the historic lines of Napoleon's wars contending forces. In their place a modern city rises in the south and east of Europe, that he would be on the old site of Constantinople. I could see the busy rush of commerce and spires of Christian I next saw a great shaggy bear, and above him churches take the place of mosque and minaret.

bear seemed to be angry. The cause of his disquiet- tract of cultivated land, with towns and villages, railude was at once manifested, for there appeared a very roads and all modern improvements, and a peaceful, fierce and warlike lion. The "Union Jack" floated prosperous, and contented people. Over every vilover him. There also was an immense eagle floating lage, town and city floated the commingled folds of in the air bearing in his beak "The Star Spangled the Union Jack and the Star Spangled Banner. This prosperous country included all of Turkey and

fierce wolves came to his assistance. The lion and the this vision would be consummated during or before eagle completely disembowel the bear, while he is the year 1913, and that all Anglo-Saxon nations will standing on his hind legs to defend himself, the lion be formed into one vast Republic on which the sun tearing downward and the eagle upward. The will never set and whose shores will be washed by ev-

"Kingdoms, crowns and principalities will bring A veil is drawn over this scene, and a seaport on the tribute to this world-wide republic. Then shall be Mediterranean sea is seen, before which is a vast fleet ushered in the glorious day in which righteousness of war vessels of three nationalities: The United shall cover the earth as with a garment. The sword nurture her young in the mouth of the discarded can-A beautiful city looms up in the distance, with tur- non. The lion and the lamb shall lie down together brother, 'Let us go up into Jerusalem to worship,' for Then for a moment in the sky flashed in letters of the kingdom of God shall be with men. The Prince of Peace shall scatter peace, love and harmony over A naval engagement takes place. Where they all the earth. Behold old things have passed away combard the city until it is completely wiped out, and all things have become new. I, even I. John of

lifted above this scene and in the distance, on the To the Editor:—The above clairvoyant vision was vast plains, I saw an immense army of infantry and given through the mediumship of a highly developed cavalry, column after column, brigade after brigade, sensitive while in a deep trance. I was commanded division after division. I could hear the steady by the forces to make a record of the message which rhythmic tread of marching feet, the call of the bugle, was to be given. If anyone taking antinterest in it the roll of the drum, but not a sound of a human wishes the name of the medium, I leave it to the me-

the Union Jack. Then there came a fierce conflict be- 607 Ridge Ave., Allegheny, Pa. H. W. RANE.

He Desires to Be Thoroughly Tested.

ticle in The Progressive Thinker, of tolore favored me, and given slate-writticle in The Progressive Thinker, of totole lavored me, and given state with the liminois May 14, entitled "Deep-Seated Corruping, painting and partial materializing, in the light. I am willing to be tested warne, president, test the gentleman as tion in Boston," and calling attention to at any time or place that may be decided upon, and I am willing to see hearty sympathy with genuine mediummay be classed with the fraudulent me what can be produced under the mos- ship, and its endorsement will prove diumship, and come with it under the quito-netting test mentioned in the ar- valuable to any medium. Dr. Warne

and the fact of the contract o ACTUATED BY A WORTHY MOTIVE, the name of Spiritualism free from point a committee to take charge of the stain; and to the end that it may be matter and report, further demonstrated that there is such a thing as genuine phenomenal medium. No. 70 East 24th street, Third Flat, Chishlp, I desire to offer my services under cago, Ill. To the Editor:—The very timely artest conditions, as my guides have here—We would suggest that the Illinois

WM. Ft LANGDON.

diumship, and come with it under the the total plan of the law, has aroused a great deal ticle named, or any other reasonable resides at 4203 Evans Ave., South Side of attention among thinking Spiritual test under which the forces can work.

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### THEOSOPHY DEFENDED.

One of its Ablest Minds Steps to the Front to Remove Some Misapprehensions That Exist in Regard to This Cult. Which Has Much That Is in Perfect Harmony With Spiritualism.

To the Editor:-My attention has seen called to an article in your issue of April 16, in which Mr. Hudson Tuttle makes some statements in regard to Theosophy and the founders of the Theosophical Society which are so far from being facts, that they seem to call for some correction.

I may preface my remarks by saying that it was a matter of great surprise to me to see so bitter an attack on Theosophy in your paper, inasmuch as our mutual attitude towards each other had nature. Theosophists have always recognized all that is true and good in Spiritualism, and the things which they consider undesirable are the same that I have heard all leading Spiritualists condemn unreservedly. Certainly there is no reason why Theosophists and Spiritualists should have anything but the friendliest feelings for each other, and that there is nothing fundamentally antagonistic between them is proved by the fact that a great many devoted Spiritualists are members of our society. Col. Olcott, as Mr. Tuttle correctly

stated, met Madame Blavatsky at the homestead of the Eddys', where he was investigating the Spiritualistic manifestations for the New York Graphic, and ncidentally for his own satisfaction. Whether these reports deserve the title "bizarre and flashy," is, of course, a matter of opinion. It is a fact, however, that they gave to many persons a satis-Spiritualistic phenomena, and by their widespread publicity and the stamp of truth which they bore, gave to Spiritualism a standing in the regard of the public at large which it had not before enjoyed. It is also quite true that this acquaintance resulted in the founding of the Theosophical Society, which event occurred in October of the year 1875. That nothing of an occult mysterious nature occurred on this occasion is proved by the following extract from the first volume of Col. Olcott's "Old Diary Leaves," a book which gives an authentic account of the his tory of the society: "Some stupid story has gone about that, while the committee were sitting, a strange Hindu walked into the room, threw a sealed packet upon the table and walked out again, or vanished, or something of the sort; the packet, when opened, being found to contain a complete draft of a constitution and by-laws for the society. which we at once adopted. THIS IS SHEER NONSENSE, NOTHING OF THE SORT OCCURRED."

This shows conclusively that no The phist claims that such an occurrence as Mr. Tuttle mentions, took place. It is further a fact that there was no such object as that mentioned by Mr. Tuttle, namely, to "conserve the divine wisdom

of the Hindu fakirs, and instruct west ern civilization in its mysteries, the avowed object of the few persons by whom the society was founded, being occult research and philosophical study The sentence relating to Brotherhood was not at that time included, as there was no idea that in founding this modmovement had been inaugurated, as afterward proved to be the case. Mr Judge was never president of the Amer ican branch, either before or after the removal of the heads of the society to India, for the very good reason that there is not now, and never has been, a president of the American "branch," which is not a branch, but a section, there being but one president of the whole society, which has its headquarters in India, where the president resides. Col. Olcott was elected president of the newly formed society at the time above mentioned, and has always been its president up to the present day.

Of Mr. Judge, it is sufficient to say that after the death of Madame Blavatmany of his personal friends, and founded an independent organization, the same which still exists under the leadership of Mrs. Tingley. This is entirely separate and distinct from the Theosophical Society as founded by Madame Blavatsky and Col. Olcott. The aspersions upon the private character of the heads of this society are as wholly unfounded as the other statements of Mr. Tuttle above alluded to, and it is not my purpose to take them up in this statement, but it may not be amiss to point out that there are many reasons why a marriage may be dissolved without reflecting in any degree upon the character of either of the parties concerned; and further, the fact that such a separation has occurred is no reason why either or both of the persons concerned may not afterward do much good and useful work for humanity. I will state further, that so far from the society flourishing under the good rupees their dupes dropped into their treasury," the early days of the society were days of struggle, and it was only by reason of the unselfish devotion of its leaders, who gave all they were possessed of to this cause, which had, for them, become the cause of humanity, that it was enabled to stand firm. It is not, even now, a wealthy society. This is partly because the acquisition of wealth is not one of the aims of the members.

With regard to the Psychical Research Society it is a fact that their report was based on the biased testimony of a pair of discontented servants, hus band and wife, whom Madame Blavatsky had rescued from want, given a home, and treated as members of her family, and who repaid her with the basest ingratitude. Such things have been known to occur frequently among other people, I believe, some among your own readers may even have had similar experiences. This testimony has been repeatedly disproved, and is unworthy of further notice.

With regard to the last sentence of Mr. Tuttle's article; excluding Mr. Judge, we are glad to believe that the character of the leaders has indeed impressed itself upon the whole society, so far as that character represents an unselfish devotion to duty, a courageous struggle with difficulties, the following of a high ideal, and a deep love for humanity. No one who has any acquaintance with the Theosophical society or its members thinks or believes for one moment that the charges there made have the slightest foundation in fact, and in making them I must point out once more, that Mr. Tuttle impugns the honor and purity of purpose of many fellow-Spiritualists who are members of this society. He characterizes as dupes and fools such men as Sir William Crookes and many others of similar standing who are shining lights in the scientific and literary world. It may be well in closing to mention here the three objects of the society, so that all may see that it is a purely philosophical body of students, interfering with no man's religious ideals, and laving no bonds on any man's conscience. They are as follows:

First. To form a nucleus of the Universal Brotherhood of humanity, with-out distinction of race, creed, sex, caste

Second. To promote the study of

### DEATH OR BIRTH.

Thoughts on the Nature of Our Transition.

Everyone ought to be interested in the subject of death, for none are excused from the experience it gives Some persons look upon death as the extinguisher of life, the annihilator of mankind. Others take an opposite view—a birth into higher life, much like the change a butterfly experiences as it moves out of its cocoon prison, to enjoy a more extensive liberty in a world of pleasure and beauty.

-Scientists affirm that matter cannot be annihilated; if not, why should man, a superior being, with unlimited capabilities, be extinguished like a flame of light. The thinking or soul principle, which is the unseen workman or spirit architect that forms the material body, which is an instrument for the individ ual spirit to make existence, wants and wishes known on a material plane of

All admit matter exists, then all mus admit that the formative principle which builds and operates the body exists prior to manifestation, for the simple reason from nothing nothing comes. It seems impossible to educate or develop intelligence, reason and memory within our mentality unless the mind principle has a prior existence in our individualized personality. Sensation, experience and observation, educate or develop our reasoning faculties, but do not create the principle or ego that possesses them.

Then if we possess an individual entity anterior to manifestation, it follows as a natural sequence, we must have a posterior or continued conscious inteligent existence in nature's invisible, ethereal realm of being; and death a birth, an event, a stepping stone in life's progressive experience. To those who work to aid others in forsaking evil doing, death is an open door of beauty that admits one into a life of divine re

Let one go out upon an ocean beach, pick up a little pebble, reflect and reason. This may have existed for thousands of years in the past, and may for superior ability to invent machinery, to control the elements of nature to do him useful service, his existence seems ephemeral, like a mosquito. Is it reaonable that the inanimate stone should be so enduring while intelligent, reason-ing man's life is so short and uncertain? Perhaps when we experience the change miscalled death, the event will

be as easy and desirable as a chicken moving out of its egg-shell home, into nature's beautiful enjoyable environ-Harriet Beecher Stowe wrote a beautiful poem entitled, "The Other World." She expressed her idea of its nearness and ease of access as follows. "It lies

around us like a cloud, a world we do not

see; yet the sweet closing of an eye

may bring us there to be." Man, from evidence received, appears to be a dual being composed of the unseen spirit body, and the visible material man, the clothing of a thinking personality. At death-birth the invisible active, thinking man moves out of the material form accompanied by the unseen spirit body, to enjoy living in a more ethereal and refined realm of conscious being, with relatives and friends gone before.

Paul of old wrote, "There is a natural body, and there is a spiritual body." He also reported that he was caught up into the third heaven, and saw things unlawful to be told. He expressed himself as being in doubt whether he was in the body or out, but appeared posiive about his spiritual experience. think Paul's idea correct, for we know we have a natural body, and we believe ve have a spiritual body from the evidence we have received. Our reasons for accepting Paul's testimony are: We have been acquainted with people who appeared to be honest and intelligent, who said they had left their material body, but were in possession of a spiritual body, clothed in spiritual garments—all real to spiritual perception; also could travel with ease and rapidity from one point of being to another. When people of our time claim to have similar experiences, like Paul's we feel it would be doing him an injustice to discard his testimony when we accept the evidence of people of modern times

as truthful and reliable. From testimony received, purporting to be given by spirit friends, to prove their individual identity, as spiritual beings, having a conscious soul though unseen by mortal eyes, we feel perience in the evolution of life, and it our duty, and privilege, to prepare to live, by being useful, charitable, truthful, living a loving humanitarian existence here, as a preparatory schooling for spirit or heavenly soul-life here-GEORGE F. BAKER. Granville, N. Y.

comparative religion, philosophy and

This is the platform of the society,

wholly inoffensive as you see, and ac-

Third. To investigate unexplained laws of nature, and the powers latent in

cording to the opinion of some people, ever laudable. Certainly there is nothing in the society or its teachings to call for such a bitter attack as the one which prompted this statement, and which, I am sure, must have been due to the fact that its writer had not taken the trouble to investigate carefully before making it. So far from existing 'largely on paper," the society is represented at the present time in every country on the globe, and is constantly spreading, and its membership is composed of thinking people, who as a whole, bear comparison with any other body of people in the world. It is always a pity when people descend to personalities, and I am sure Mr. Tuttle will pardon me for saying that a person who s at the head of the inquiry department of an important paper like The Progressive Thinker has a great responsi bility upon him; hundreds of people read, and are guided by, his state-ments; the least he can do in justice to these people who depend upon his state-ments, is to take every precaution to make them strictly in accordance with facts, and eliminate everything which may be misleading, in order that the confidence of those who look to him, may be justified. I am sure the gentleman has every intention to make his an swers accurate and reliable, and will be the first to regret any error which may unwittingly creep in... And I rely upon your sense of justice to give place to the above statement. With all good wishes, I am,

Sincerely yours, CLARA F. GASTON.

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SATURDAY, MAY 28 1904.

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How a Rabbi Views the Bible. In a discourse on "Why People Don't Read the Bible," Rabbi Alexander Ly- tian nation, nor ever has been, that has ons, of the State street Temple, Brook- not been involved in wars involving lyn, N. Y., said

"The Bible has meant more to our ing immense numbers. civilization than any other volume, and yet it is comparatively little read. rectly, and he was preparing for the

That the Bible is so extensively ignored is easily accounted for. It is not read because people want entertainment. We are a busy, weary, nervous We work too much and rush too much. In leisure we want relaxation. So we read light novels. These do not tax, and they entertain. The Bible neither light nor entertaining. It is dif-

"Sectarian bickering has made the Bible a touch me not. The greatest contribution to the common ignorance of the Bible has been made by its sincere but misguided friends. They have claimed too much for the book. They have called it divine in origin.

They have insisted upon its liferal truth and final authority in its every particular. They have removed it from the realm of reason. They have expected advancing mankind to maintain a credulity with the capacity of Jonah's whale. What resulted? Just what might have been expected. A reaction set in. Too much was claimed for the Bible. Too little came to be believed. The Bible may thus be said to have been smothered to death by the caresses of its friends."

### Sar'gis Commended.

C. W. Stewart, a prominent lecturer, writes from St. Louis, Mo.:

"I wish to say that the Sar'gis article in last week's Progressive Thinker, 5th page, is the best thing that has appeared in years in any paper. It should be be read by every thinker in the world."

"Why I Am a Vegetarian." By Howard Moore. An address before the Chicago Vegetarian Society. Price, 25

### Buddhism and Christianity.

It is the boast of the Buddhists writes Wm. E. Curtis in the Chicago Record-Herald, that no life was ever sacrificed: that no blood was ever shed; that no suffering was ever caused by the propagation of that faith and the conversion of the world to it.

Writing from Benares, India, Mr. Curtis says: "That city is as sacred to the Bud-

dhists as it is to the Brahmins, for it

was here that Gautama, afterwards called Buddha (a title which means The Enlightened), lived in the sixth Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It tosts from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount tent. Address all letters to J. R. FRANCIS, 40 He was born 620 B. C., and lived in Loomis Street, Chicago, Ill. great wealth and luxury. Driving in his pleasure grounds one day he met a man crippled with age; then a second man smitten with an incurable disease; then

a corpse, and finally a fakir or ascetic, walking in a calm, dignified, serene manner. These spectacles set him thinking, and after long reflection he decided to surrender his wealth, to relinquish his happiness, and devote himself to the reformation of his people. He left his home, his wife, a child that had just been born to him, cut off his long hair, shaved his head, clothed himself with rags, and taking nothing with him but a brass bowl from which he could eat his food, and a cup from which

he could drink, he became a pilgrim, an inquirer after Truth and Light. Having discovered that he could drink from the hollow of his hand, he gave away his cup and kept nothing but his bowl. That is the reason why every pilgrim and every fakir, every monk and priest swer all attacks in the secular or relig- in India carries a brass bowl, for although Buddhism is practically extinct in this country, the teachings and the

> fluence over the Hindus. After what is called the great renunciation, Gautama spent six years mortifying the body and gradually reduced his food to one grain of rice a day. But this brought him neither light nor peace of mind. He thereupen abandoned further penance and devoted six years to meditation, sitting under the now famous bo-tree, near the modern

example of Gautama had a perpetual in-

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Following this account is the statement embodied in the first paragraph of this article.

A thoughtful mind in reading it can hardly fail to observe the terrible contrast between Buddhism and Christianity, as the latter has been exemplified in the history of its purported believers. While Buddhism has been exemplified as a religion of peace and of sacred regard for all life, Christianity, as the world's history snows, has been a religion of warfare, bloodshed, aggression and oppression. There is no nominally Chris-

slaughter of human beings, often reach-The thirst for blood, the inclination to the savagery of war, has doubtless York schools have been questioned on been engendered to a great extent by the subject. Only one answered cred. the slaughter of animals to cater to the. itably. At Johns Hopkins University appetite of man for flesh food. This the same experiment was made. Out of slaughter can but induce callousness of eighty students only one answered corfeeling toward the infliction of pain, involved in the shedding of blood for the

purpose of taking life. Life itself is rendered less sacred thereby, and this extends beyond brute animals to man himself-all life is

made to seem less sacred. Buddhism in its spirit and temper in intensely opposite to all these war-engendering cruelties practiced by Christian peoples upon brute animals and

upon humankind. It is needless to say that the kindly humane spirit of Buddhism is diametrically opposed to the cruel horrors of vivisection as practiced by Christian medical professors and students, with the knowledge and consent of Christian

presidents of universities. A candid humane mind must admit that, in some respects at least, Buddhism is far, very far, in advance of the Christianity of the world to-day.

It were well for the world if the gentle, kindly humane spirit of Buddhism were infused into the Christianity of the world, thus doing away with the horrors, the cruelties, the dehumanizing acts and influences that blot the pages of human history.

The influence of Spiritualism, the kind that spiritualizes, is cognate with this element of Buddhism, rather than with the bloody and aggressive element that disfigures the visage of Christianity as seen in the course of its history.

"Death Defeated; or the Psychic Section Bland, Interesting, instructive cret of How to Keep Young." By J. M. helpful. Spiritually uplifting, Peebles, M. D. M. A., Ph. D. Price \$1.

The Rayings of a Mountebank.

The season is rather late for revivaneetings, but as they were somewhat reglected during the extreme cold of mid-winter, and are a necessity to "save souls from a burning hell," or, in other words, to replenish the empty purses of the "evangelists," so they are now here

in all their glory. A late issue of the Rockford Register-Gazette has found its way to our table, in which we observe Rev. Billy Sunday is "doing" our suburban neignbor. He has caused to be erected what he calls a tabernacle, capable of holding several thousands of victims. Billy commences his exercises by taking up a contribution, announcing on the evening mentioned by the Register-Gazette, that "the people of Rockford are lousy with money, and it is time to get rid of some

Our readers must excuse us for a few quotations from Billy's sermon, which we find in the paper mentioned:

"People go around cussing and damnthink the undertaker is going to meas

ure them for a shroud, then they whine "Talk is cheap, but it don't go down God. You must deliver the

"I served the devil twenty-three years and I know his gang and all their tricks. I'm after the devil now, and I'll deliver a solar plexus blow before I'm through.

"The trouble with this town is the damnable heresy which has been preached here for years, and which has been sending men to hell by the

"The Liquor Dealers' association hates me. There is no man they would spend so much money to down. curse their black, vile hearts, I'll fight to the last inch. The reason there is no preaching here Monday evening is because I'm going to Marengo to fight the cusses."

"There are mothers in this town who encourage their children to run the streets and mix with this damnable social gang and then they call on the evangelist to save them from hell and the house of ill fame."

Says the Register-Gazette:

"During the course of his address Mr. Sunday threatened a business man of the city, whose name was not mentioned, but whose letter the speaker said he had in his pocket. 'I'll make him look like 30 cents before I've finished with him,' yelled 'Billy,' and the audience laughed. Good orthodox clergymen are in regu-

lar attendance at Rev. Billy Sunday's exhibitions, and they seem to enjoy his antics hugely while he is disposing of his overstocked vulgarisms. It is reported that this mountebank

made a thousand converts at Dixon before leaving there for Rockford. "And of such," according to Rev. Sunday's followers, and the clergy who lead in applause, "are the kingdom of heaven." "St. Peter will favor the better class of the population of Rockford by ticketing them to hell," so writes a friend.

Doesn't Believe the Damnation Theory. The following is an Associated Press dispatch to the West:

New York, May 10 .- Rev. Charles Briggs of the faculty of Union Theological Seminary, in an address on "The Higher Theological Education," before the Seminary, said among other things: "Ecclesiastical domination is the greatest foe of theology.

"The peril of ecclesiastical domination is not dangerous in this country to any extent except through the organized ministers and theological schools. "The Christian ministry is no longer

what it ought to be, where the cest edu cated man in the community is the minister. The public estimate of the ministry and the church declines when the the minister. We must have a much higher education than is given in the theological seminaries.

"It is impossible to believe that the greater numbers of the world, the leathen, are doomed to eternal damna-We have an enlarged view of our world, and if it is true that the other worlds are inhabited we must adapt our

"The religious value of the Bible is reater when it is stripped of impossioilities. How much greater is God if He did not live in indefinite idleness be ore creating the world in six days. There is nothing more absurd than for the theologian to be afraid of the truth.

"There is no schism in the real truth. The systematic theology of the future will not be denominational, but constructed by the inductive and generic methods of organized theology."

There is good, practical common sense, from an educated clergyman who entertains an honest thought, and though a college professor, educating young men for the ministry, yet how unlike the "Sun-do-move Jaspers" after whom the multitudes follow, and are impatient of contradiction.

In the same secular paper from which the foregoing was clipped was a report of a sermon by one of the other sort of reverends. We clip a paragraph:

"Some people in the days of Jesus be lieved in a probation after death, and that all sin would be forgiven. Jesus said, 'No, not in this world, nor in the world to come.' The Universalists say there is no eternal punishment. They lie. Universalism was born in the pit of hell. The 'hath never forgiveness' of lesus declares them false.'

Are Converts More Valuable than Truth!

Protestant clergymen in these last days, seldom mention hell in their pulpit exercises. In their funeral discourses they almost invariably teach Spiritualism. Indeed, aside from prayers and hymns, they can easily be mistaken for spiritual advocates on such sorrowful occasions. Ambitious to increase the membership of their churches they not only countenance but encourage the ambulatory revivalist whose principal stock in trade is offended justice, a burning hell, and a cruci-"On Eve," they say, "rests the cause for man's sin, and escape from endless torture can only be gained by faith in the atoning blood of a sin

less and suffering Savior." We own to astonishment when we see clergymen who have virtually preached Universalism for years, encouraging and cheering on mountebank revival ists, who whoop up a bottomless pi with all the grace and noisy eloquence of a pioneer Methodist of fifty to seventy years ago. Is it because it is only through fear of eternal retribution, they hope to gain accessions to their waning numbers? It looks like it.

"In the World Celestial," by Dr. T. A Bland. Interesting, instructive and -- Help Us,

Now spring has come at last with the revival of business, an easy money market, increased activity in every field of industry, with hong days and leisure hours mornings and evenings when the mind needs mental pabulum, as verdure does sunshine, why not add to your mental enjoyment and our encouragement by swelling four subscription list? Two cents a weeld for valuable reading matter which, made up in book form, would make full fifty volumes of choice Spiritual literatures not one whit the less worthy because not made into book pages. The wise man becomes such by storing away knowledge piece-meal—a little at a time. Continued for years he becomes learned. If the "kingdom

on earth, and aid in shaping the destiny of the ages that are to be. Give us the patrons in this morning of the century, then observe the expansion of knowledge among those who pe ruse its well-filled pages, as the age shall advance.

of heaven" is not made of such men,

they become leaders of public opinion

When we had but one hundred subscribers we wanted a thousand. The thousand gained we wanted ten thou sand. These gained we wanted twenty thousand. Now our ambition points to fifty thousand. Gained, we shall insist on one hundred thousand; and then not less than a million will gratify our growing ambition, Good reader, help us, and the worth of The Progressive Thinker shall increase as its power for good increases. " "

The Progressive Thinker's Editorial Reaches General Conference of the M. E. Church, and Changes Date of Its Adjournment,

In our editorial comment of May 14 on the associated press report that three thousand Methodists were stranded in the Grand Canyon of the Colorado without food and water from 3 p. m. Sunday, until late the day following while on their way to the General Conference at Los Angeles, we suggested that possibly this was a judgment sent by Providence to these Methodists for traveling on Sunday, thus obliging the trainmen to labor on that day. We mentioned the fact that Bishop Simpson made it the rule of his life never to travel on Sunday. Wherever he was he would stop over and observe that day to keep it holy.

At the time this editorial comment appeared, the General Conference had already fixed upon Saturday, May 28, as the date of its adjournment. As show ing the influence of our brief reference to this matter, we clip the following from the Chicago Tribune of May 19 giving a report of the previous day's session of the conference:

"The date of adjournment was by vote changed from Saturday, May 28, to Monday, May 30, This was done to avoid Sunday travel. It is within re cent memory that a motion to adjourn on Saturday would have been instantly attacked on the precise ground which called for the change at this time. But members on the floor actually pleaded for the retention of Saturday on the score that every man would determine bis relation to Sunday travel under the direction of his own conscience."

It will be remembered by the reade that The Progressive Thinker is always dated a week in advance of its delivery so that it reached the General Confer ence about the 12th or 13th of May.

We are always glad to offer any suggestions to our Methodist brethren which will be of any benefit to them in their deliberations.

How These Christians Do Love One Another-Ah!

By the associated press reports we notice that two Baptist ministers in the South got to fighting recently while on their way to a church convention, shooting each other with revolvers. And now comes the report through the same channel that all is not serene in the General Conference of the M. E. church in session at Los Angeles, Cal., the Rev. Dr. J. M. Buckley having in open meeting charged the Rev. Dr. Neely with willful misrepresentation in some ques tion they were debating. "Behold how good and how pleasant it is for brethren to dwell together in unity-ah." "Blest be the tie that binds our hearts in Christian love ah."

Rev. J. F. Cordova, pastor of the Methodist church at South River, near New Brunswick and Miss Julia Browne the 18-year-old daughter of J. Conover Browne, a trustee of Cordova's church, disappeared after the Tuesday evening prayer meeting. Browne became alarmed when his daughter failed to return home, but it was not until nearly 11 o'clock that word was brought by a trolley motorman that the minister and the girl had been seen on a trolley bound for New Brunswick. Cordova has wife and three children.-Chicago Tribune, May 19, 1904.

What a howl would have been sent up if the above-mentioned had occurred among Spiritualists!

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"Meatless Dishes." Very Price 10 cents.

# Spiritual Transition.

Joyful, joyful sings my soul-Heav'nly notes melodious roll; Sweetest symphony and sense Fill my soul with joy intense; Softly floating through the air, From the angel city fair, Glad my soul receives the word,

In the heav'nly music heard:

O, ye longing ones of earth, Death is way of heav'nly birth; And the soul that nears the gates, Hears sweet music while it waits. Senses closed to earthly sound-Heav'nly music floats around; Scenes and sounds of earth no more-Angels open heaven's door.

"Listen, listen, spirit free. Hear the heav'nly symphony, Soft descending from the skies, From the soul's fair Paradise. Listen, spirit, while you wait Near the angel city's gate-Strains of music floating free, Thrill the soul with ecstasy.

"Earth recedes and disappears-Vanished all its sighs and tears-Swells the heart with joyful thought, Blessings all divine are brought; Music's strains salute the ears; Banished earth's poor hates and fears Drinking in the soulful sound. Heav'nly peace and rest abound

"Passing from the earth away. Lo! the night is changed to day: Faded all the scenes of earth— Ope the eyes in spirit birth; Earthly tones no more ye hear— Spirit voices greet the ear; Dying to the things of earth-

Living by immortal birth." Glad my soul expectant waits Opening of the shining gates; Joys and sorrows as they come Bring me nearer, nearer home, Morning breaks on heav'nly hills-Beauty all my being thrills: See! the messenger is come-

Welcome, Spirit; welcome Home! JAS. C. UNDERHILL.

### THE FUTURE CAN BE PREDICTED.

### A PROPHETIC DREAM

That Was Fully Realized, and Extraordinary Tests Followed.

Mrs. Eliza Rugg, of Denver, Colo., dreamed of seebeautiful, and acted as a magnet to draw her across be offered me." until she was enabled to stand upon its velvet-like A vision followed in which I saw the room where

The Friday evening following she was taken suddenly ill and passed away Sunday morning.

friend to the cause ever since. She was a firm believer loved ones in the spirit world. Farewell." in the power of the mind over the body, and to this, As the last word found its way to my spirit the good was ever active, and often said, "she was never satis- feet peace and contentment. fied unless she had some work to do." Her own chil- This proves that our philosophy is worth having,

His every word and act was ever prompted by the ones on both sides of life are benefited thereby. spirit of gentleness and kindness. He will miss his

dear aunt-mother, but the lessons she has taught him will be the pleasant and profitable chapters he will read as he reviews the book of life that she thus far has aided him to live so well.

Several hours before the funeral the arisen sister paid a visit to the writer, and said:

"I am so happy. I have found the change-all, ing herself crossing a very clear stream of water. The yes, even more than I had anticipated, and I would scenery on the farther shore of the river was most not change places with you for anything that could

the remains rested in the casket, and on arriving at The impression made by the dream was that she the home I found everything just as she had pictured would soon pass from the earth plane, and all would to me. On leaving the cemetery a hand was gently, laid upon my shoulder. On looking up I saw our dear sister standing beside me; realizing she had attracted my attention, she said:

"Mrs. Cooley, I wish to thank you, for you have She became converted to Spiritualism at its first admade this a very pleasant day for me. I have enjoyed vent into this country and has been a firm and stanch it all so well. I am now going to rejoice with my

no doubt, is due her many victories over disease. She sister passed from my sight, leaving a feeling of per-

dren all passed away in infancy, but she was a loving for it is not only good to live by but grand to pass out mother to her brother's child whom she raised, his by. Would that all the world had the consolation at mother passing out when he was but two years old. these times that we Spiritualists have. Well can we This bright young man did all that a son could do. afford to work for such a cause, knowing that loved

GEORGIA GLADYS COOLEY.

### Spirit Manifestations In the Church.

'SLEEPING PASTOR" HOLDS HIS AUDIENCE he had a special message from heaven to deliver. SPELLBOUND.

Manifestations Are Not Owned Exclusively by he falls on his knees and pours out his prayers. Spiritualists.

who is known as the "Sleeping Preacher."

Kaufman came here several days ago, saying that regular attendants at the services.

Kaufman stretches himself on his back upon a cot

and, with his right hand raised, occupies this position Stretches Himself on a Cot for an Hour, Then, Seized for an hour or more, when he is seized with violent trembling. His attendant, Adam Shrock, then an-With Violent Trembling, Delivers His "Message" nounces that Kaufman is ready to deliver his message, From Heaven, Illustrating the Fact That Spirit and assists him from the couch to the floor, on which

Schrock then helps Kaufman to his feet and he will preach from two to three hours, holding his lis-Sharon, Pa., May 17.—Members of a sect in Wil-teners spellbound. When he is finished he is laid mington Township are aroused over the sensational back on the couch, and is as rigid as a corpse. After preaching of Jacob Kaufman of Middleberg, Ind., a time he recovers his normal condition. He has gained a strange power over many persons, who are

# Spirit Manifestations on a Pane of Glass.

NELSON BEHYMER CLAIMS TO DISCERN DEAD Mrs. Behymer was one of the most prominent work-WIFE'S FEATURES.

An alleged phenomenon that has caused no end of at the southeast corner of South B and Nincteenth

streets, Elwood, Ind. While sitting in the kitchen of his home about halfpast five last Sunday evening, Mr. Behymer, in looking west across the street toward a small outbuilding or shed on the property of Robert Cooper, noticed the

peculiar flutterings of a pigeon. The bird so attracted his attention that he arose and went to his window and looked out, following its eyes up to the window, so Mr. Behymer declares, he plainly in the original glass.

few years ago.

ers in the Holiness Christian church, and yesterday, more than a hundred people, who had heard of the talk among the people of the east part of the city is of them claimed, that by standing in a certain spot in reported from the home of Nelson Behymer, residing the Behymer kitchen and looking across the street, the image of the dead woman was plainly revealed to them. Others, however, were unable to discern anything out of the ordinary, and looked upon the alleged vision as a creature of the imagination.

A remarkable fact in connection with the case was that the orginal pane in the shop window was the only one in which the reflection could be seen by any one. When it was changed and the window in the opposite motions. Repeatedly it circled and fluttered round end of the shop substituted, nothing could be seen, a small window in the gable of the shed. Turning his even by those who claimed to make out the features

saw there reflected the image of his wife, who died a The vision was the talk of the east end yesterday. and is still attracting much attention. - Daily Record.

# An Earnest Plea For the Family.

### MARRIAGE.

The Family Is the Rock Foundation of Nations.

interesting article from the New York Sun about re- from crude into more and more perfect structures. ligious interference in marriage generally, and the For the sake of social order and the preservation restrictions imposed upon "mixed marriage" in par- of the family, marriage bonds should be kept as ticular, by the Catholic church.

How strange in a republican country!

Germany, about forty years ago:

where their parents had been married.

formed. It can be solemnized in church, if the con- sunshine of true sympathy. tracting parties desire it; but the religious education

A few additional general remarks about marriago and divorce do not seem to be out of place right here. The Catholic church created a "sacrament" of mar-riage, based on "Adam's rib," which, if it ever existed, has long ago fallen into dust. Time progresses. The Progressive Thinker of April 9, contained an views change; institutions change and must evolute

strong and pure and lasting as possible. The family is the rock foundation of nations, and on its quality, Let me relate a personal experience in monarchical and structure depends the welfare of millions. Church formulas cannot create loving and devoted

Belonging to the Protestant Lutheran church, and couples; cannot influence the development of chilmarrying a Roman Catholic, the ceremony was per- dren, physically, mentally or spiritually. The bond, formed in a Protestant cathedral, without any hin- whether forged by church or magistrate, or both, may drance whatever. This fact also determined the chil- prove anything but moral, anything but holy, and dren question. They simply belonged to the church may "command" dissolution. No ceremony or rigorous law will ever bring about sound marriage con-Since that time a law of obligatory civil marriage ditions; but alone the careful education of mind and has been passed in Germany, and is as strictly en- soul; the sharpening of the faculty of discernment in forced as any other law. Every couple is to be mar- young people; discernment of personal qualifications ried by a magistrate, appointed for the purpose and in would-be mates; discernment between the crude bound to forward a certificate of marriage duly per- and fitful fire of passion, and the lasting beneficial

MRS. HENRIETTA STRAUB. of the children is entirely left to the parents' choice. Port Orange, Fla.

many kinds of them (and I don't blame him); but I have warned her not to go. can't refrain from mentioning a few things given out On another occasion recently this same medium in public by the invisible messengers through their mentioned a visit she has had from the spirits of those medium, Mrs. Wm. J. Howes, here in Chicago. Those three bandits, Neidermyer, Marx and Van Dine, who messengers say that during 1904 and 1905 Uranus were a short time ago executed in Chicago. They and Saturn will bring an evil influence over our earth were brought to the medium by a missionary spirit (perhaps the astrologers can give us some further en- for enlightenment. lightenment on that subject), and that this disturb. What a lofty and beautiful mission a medium's ing influence will bring about more suicides among work is when it is honestly and conscientiously carthe mentally and morally weak, and more disasters ried out. CARRIE SWENSEN.

Uranus and Saturn to Render the Earth Miserable. on land and sea in the form of earthquakes, explo-It seems to me that the editor of The Progressive World's exposition at St. Louis will on account of Thinker has on several occasions remarked that he these many disasters become one great failure. The hesitates to publish prophecies because there are so medium had planned to visit the fair, but these spirits

# How Would the United States Look,

If It Were Governed

Like Catholic Spain?

THEY HAVE BEEN IN THEIR OWN NATIVE different in the two countries.

numbers and the wealth of the monastic orders. Nothey have become more than ever a privileged class. This is due to two reasons: First, her piety and devotion to the Roman Catholic church and her desire to do everything within her power, even to the sacrifice of her interests in her subjects, to promote its welfare and prosperity; and, second, the pressure that has been brought constantly to bear upon the government by the papal nuncio at Madrid, the cardinal archbishop and other members of the hierarchy in connection with the Carlist conspirators. The Church of Rome has held the present dynasty of Spain in its hand, and but for the intervention and the influence of the pope and Cardinal Rampolla there would have been perpetual war and revolution. They, through the parish priests throughout the kingdom, have been able to suppress the Carlists and preserve peace. But, as a price for this service, the monks and nuns and the church generally have received exemptions and concessions year after year until they now enjoy more mands a change. extended privileges than were granted them even in the time of Philip II.

better management. The schools, however, are Out of a population of 19,000,000 more than 7,000,000 figures. are absolutely illiterate, never having attended write their own names.

higher ecclesiastics, but the ordinary parish priest, total of 10,000 institutions and 72,000 inmates. In discussion, declared most solemnly: "The public littly for her own protection, has adopted and strictly right hand corner of the first page is adthe man who lives among the people, receives starva. 1787, according to the Statesman's Year Book, there tion wages. The average compensation of the cures were 188,625 ecclesiastics, including 61,671 monks, is less than \$200 a year, which means that the great 32,500 nuns and 2,705 inquisitors. In 1833, when Isamajority of them do not receive that amount, for it bella II. came to the throne, there were 175,574, insums paid to the popular preachers and the curates her accession there were terrible revolutions, which

ignorant, bigoted and often degraded. The majority vents were plundered and destroyed, and many were of them, however, are devoted to their vocation, earn- confiscated by the government. Evidences of their est in their efforts to save souls, and zealous to pro- losses can be seen in every city of Spain, where for- proval of this body." mote the interests of the church they serve. They are mer monasteries are used for hospitals, barracks, gov.

Dozens of delegates were on their feet in a moment, king, Victor Emanuel. The mother, who happened note the interests of the entired they serve. They are morning and the matter necessarily limited in their intelligence and knowl- ernment offices and even hotels and stables, and the clamoring for an opportunity to speak, but were cut to be the daughter of the senator, reported the matter edge; they are restricted to the narrowest spheres of ruins of great establishments can be seen in every sec. short by the whole matter being referred to the com- to her father, the matter was looked into and when life; few of them know more than is necessary to per- tion of the country. But since those terrible times mittee on state of the church, parish. He is the advisor of his parishioners in tem- particularly from South America. poral as well as spiritual affairs; he knows the secrets According to a report published by the government vesterday spoke concerning Romanism. of their inmost soul, and his influence over them is al- in 1896, there were 43,328 monks and 28,549 nuns that "The most dangerous factor in America to-day is people. To save the nation from utter ruin, the most unlimited. He is with them in all their sorrows year, and on the 20th of June, 1902, during a debate the Roman church," he said. "The expression of French government has been compelled, not only to and would share their prosperity if such a thing could in the cortes, the minister of the interior stated that opinion concerning it in the episcopal address was not abolish all schools maintained by the religious orders ever happen. He is their "tather" indeed. He bap- there were at that time 3,115 religious communities in put half strong enough. Romanism is a fountain of but also to forbid that these so-called religious orders tizes them, marries them and buries them. In no Spain, with 50, 933 members, of whom 40,188 were infidelity. The recent act of the French government should have any part whatever in the elementary or other country have the clergy so close a relation to men and 10,745 were women. Of these 2,611 had concerning parochial schools is the correct attitude to higher education schools of the country, so that tofamily life and so thorough a knowledge of personal obeyed the law, and registered themselves with the assume in the matter. My doctrine is that every Ro-day a priest, or any one connected with these religaffairs as in Spain. You may therefore judge of the government.

MISSIONARY.

Monthly Report of Mr. and Mrs. E. W.

Sprague.

We were in St. Louis, Mo., serving

the "Temple of Spiritualism" society, of

which Thomas Grimshaw is pastor,

7, after having completed a very suc-

cessful engagement with this society, as

recently organized, is doing good work,

meetings being held regularly every

week. A reading circle and a develop-

ing class has been formed for the study

of the spiritual philosophy and spirit-

ual unfoldment. The members of this

society are earnest and enthusiastic

workers and we look for grand develop-

ments and the building up of a large

society in Bloomington. On Sunday

evening the hall was full and chairs had

we found our cause in a deplorable con-

dition. This town had been visited by

traveling charlatans who had robbed in-

nocent people in the name of medium-

ship, palmistry, astrology, etc., when they are but specimens of the vilest

type of rascals, preying upon an inno-cent public and bringing dishonor, dis-

credit and disgrace upon the fair name

of Spiritualism. They are not Spiritualists nor mediums at all and know prac-

tically nothing of what Spiritualism is;

and yet Spiritualism and Spiritualists

each society appoint a committee to seka.

We next visited Danville, Ill., where

to be brought in to seat the people.

was reported in last month's report.

We left for Bloomington, Ill., April

The Bloomington society, which we

when April 1, arrived.

A STRIKING OBJECT LESSON IN ROMANISM, influence they can exert when it is expedient for The Statesman's Year Book for 1903 says there are have and I would die, if need be, to guarantee that ITS METHODS AND RESULTS IS HEREWITH them to do so, for they not only hold dominion over 3, 115 religious congregations in Spain, with 50,933 right to every Roman citizen. GIVEN. THERE ARE FLOCKING TO THIS COUN. the bodies of their parishioners in this world, but over members; 2,586 for women, with 40,188 members, and "Dr. Joseph Parker of London stated the matter TRY FROM FRANCE, GERMANY AND THE PHIL. the power to impose penance and to grant absolution, does not give the source of his information. An an-attitude of Protestantism toward Romanism is that of By No Means Until "ACTINA" IPPINES, PRIESTS, MONKS AND NUNS, WHO the authority to excommunicate and withhold the nuano or almanao for 1903, published by one of the irrevocable, uncompromising and perpetual antag-FIND THE GOVERNMENT THERE INIMICAL TO holy sacrament, and to pronounce the curse of the Madrid papers, giges 5,326 monasteries and nunner-onism.' THEIR METHODS, AND THEY WILL FINALLY church, they exercise a dictatorship which cannot be ies, with 58,212 inmates—29,882 men and 28,330 wo- "I was in Italy in 1862," went on the bishop, "be-PROVE AS DANGEROUS AN ELEMENT HERE AS understood among our people, for conditions are so men. Thus the statistics differ, and there is no way fore the days of Garibaldi and Victor Emanuel, when

CLIME. THEY ARE MICROBES OF LIBERTY, the bishop as his people are to him, for the bishop the figures given. THE POISON OF FREE GOVERNMENT, AND IN may depose him at any time, may withhold his meager THE END WILL PROVE THE BANE OF OUR RE- salary, may turn him out of the parish-house to starve One of the chief causes of the strength of the republican movement in Spain, says W. E. Curtis, in the local cardinal archbishop of Toledo who advises with Mon cardinal archbishop of Toledo, who advises with Mgr. eussion of this resolution was the chief point of inter-Chicago Record Herald, is the widespread dissatisfacRunildi, the papal nuncio, the ambassador from the est in the session of the general conference yesterday tion among the people with the rapid increase of the holy see to the court of Spain. It is easy to under-morning. where do they flourish as in Spain. Nowhere are from Rome, is the most powerful man in the kingdom, in the morning, but were promptly quenched by ref. Methodist work in Italy for a period of eighteen they so wealthy and influential, and during the last and that without his support the throne could not erence to the committee on state of the church, for years, is stopping at the Rockwood, where he was sixteen years, under the regency of Queen Christina, stand. Therefore he is prepared to make any definal report. J. M. King of New York, secretary of seen by a reporter. A year ago Dr. Burt was deco-

> relations between the pope and the royal family of memorial is as follows: upon. Leo XIII. was the godfather of the young king, warks of the republic -- the public school system -- de-

According to the official statistics there are more rapid growth of the various orders of nuns and What in Romanism is morally and religiously good than 43,000 parish priests, nine archbishops and for monks. They have been allowed to increase in Spain we not merely tolerate, but welcome; but what is erty-three bishops in Spain, which is an average of with the encouragement of the queen regent and tol. roneous and evil, subversive of individual rights and their children to attend public schools and compel about one to 450 of the population. Under a concor- eration of the ministry until their numbers,—their national safety, we must evermore oppose and comdat or treaty with the Holy See their salaries are paid wealth and their power have at last reached the de-bat. by the Spanish government. The contributions of gree to which the government can no longer be indifthe government to the support of this church is about ferent. The most amazing stories are told of their a pure faith in the face of papal opposition in our in-\$7,000,000 a year. This includes subsidies to hospit- wealth. No one can discover the actual amount be- sular possession and in countries where Latin civiliza- godless and therefore the state should give them the als, asylums, poorhouses, schools and other charitable, cause a great part of it is held in the names of trustion is entrenched that we will support them in their means to support their parochial schools. reformatory and educational institutions, which in tees, laymen, lawyers, agents, managers and other demands for absolute religious liberty. Spain are almost exclusively, and one might say en- persons in whom the monks and nuns have confidence. tirely under the control of the ecclesiastical authori. There are people who assert that 70 per cent of all the tics. It may be said also that so far as the charitable real estate in Spain, outside of the property of the institutions are concerned they could not be under government, belongs directly or indirectly to the religious orders. Others who have investigated the scarcely worthy of a great nation. They are the subject are more modest in their figures, and estimate worst that can be found in any civilized country, as that the church 6wns 50 per cent of the real estate had as in Turkey, where there are no schools at all, in the eities and the farms, but 50 per cent, or even 30 for the policy of the church is to repress popular education and keep the people in a state of ignorance. ably the actual value is somewhere between those

In the reign of Philip II., when the church reached school, and more than 11,000,000 cannot do more than its highest influence, the records show that there were 9,000 monasteries, containing 60,000 monks, and 1,000Enormous salaries are paid to the bishops and other nunneries containing 12,000 nuns, in Spain, making a takes the salaries of many to equal one of the large cluding 61,727 monks and 24,007 nuns. Soon after with political influence in Madrid and other cities. were repeated at intervals down to as late as 1874. The character and the ability of the Spanish priest- During this time the religious societies suffered great hood may be judged from these facts. They are poor, losses in numbers and property. Monasteries and con-

\_\_\_\_\_\_

work in the future.

to make one more effort to build up the pamphlet called "The Watseka Won-thought of home comes to us, as we will cause. They instructed Brother G. W. der" records some of these strange ex- be in our own home the whole month of

years ago, and Spiritualism has been

advertised the meetings well, and we known and accepted by a portion of the many homes of others (though we have

ualists regarding the organization of a were hospitably entertained in the home | Sweet Home," more than ever now,

ized, and held one parlor meeting, one

Excellent reports of our meetings seance and two public meetings in a ually and held meetings incessantly.

Spiritualism is again at the front in ed. Great interest in the meetings was work for our fellow mortals and the Danville. Hereafter "fakirs" had bet shown, which gives promise for a good good cause of Spiritualism, which is the

ter give this place a wide field, for a work in the future.

resolution has been passed to visit every person coming into town and ad-kind of people and if they make any must be met with in traveling from must be met with in traveling from

vertising to unite lovers, tell whether mistake in its management it will be place to place; even during such a ter-the husband or wife is true, find stolen of the head and not of the heart. The northern winter as we have just

ings ever held in the place.
We closed the work of the month at

the Spiritualist hall. This society we

organized last year with fifty-eight char-

ess than 300 population. It has a num-

her of members living in the country on

Mr. Geo. Drummit, a leading busines

in the work by leading people in the

It is a pleasure to visit the societies

time of their organization, and find

We held thirty meetings during the

property, develop any phase of medi-umship desired, etc., for the sum of "50 were the first public Spiritualist meet

Operiences.

June for our vacation. The very
This strange affair occurred many thought is inspiring after having been

Dana, Ill., where we held five meetings in the opera house and one sented in the opera house and one sented in

four good and true Spiritualists decided friends and relatives of Mary Roff. The

went there. A good audience was pres- Watseka people ever since; they grow-

ent at the first meeting, though great ing to understand its great philosophy

were published in the daily press, and fine hall, all of which were well attend-

Before leaving Danville we received in the opera house and one seance in

inspiration in the good, though tire ter members. It is located in a town of some work of the missionaries. ter members. It is located in a town of less than 300 population. It has a num-

seka, Ill. We held two meetings and farms some distance away, so its reguone seance in this place, with excellent lar meetings are held once in two

organization. They have exchanged man and farmer, is its president. He is their N. S. A. charter for one from the

weeks.

indifference was shown by the Spirit- more and more as the years go by.

F. Church to write and engage us to periences. come and serve them. He did so; they

ertheless, our meetings increased in Alter.

engaged the largest hall in town and

ter give this place a wide field, for a resolution has been passed to visit ev-

cents and up." These people will be

many words of appreciation, with God-

speeds and blessings, which is a great

We next visited the society at Wat-

success. This society is composed of

true Spiritualists and are loyal to our

organization. They have exchanged

must suner in consequence of their vite acts. It is a shame, and there is only one way to rid the country of them and

that is to thoroughly organize and have the result of our former visit to Wat- ism. Our cause is safe in their hands.

visit every fakir who enters a town and This place is somewhat noted, having that we have organized, especially advise him to leave, and report him to been the former home of the medium those located in communities where no

the authorities and help them to run Lurancy Vennum, who for months was work had been done previous to the

convince the authorities and the public that which purported to be the de them doing such good work as these so-

As has been said, Spiritualism was in her abode with the Roff family as their month of April-one meeting for each a sad state in Danville. Many Spirit- daughter, forgetting her own parents, day, and are still in good working or-ualists had ceased work when three or knowing and calling by name the der.

looked after and the public will be pro-

a society of fifty members.

ected so far as possible.

must suffer in consequence of their vile Illinois State Association, falling in line

him down. In this way we can at least another personality not her own, but

that we do not uphold these "land pi-rates" and that they are none of ours. her home and her parents and took up We held thirty

to ascertain the facts. Probably the approximate our luggage was searched to see if we had a copy of

As set forth in a late number of the Los Angeles

stand that the latter, who receives his instructions. Flames of denominational warfare broke out early Dr. William Burt, who has been in charge of the mands he may consider just and reasonable upon the the board of church extension, introduced the memo- rated by Victor Emanuel III, the present king of Itgovernment, and the cabinet is compelled to submit to rial. Dr. King said privately that it had been intro- aly, with the knighthood of St. Maurice and Lazarus, duced for the express purpose of refuting the state- one of the highest orders given in the realm, as a testi-Under Queen Christina, for the last sixteen years, ment of Vicar General Harnett, who denies that Cath-monial of his seventeen years of work in founding edthis submission has been cheerful and voluntary. The olics are opposed to the public school system. The ucational institutions in Italy.

Spain have been closer than with any other nation. Romanism does not employ in this country the Cardinal Rampolla, before being elevated to the posi- methods which have stamped its history with infamy said: tion of secretary of state, was nuncio at Madrid. He in Spain, Mexico, South America, Porto Rico, thewas the confessor of the queen, and during the dark Philippines and elsewhere. Yet its insidious efforts hours of her married life and early widowhood was to control the secular press, its adroit influence in polher advisor, her closest friend and the man she leaned ities and its tireless assaults on one of the chief buland had an affectionate solicitude for his welfare, mand the sleepless vigilance of all Protestants and stition, so that when the Italians came into possession This explains why the government of Spain is so com- patriots. Its malign influence in countries where it pletely in the hands of the priesthood and why one of has for centuries held unobstructed sway demonthe principal planks in the republican platform destrates its essential character and furnishes many of women could not read or write. The attitude of Rothe most frightful object lessons which history re-But beyond this and much more serious, from an cords. To these lessons we cannot close our eyes beeconomical as well as a political point of view, is the cause of any mawkish plea for religious toleration.

We assure our missionaries who seek to propagate

### Church and State.

rial, saying that 'every legislature has been pestered the two most illustrious nations among the illustrious. to death by the demands of Catholics for special edu- Italy, whose name no one who thinks can utter withcational money. Our early national government di- out inexpressible feelings of filial devotion, Italy the vided these funds among the various sects, but finally mother of nations and the mother of art and of sciwithdrew the privilege and assumed the educational ence, Italy, who taught the world to read, cannot read phase. The Catholics were the last to go and to-day to-day. Spain received her first civilization from the And yet they tell is that Romanism does not appear through the Romish church has lost them all. in politics," he added in mock surprise.

"The Roman Catholics maintain and mass an un-reasoning force in the great centers of population."

school is the one great agency for grinding out our tion. We all join in recognition of any good work done by Catholics, but we must oppose their position on the public schools; yet-let us do it in a Christian Judge Moore hinted that perhaps Dr. King

had gone beyond the necessary limits in the memorial. episcopacy message?"

Bishop Fowler: "It implies, at least, the special

form their daily duties, although they are always a the several orders must have recovered much of their Bishop John H. Vincent, for the past four years the pupils the school was promptly closed by the aulittle in advance of their parishioners, for wherever by immigration from France and other countries, general superintendent of European Methodist con-thorities. you go in Spain the padre is the first citizen of his by immogration from France and other countries, ferences, with his episcopal residence at Zurich, Switzerland, in an interview with a Herald reporter "is a demonstration to the whole world of the lack of

man Catholic has every right in this country that I ious orders, cannot be a teacher in France.'

Our hearts beat faster whenever the

so long among strangers, and in so

been royally treated in every home that

we have visited). We can realize the

of the time, and have traveled contin-

We are conscious of having done a good

place to place, even during such a ter-

Spiritualism is the true savior of

mankind. Organization is the savior of

priating portions of it and attaching

them to their hideous creeds. It will

sented to us from the spiritoworld. Let

every true Spiritualist lend a hand in

pushing the work of organization to a

A Change to Make Money.

I have berries, grapes and penches a year old, esh as when picked. I used the California

E. W. SPRAGUE AND WIFE.

N. S. A. Missionaries.

still greater success

We meaning of the dear old song, "Home,

But the priest is as much subject to the authority of number could be reached by taking an average of all the Bible; Protestant meetings were prohibited within the walls of the city' and the municipal government was in as low and filthy a condition as in a heathen land. Present conditions are better there. Freedom has brought intellectual independence and increasing in strength and power daily."

### Dr. Burt Speaks.

Dr. Burt confined himself to the influence of Romanism over education and the public schools and

"After eighteen years of experience in Italy I unhesitatingly declare that the greatest enemy to popular education in Italy to-day is the clerical party. Rome reduced Italy to a state of ignorance and superof their own country and drove the pope from his temporary rule 80 per cent of men and 90 per cent of to the history of the Roman Catholic church in every land where it has had dominion, is forever hostile to the public school. The presence everywhere of papublic school? In most of the states the Roman Catholies themselves got the Bible put out of the public schools and then complained that the schools were

"Victor Hugo claimed that Rome had forfeited her right to teach the people when he said: 'Let us examine the pupils who have been under Rome's instruc-Dr. King, from the platform, defended the memo- tion for centuries. Take,' he said, 'Italy and Spain, they have a well-organized lobby at Albany for the Romans, her second from the Arabs, and, through the especial purpose of getting the use of public funds. providence of God, a new world, America, but,

### Italy's Methods.

"The story of Italy and of Spain is the story of ev-Chief Justice Moore of Delaware, continuing the ery Roman Catholic country in the world. Rome has Italy, for her own protection, has adopted and strictly American citizenship. It affords us unique protecof whatever name or denomination, that pretend to teach the rising generation to government inspection. Any school, whether it be in convent, monastery or private house, must be open to the government authorities, who are free at any time to examine the pu-A voice: "Is not the memorial another form of the pils on what they are being taught, especially as regards the history of the old countries. In one convent school a mother discovered that her little daughter was being taught by the sister superior to refer to the king of Italy as 'the grandson of the brigand it was found that this doctrine was being taught to all

"The recent action of France," continued Dr. Burt, confidence in the Romish church as an educator of the

boodramow bus

grating speech.

discharged is a mark of noble manhood

There is a greater degree of true in-

The present is an epoch-making time.

and matter realms. New ideas are

none can keep out of the maelstrom or

current of these all-including events;

they are swept into it by the tide of des-

The brotherhood of man cannot be

longer tolerated as meaningless speech,

circumstances bring realities in their

Isolation of nations from nations has

had its day, the same as all service systems of religion and politics. The

false must die, the true must be, will be

established and in connection with it

all, the true order of life in its endless

succession of change, progress and hap-

New and in part, undesirable lesson

MRS. M. KLEIN.

piness, will be learned.

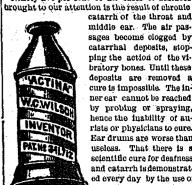
of their special advocacy.

Van Wert, Ohio.

wake.

Was Discovered.

Ninety-five per cent of all cases of deafness



sages become clogged by catarrhal deposits, stop-ping the action of the vioratory bones. Until these deposits are removed a ner ear cannot be reached hence the inability of aurists or physicians to cure. Ear drums are worse than scientific cure for deafness ed every day by the use of

generated in the Actina ses through the Eustachian tubes into the middle ear, removing the catarrhal obstructions the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight-est vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also lungs, colds and headache; all of which are di rectly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of oures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep.

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\$3 a Day Sure and two books is a Cry along the furnish the work and teach on fearing the fearing



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are part of the program to be taught THE OTHER SIDE OF DEATH and rendered by the present generation of humanity, and be it ever borne in mind by all critics, that their attitudes Scientifically Examined and pro and con decide their worth and that

Carefully Described. BY C. W. LEADBEATER.

### PROGRESSION.

The Attitude of Critics as a Criterion of

Man, at his birth, is introduced to the conditions and environments which

Men and women who realize that they

They have learned by observation, the stubborn fact that wickedness is

work of mighty truths must be rounded out to completeness' in these latter days, and none of the problems claim-

he takes cognizance of everything about him, and to prove his progression, he changes the scenery on this stage of action, at marked seasons. There are special acts marked for rendition by uccessive generations, and these acts are always introduced by men and wonen of marked characters which make them the leaders of the masses. However, such instructors are beset with trials, ofttimes with serious hardships. To endure these patie to and pursue their duties with unswerving perseverance, results in race progression and general weal.

have such great services to render, to humanity, are not illy agitated when subtle conspiracies are directed against them and their efforts.

await him, and is expected to live the daily brought before the courts of morlife and thought of the age into which he is called as an actor on the mortal

### society and carrying on the work; nev- of the sister of Mary Roff, Mrs. Dr. after the hard work of the past year and a prospect of soon being at home. numbers and enthusiasm, and in one we visited Galesburg, Ill., where a week we completed the organization of small society has been recently organ. We have been among strangers much It has been a year of great activity.

### dependence in a kindly discharge of du-ties than in ill-disguised anger and Progress. Events crowd each other in the mind

tal judgment to be passed upon. There is no cause for fretting, only for sober stage. He is expected to progress, as study and comparisons. The pieceing men's attention at present, compare with that of man's destiny here and hereafter. We see it in the internal arrangements for external results, that all false conditions and practices must be and will be swept off the earth, A new heaven and a new earth is presently created by a combining of mental, physical and elemental forces. It is the reconstruction of and religious status of all humanity;

condemned by its own witness, therefore they have no fear, knowing that truth and right will prevail. Those not abiding in truth are always fearful of many untoward hindrances in their pathways. Fear is a sure indication themselves alone. A kindly providence has so purposed it, that each must as

resh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duly to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. Francis Caser, St. Louis, Me.

that the path of rectitude is not strictly followed. Trials fearlessly met and borne, are ever an indication of true living and progress proper. Trials cannot be avoided in any one's life; they are, in great part, developing factors. Then, too, humanity is linked together by the great chain of conditions and circumstances, that none can live for

Trials as often serve as birth-pains
I for nobler purposes and accomplishments, and criticisms kindly met and

"Continuity of Lire a Cosmic Truth."

A Volume of 500 large pages, treating very ntrestingly if Life, Death and Immeriality of Lire a Cosmic Truth."

By Prof. W. M. Lockwood, The work of Clairvoyance, Spirit Phenomena, Etc, as viewed by an acknowledged and cultivated exponent of Theosophy. Price, \$1.50.

WASTE BASKET.

A. E. Collyer, M. D., a prominent physician, of Chicago, writes: "I have been

a subscriber to The Progressive Think

No. 1112 Masonic Temple, Chicago."

mental in building up the society.

gagements for society or camp work

for the summer months in California or

Colorado.'

### THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER.

CONTRIBUTORS.—Each contributor ls alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is not up on a Lindson machine that is set up on a Linotype machine that must make speed equal to about four That means rapid work, compositors. and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on ne side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may reguire.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT-Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y. Had Walter Minnis of Pike county,

Ind., heeded the dream of his wife he and his family would not have fallen into the Patoka River. Mrs. Minnis dreamed that she and her husband and child had been drowned in the Patoka River. She told her husband about it, but he insisted upon taking them out for a ride. Finally his wife consented, and while crossing the river near Winalow the buggy was overturned and Minais, wife and child were thrown into the water. All were rescued by a farmer, who threw a rope to them.

Mrs. H. M. Cory will hold Pequa's Anaiversary Exercises this year at the Veteran Spiritualists' Home in Waverty, on Saturday afternoon, May 28. For many years one of the pleasantest ocasions of the year has been Pequa's Anniversary Exercises, and this year Mrs. Cory, who is a vice-president of the V. S. U. is to mark the occasion by exercises at the Home in Waverly. The admission will be 25 cents as on former occasions, the entire proceeds to The ladies go to the Veterans' Union. of the board will also have for sale on that occasion some light refreshments with tea and coffee. Everyone interested is invited, and we bespeak for everyone who can attend, a most satisfactory experience.

Spiritual Wisdom Church. Services lay afternoon and evening, Van Buren hall, corner West Madison street and California avenue. Free tests by Mrs. Jacqueth and Mrs. Cutter. Afternoon services begin at 2:30; evening at 8.

Eva McCoy writes: "I have been holding meetings throughout the state of lowa with good success, and find The Progressive Thinker in many homes. start for Billings, Montana, May 18. 1 will stop at Butte, Anaconda and Livngston, and other places desiring my services. May the good work go on, and your paper find a welcome in every home. My home address is 104 North First avenue, Marshalltown, lowa."

Frank T. Ripley has the Sundays of June open for engagements to lecture and give spirit messages. His terms T. A. Bland, so well known in the liter will be liberal. Address all letters to Findlay, Ohio, until May 27; thereafter to Tipton, Ind.

Prof. Ransby writes from 'Foronto Canada: "I arrived here on May 12. I find six meetings held here on Sundays, mostly by mediums themselves."

A. Scott Bledsoe writes from Topeka, Kansas: "Mrs. Bledsoe, assisted by Mrs. Wagner, have recently organized a society of twenty members at Atchison, and one of nineteen members at Hutch-The work is progressing nicely and would be pleased to hear from any good speakers and mediums who are willing to come and labor with us for whatever their work will bring them in a financial way."

A Los Angeles (Cal.) paper says: "An eager audience crowded Blanchard hall yesterday afternoon to listen to Dr. Alexander J. McIvor-Tyndall's interesting exposition of the claims, principles and phenomena of 'Clairvoyance and Medi-Dr. Mclvor-Tyndall was the first student of metaphysics to publicly express his conviction of the power of thought, and the fascinating way in which he demonstrates this theory has made the idea popular. He said yesterday afternoon: 'The soul, being the real man, has organs and senses in exact concurrence with the physical body. These senses are finer, more sensitive, than the outer or physical senses. They are tuned to a higher pitch of vibration. Thus the eyes of the soul, the visual organs of the psychic body, are en rapport with fineregrades of light, as yet invislble to the physical eyes. It will be remembered that the discovery of the Xray discolsed the fact of a series of colors in the solar spectrum, far beyond that previously seen. This fact had long been held as true by the advanced minds who realize the positiveness of the invisible forces. Clairvoyance is always induced by negatizing the physical senses. This may be done more or less unconsciously by those who possess the clairvoyant faculty without understanding its import or its scientific explanation. Clairvoyance may also be induced by suggestion, either from without, or by auto-suggestion. The faculty of clairvoyance is a delicate one. The physical body must be kept in perfect condition, free from all coarsening in fluences and all material worries, if we expect to cultivate the psychic faculties. It is a power that can not be forced. Clairvoyance is the antithesis of medi-The former is a positive power. The latter is negative, and dependent upon the control of another's

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

The Smithville (Tex.) Times has the following: Mrs. Isa Wilson Kayner, missionary of the Texas State Spiritualists Association, announced to lecture at the opera house Sunday night last on the subject of "Truths of Spiritualism Veri-fled by the Bible," was greeted by an audience that approximated six hundred persons, made up of the best class of citizens of Smithville. It was such an audience that gives satisfaction to a lecturer, always; attentive, appreciative and apparently looking for information on a subject which every one has heard so much of, but so few understand. The audience was composed of people from the different walks of life the artisan, the tradesman, merchants, railroad men, and professional men, with their wives and daughters. The church members were largely in attendance, representing nearly all denominations in the town. The meeting opened at 8:30 with an invocation and music, after which Mrs. Kayner read the following poem:

Our Creed. We believe in human kindness, Large amid the sons of men, Nobler far in willing blindness Than in censure's keenest ken. We believe in self-denial And its secret throb of joy; in the love that lives through trial, Dying not, though death destroy.

We believe in dreams of duty, Warning us to self-control, Foregleams of the glorious beauty That shall yet transform the soul; In the Godlike wreck of nature Sin doth in the sinner leave. That he may regain the stature He hath lost—we do believe.

We believe in Love renewing All that sin hath swept away, Leaven-like its work pursuing Night by night and day by day; In the power of its remoulding, In the grace of its reprieve, In the glory of beholding Its perfection—we believe.

We believe in Love Eternal, Fixed in God's unchanging will, That, beneath the deep infernal, Hath a depth that's deeper still; In its patience, its enduring, To forbear and to retrieve, In the large and full assurance

Of its triumph—we believe.

The lecture followed, and was deliv ered in a clear, impressive tone by the lady. At the close of each lecture Mrs. Kayner has given readings from articles which were sent to the table, which occupied a place on the stage. In her readings, with, for example, watch in her hand, she tells character of the owner of the article and tells of departed friends. When passing one watch which contained a heavy gold chain, with a locket, she said, "I see chain, with a locket, she said, murder here—and water." In explanation afterward the present owner said: The watch belonged to a friend who was accidentally killed at Brookshire, while on a hunting trip; the locket was a present from Frank Brown who was murdered in El Paso, and the chain was purchased in Galveston from the Hennessee family jewelry collection, which was found after the big storm, in which every member of the family per shed."

D'Annunzio declares he was comhimself to d by a nower outside write his latest drama, "The Daughter of Jorio." "I felt all the time as though some one was dictating to me and I was mere amanuensis," he said.

Moses Hull has an engagement to lecture at Oskaloosa, Iowa.

J. M. Peebles, M. D., one of the most popular authors in the ranks of Spiritualism, writes of "In the World Celestial": "There are bodies terrestrial and bodies celestial,' wrote Paul to the Corinthian church. Considering the law of adaptation celestial bodies only can dwell permanently in a world celestial. And by happy coincidence this is the telling title of a most interesting and spiritually instructing book, by Dr. ary and medical world. This book treats of the hereafter, not as a dream but as a series of facts witnessed by one who, released temporarily from the physical body, traversed not the earth encircled zone only, but the celestial spheres, and then returning to earth related what he saw in those realms immortal. The whole trend of this book is spiritualily and morally uplifting. It

should have an immense sale." F. P. Yeager writes from Flatonia, Texas: "Our little city has been very much astir, caused by the eloquent and beautiful inspirational lectures on Spiritualism, and consequent tests, by Mrs. Isa Wilson Kayner, who was with us Never before has there two weeks. been so much interest manifested here, especially among our church-going de nominations. hrs. Kayner's lectures were elevating in every sense of the word. She said nothing that might offend the most fastidious, and all who had the pleasure of meeting her . will hold a kind thought and with pleasant memories will await her return in the near future.

Emily E. Philp writes: "Memorial ervices will be conducted at Hopkins' Hall, 528 W. 63rd street, Sunday evening, May 29, under the auspices of the Englewood Spiritual Union. Harry J. Moore, will lecture from the subject, 'Are the So-called Dead Really Dead?" Sunday evening, May 15, every seat in the hall was filled and many said that Mr. Moore delivered the best lecture they had ever listened to upon the sub ject of Spiritualism. We will continue out meetings throughout the month of June, Mr. Moore lecturing for us each Sunday evening. The subject, the first Sunday in June will be, 'Death and Its To-Morrow.' Messages follow the lec-

ture.' Dr. Beverly writes: "The slate-writing seance at Arlington Hall, 31st street and Indiana avenue, given every Sunday evening after the regular service, draws a large crowd. The medium sits outside of the cabinet in the light so | tion of any compensation. I do-not bethere is no chance for deception and a lieve there is any man who is honest score or more from the audience get a message on their slates or a painting of has honestly set about to investigate their Indian guide or some beautiful this phenomenon, that is not convinced landscape. Walter DeVoe is engaged of its genuineness: Personally I have for a season now, and will give the audience the benefit of his wisdom. Our next party, Saturday evening, June 4, will be a house warming and reception to mediums. Every ticket draws a free reading and something else. See next week. It will pay to patronize the B. 8. S. (1)

VALUE AND SE

When writing for this paper use a pen or typewriter.

We go to press early Monday morn ing, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

The First Spiritualist Society of Oskaloosa, Iowa, has engaged Moses Hull to deliver a number of lectures during the week, May 23 to June 1; lectures will be held evenings during the week and Sunday afternoon and evening at the opera house. A cordial invitation is extended to all Spiritualists and their friends

In reference to Mr. Hale's offer of 1,000, Henry Ellis writes that no medium can accept any such offer. If accepted at all, some one other than the medium would have to be beside the cabinet to see the forms appear, and The look after the medium's interest. medium being in a deep trance cannot tell what is going on. And then, suppose some seven or eight were convinced, there would still be the millions of people who would say: "I did not see it, so I am not convinced." Each one should seek for himself. Jacob Schnur writes from Warren,

Pa.: "For several weeks we have had with us Charles Theodore Schneider, of Williamsport, Pa., who has favored the people of our town by lectures followed by tests. The latter were recognized in every instance. All present were thoroughly satisfied with his good work. He will leave us on the 17th for Jamestown,

Georgia Gladys Cooley writes from Pittsburg, Pa.: "Will you please let the readers of your worthy paper know that I expect soon to be doing business at the same old stand, No. 77 East 31st street, Chicago, having made arrange-ments with the Universal Occult Association to serve them for the first three Sunday evenings of June. Will be pleased to meet all the old friends and as many new ones who may feel drawn to our meetings. During my short stay in the city I will be located at 3148 Prairie avenue." Theodore Franck writes from Louis-

ville, Ky .: "Quite a unique service was held at the Church of Spirit Communion on Sunday evening, May 15. The hall was filled to repletion, almost double the usual attendance, and all anxious to hear the two speakers, Prof. Fretts, an astronomer, and Wm. V. Nicum, of Dayton, Ohio. The Professor concluded his speech by reciting a beautiful inspiring poem, of his own origin, claiming it was recently composed, and as I write these lines I feel impressed to state that it was composed especially for this occasion. Immediately after his speech the audience joined in singing a beautiful song, at the close of which the next speaker, Wm. V. Nicum, stepped upon the platform. Mr. Nicum is the most daring speaker (of the Daniel type) that ever mounted a spiritual platform. He accused some Spiritualists of being as dogmatic as the orthodox. His entire discourse was infused with a continuous flow of masterly thought, and was heartly appreciated by all. Mrs. Annie Throndsen, the regular speaker, closed the meeting by giv-ing several plain and accurate tests." Secretary writes: "It was a field day for Bible Spiritualism at the Church of Spirit Communion, 4308 Cottage Grove avenue, Sunday, May 15, with Rev. Moses Hull as lecturer; we say Bible Spiritualism for the Bible, in fact all Bibles, as the speaker showed, are replete with the sayings of inspired men, and the inspiration that comes through our teachers, so like the old, makes us feel that we have a peculiar right to the book of books. The Bible when read with unbiased mind is pre-eminently a Spiritualist's book, and Mr. Hull is pre eminently its expounder. The very earnest attention of the large audiences showed the intense interest of the intelligent, wide awake people in the cause, and though the general indifference to the religious teaching of the times has made short sermons popular, we could not but note that in this case, though thereon. As she passed about the room cause along." grew tired except the speaker. The music and messages were listened to with the same earnest attention. We know the desire of our president, Mr. Coates, in his ministrations of this glorious truth to give at all times the very best. to appeal to the intelligence and the highest instincts of his people, and we ask all who are not elsewhere associated to come and help us, and if you No expense is spared to procure at all the best speakers, and you will always find earnest, positive, thorough-going

Spiritualists and Spiritualism here." The annual convention of the Ohio State Spiritualist Association, Friday, 29, 2904, Board of Trade Auditorium, East Broad street, Columbus, Ohio. Among those who will be present and participate in the program will be: H. D. Barrett, George B. Warne, Mrs. Carrie Firth-Curran, Mrs. Laura G. Fixen, I. W. Pope, Mrs. A. E. Baird, F. D. Dunakin, Mrs. Elizabeth Schauss, Mrs. Hattie G. Webster. Business sessions Friday and Saturday at 10:30 a. m. and 2:30 p. m. Public meetings Friday and Saturday at 7:30 p. m. Sunday meetings at 10:30 a. m., 2:30 and 7:30 p. m. We urge that every Spiritualist in the state be represented at this convention, either in person or by delegates. most cordial invitation is extended to the Spiritualists and Liberalists from other states as well as from our own to be with us. Messages after each lecture. Rate of one fare, plus 25 cents, will be made to Columbus and return on the Ohio Central and Hocking Valley. Tickets good going May 28 and returning to and including June 1. All delegates, speakers and mediums will be entertained by the Columbus so-

ciety. Mrs. S. Garber writes from Des Moines, Iowa: "Max Hoffmann lectured here last Sunday evening. Too much cannot be said in praise of him. lecture and tests were fine, and his personality charming. The house was packed to the doors, and many were turned away that could not get in for want of space. Mr. Hoffmann is a hard worker and an honest medium and any society would do well to secure his services."

Concerning materialization, H. A Rayne writes: "It appears strange to me that men who have investigated Spiritualism and materialization should for one moment doubt the genuineness of such manifestations. Why should men offer a bonus of \$1,000 for a genuine materialization when such dence can be had without the considerawith himself and his fellow-man, that had much experience in this line of investigation, it having been my privilege to occupy a seat at the cabinet on many occasions, where I have seen hundreds

ALWAYS GIVE FOUR FULL NAME She is a fine lecturer and message and address when sending no giver, and we recommend her to all so TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THER WAY TO THE freely given. She gives full names correctly.

er for some time, and can say without hesitation that I find it far ahead of all truth and harmony." The petty jealousies and selfishness that so often find other papers for bright and new ideas and a firm adherence to first principles. The discussion of the Great Psychologed by intelligence and knowledge. Ignorance and superstition are fruitful ical Crime in your paper was especially interesting and has led me to an exensive investigation of all phases of insanity. If anyl of the Spiritualist churches wish to have the benefit of my extensive study, as well as this especial study of Psychiatry, I would be ternoons are a power to the upset glad to deliver a series of lectures on the subject. There is no subject the Spiritualist should be more interested in than the study of normal and abnormal psychological man. Address me at Mrs. Hooker McEvoy writes from terchanging of ideas, freedom Stockton, Cal.: "I delivered my first lecture in Stockton, May 8, to a most attentive and appreciative audience, after which I gave some clear-cut tests. I never saw more beautiful flowers than those that gracefully adorned the platform. I am here in the interest of true Spiritualism, and hope to be instrupect to remain a month. I left the Oakmissed, and do not realize how land friends mourning the departure of Mrs. R. S. Lillie to the East. All will eagerly look forward for her return to the coast. I left the Oakland societies doing well. A new society has been organized on a broad, liberal platform, to be run by a Mediums' Co-operative Union, and it bids fair to be a grand success. When Spiritualists, especially he mediums learn to tolerate one another, then we have hope for co-opera tion; then societies and organizations will stand the storms of time, and not go to pieces as they are too often now I have not as yet made definite plans for the months of June and July, therefore will be pleased to make en-

Ella M. Gross writes from Weiser, daho: "Although young in Spiritualism I have been deeply interested in the different articles that appear in the colcome. Come. umns of your excellent paper every week. My greatest regret is that I did not become a subscriber years ago. I have been especially interested in Robert Hale's offer, which all of your readers are familiar with. Why doesn't some of the large number of genuine mediums capture that \$1,000 and use a part of it to supply the deficiency in the Mediums' Relief Fund, needed to secure the \$1,000 promised by a triend providing the same amount was raised by June 1. In that way what a great amount of good one person could do for a grand cause, and benefit a number of street, Hall C. R. Gilray, pastor. Durneedy and worthy Spiritualists who have grown old in the cause. If a spirit can be materialized in Chicago, Kansas City, or Cleveland, why not in California, and right in Mr. Hale's house, and prove beyond a doubt to the skeptics that mediums can do what they claim?

If the offer is not accepted they will cry fraud, and they have a right to do so." The pleasant home of P. E. Farlander, 813 Dempster street, Evanston, Ill., was the rallying point of the Spiritualists of that Methodist suburb, on Wednesday evening, May 18. Fully 40 ladies and gentlemen were in attendance. Mrs. John B. Finch called the meeting to order and introduced Dr. Warne, of the State Association, who spoke upon Principles of Spiritualism. The Doctor closed his address by presenting Mrs. Isa Cleveland, of 4308 Langley avenue, Chicago, pastor of the Church of the Psychic Forces, who faced an audience of total strangers to herself. She at once won the attention of every auditor by picking up a photograph from the center table at which she stood, and calling upon War led to some of the more skeptical per sons present, the spirit signals were distinctly audible. Then for half an hour in her own characteristically earnest and pleasing manner, she delivered personal messages, giving accurate descriptions and speaking recognized names of friends, who were only present in spirit. Her work was much enjoyed. Mrs. Elsie Hornbeck followed with a few messages, everyone of which cannot come, send us, at least, your was recognized. Then formalities were kindest thoughts and your blessing dropped and social visiting followed, while piano solos were played by sev times the highest musical talent and eral young ladies present and ice cream and cake were served to all. Mr. Chas. A. Eichler mingled with the people doing effective missionary work among the doubters by his unpretentious psy chic demonstrations. Mrs. Kate Riley Saturday and Sunday, May 27, 28 and of 1547 Wrightwood avenue, Chicago, was able to be present after a recent illness but was not strong enough to share in the work of the evening. Evanston Spiritualists extend a cordial invitation to those of Chicago to join them in a basket picnic to be given Saturday afternoon, June 18, in the beautiful grounds adjacent to the home of Mrs. John B. Finch, at the corner of Prairie avenue and Colfax street, North Evanston, which can be reached by the electric line to Prairie avenue, or the

Northwestern steam cars to Central Station, nearby. -W. G. Lapphir writes from Foxboro "Please allow me space in your valuable paper to do justice to one of the noble souls that is trying to lift some shadows from the children of earth that we have grown into by the false teachings of the priesthood. I speak of Mrs. Amanda A. Cate of Haverhill, Mass. She lectured for us five Sundays at 2:30 and 7:30 p. m., and her lectures were pronounced by the audience among the best they ever heard. Her lectures were followed by spirit messages. Sheagave us a circle, one Monday, a short lecture from one of a band of the ancient brotherhood. Her lectures are given in the trance state. I commenced mystinvestigations about thirty years ago in this town, when that fearless worker, William Denton, gave us a course of lectures, and I have been trying since to solve some of the prob tems of life. I have been a constant at tendant at Onset for the last eigh years where some of the most able talent has been presented. So I feel some what able to judge of Mrs. Cate's capabilities when I say she has been of more benefit to our society with her lectures and messages, than lanyone else we

have ever employed." Mrs. Emma S. Hoyt writes from Battle Creek, Mich.: "A mass-meeting was held Sunday, May 15, at the hall of the First Spiritualist Society, Main street West, conducted by Mr. and Mrs. Carpenter, of Detroit, assisted by Mrs. D. A. Morrill and Mr. Walker, of Grand Rapids, Dr. Peebles, Dr. Thurber and Mrs. Piper of this city. It was a very beneficial meeting. Fine lectures were given by Mrs. Carpenter and Mrs. Morrill, with many tests by them; also Mr. Walker and Mrs. Piper. A nice sum. was donated to the Mediums' Home. It was an all-day meeting, and was largely:

giver, and we recommend her to all so-cleties withing an honest and hard worker. Her lectures are deep and solentific, and her messages are easily and

R. Conaher writes: "The Universal

Occult Society, holding its meetings at"

No. 77 East 31st street, Hall C, is doing

a noble work. Out of the chaos at its

inception is fast coming the light of

a too ready lodgment in the breast of some spiritualists, is fast being uprootproducers of thorns and briers, but cnowledge uproots them and plants in their stead the rose of Happiness and the sweet-smelling flowers of harmony. Our conference meetings on Sunday aferror and in bringing the sunlight of intelligence. The Ladies' Auxiliary can not be too highly spoken of for the grand work they are doing, especially in their socials. Here we assemble as a mutual benefit society, where the inthought, the rubbing off of the sharp and jagged corners of selfishness, the inculcating of purer and higher mediumship, the upbuilding of noble and better character, are discussed, and out of it comes the beautiful principle of harmony. Those who have not had the pleasure of attending one of those socials do not know what they have much there is in store for them. Just come and visit the parlors of Mrs. Marian Hunt Davenport, No. 3138 Rhodes avenue, on Saturday, May 28, and be cheered by the smiling faces of the president, Mrs. Davenport, the vice-president of the society, Mrs. Hammond, who will give you a lesson in how to make good coffee; the treasurer, Mrs. Wills, who will demonstrate the fact that economy is success. Last but not least, the charming secretary, Mrs. Henry, who will teach you the true idea of spiritual advancement is not only to keep your book clean and neat but also your character. A natural psychic palmist is she. Then there are mediums in all phases. Come. At the next few socials they will be favored with the renowned medium, Georgia Gladys Cooley. She will occupy the rostrum of the Universal Occult Society during the months of June and July. All wel-

Mrs. C. H. Mullins writes: "The benefit social held here yesterday was well attended. Many strangers were present, and expressed their delight at meeting Mrs. Richmond, and listening to the wonderful words of the guides. Our summer's work for the Church of the Soul has only begun, but with all the good brothers and sisters. I say. let the good work go on. Our collections for coffee, etc., a counted to \$6.23."

The Universal Coult Society holds its meetings at 77 East Thirty-first

ing the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more. Elsie Hornbeck writes: "Dr. Warne delivered an interesting lecture at Evanston, Ill., on the evening of May 18, Spiritualism.' He was folsubject lowed by Mrs. Cleveland and Mrs. Hornbeck with tests and messages. next meeting will be in the form of a basket picnic on Mrs. Frank Finch's grounds, at 1806 Colfax street. A cordial invitation is extended to the Spiritualists of Chicago, and I hope as many as possible will be present and unite with the Evanston friends in having a good time. Dr. Warne and other speakers and mediums will be present to entertain and instruct in the spiritual phi-

osophy. These meetings will be continued all through the summer with the object of forming a local organization in the Illinois State Association of Spir itualists in the fall. We will have our usual meeting next Sunday at 4 p. m., at 1806 Colfax street. Come one and Chas. E. N. Pemberton writes from New Philadelphia, Ohio: "I have the pleasure of informing our many friends and co-workers that the F. S. S. of New Philadelphia, Ohio, dedicated their new

room in the Chapin block, on Sunday evening, May 8. The success of the evening was due to our president and adles putting forth-their every effort to complete arrangements for the coming Mrs. Thomas, trumpet medium, was with us and kindly donated proceeds of seance for the benefit of our com. On Wednesday evening. May 11. Allen W. Kaiser, of Toledo, trumpet medium, gave a seance to 22 in the circle, which was not only convincing of spirit return, but a great comfort to many to whom tests were given. The society wished to extend their thanks through this grand and glorious paper, to the circle, also to Mrs. Thomas and Mr. Kaiser for their donations and efforts so freely given."

Dr. and Mrs. Carl A. Wickland write:

We have long put off writing, telling our experience during our recent four months' visit in Europe. We were very kindly received while there, especially in England, and particularly in London. We attended several meetings while there; and found the workers in the grand cause of Spiritualism and the audiences of a high spiritual and intellectual order. We were very kindly received by the faithful servants in the vineyard of truth, Mr. and Mrs. Wallace, both at their home and at their meetings, and it did our hearts good to ligten to the lofty utterances from the spirit side of life through the worthy mediums or instruments. We had also the pleasure of meeting the noted me dium, Madame Esperance, both at the meetings and at her residence, at Portland Square, and she favored us with a number of addresses to prominent people in Stockholm, interested in Spiritualism. But we were unfortunate in not being able to see but few of them, as some were away to their summer villas, and others were traveling in foreign countries; but of the few we met we were impressed with the fact that Spiritualism in Europe seems to be more or less adopted by the so-called better classes, although they do not generally make public avowal of their belief, but rather keep it to themselves. Another thing was peculiarly notice able that they did not seem to care so much for the so-called tests, as they do in America, but wanted more of the philosophy of Spiritualism. We have now changed our place of residence from 324 Wells street to more commo lious quarters at 616 Wells street, the 'Charles Flats,' corner North avenue where we shall be pleased to see our friends and co-workers. We have also resumed our spiritual work, holding meetings at 326 Wells street, Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock."

Mrs. LeSieur writes: "Mr. and Mrs Goodrich wish to invite all of their triends to their home, 634 East avenue North, Oak Park, Ill., Thursday, May 26, afternoon and evening, to a package party. Please bring your luncheon and a parcel of some kind to be sold at aucthem plainly and heard them talk, and attended. Mrs. D. A. Morrill, of Grand tion. This is for the benefit of the The Commandments Analyzed, price know of their recognition by their Rapids, has served us so far this month. Band of Harmony. Mr. and Mrs. Mul. 25 cents. Big Bible Stories, cloth, 50 friends.

and will be with us the remainder of it.

on Monroe street, May 19. A fine programme was rendered. We are sure of another good time out in Oak Park. We are sure of Come early. Bring all your friends. Mrs. Richmond will be present."

there is in store for them. Come to the next social at Hall C, No. 77 31st street on the evening of June 4, and enjoy yourslyes as never before. next few socials they will be favored with the renowned medium, Georgia Gladys Cooley. She will occupy the rostrum of the Universal Occult Society during the months of June and July. All welcome. Come."

Our correspondent, Mr. C. Short, of New York, met with a painful street car accident, a crushing of the left knee, but the Doctor says he will be about in a few days, and with no danger of lameness.

J. M. White writes: "On May 10, the friends living in the vicinity of Antioch schoolhouse, near Gardner, Kansas, organized a meeting right in the heart of a Campbellite neighborhood. A very attentive audience was present and responded readily with subjects for poems and articles to read from. We had a door fee to keep out the disturb-ers who gathered outside and raised a racket for Christ's sake. My. next stop was at Spring Hill, where Mr. J. H. Pratt, the veteran worker in the cause of Spiritualism, gave me a hearty welspirit come. Those desiring to see drawings and photographs that were executed under test conditions should visit Mr. Pratt who has a large and interesting collection. He welcomes all honest workers in the cause of Spiritualism to his home. A very peculiar spontaneous phenomenon that is taking place there is a species of stone engraving on a door stone in front of Mr Pratt's porch. The faces on the rock show better at midday in sunlight than any other time. At present I am making a stop with the society at Manhattan, Kansas, having been requested to serve them next Sunday. My next stop will be Beatrice Neb., and to those desiring my services in Lincoln Neb., and adjoining towns will say that after May 23 letters will reach me at General De livery, Beatrice, Neb." Thomas Grimshaw, well known as a

prominent lecturer, writes as follows about Spiritualism in St. Louis during the World's Fair: "I would crave space in your valuable paper to notify the Spiritualistic public that the First Spiritual Association proposes to keep its Temple, 3015 Pine street, open from 10 a. m. to 10 p. m. every day during the World's Fair. We are fitting up a reading room for the benefit of visitors. The spiritual papers will be kept on file. We shall have a list of desirable rooming houses, and shall be pleased to assist friends in finding a location. Meetings will be held every Sunday morning and evening; also two or three evenings a week. These meetings will be held under the joint auspices of the National Spiritualist Association and its Auxiliary, the First Spiritual Association. Prominent speakers and mediums will be in attendance. Come and make yourself at home. Speakers and mediums intending to visit St. Louis this summer are invited to correspond with me. Address me at No.

5835 Theodosia avenue, St. Louis, Mo." E. R. Keech writes from Rockford, Mich.: "The Rockford society will hold their June quarterly on Sunday, the 12th. Mrs. D. A. Morrill, of Grand Rapids will be with us. She has been developed into a fine speaker and also gives messages. As a speaker her language is good, her utterance clear and distinct, her reasoning logical and convincing. In the forty-one years that Rockford has maintained a Spiritual In the forty-one years that society you may be assured that we have had some good speakers and feel that we can appreciate good logic." D. L. and H. R. Haines writes from

Franklin, Neb.: "We wish to express our sincert thanks and appreciation for the sympathy and assistance rendered us in time of need by our friends who responded to the call for aid published in The Progressive Thinker, April 9, and made by Dr. E. T. Spencer, of Riverton, Neb.

Mrs. G. Partridge was suddenly side of her sick daughter, Mrs. A. C. Kirkpatrick, at Sandwich, Ill., last veek, and at present that is her address.

GRAND RAPIDS RIPPLES.

A New Society-High Grade Spiritualism-Mrs. Morrell's Work.

A new society was formed in this city few months ago and took the name of the New Thought Psychic Society. The purpose was, and is, to try to establish reliable unity of action, and maintain the best class of lectures obtainable; at the same time encouraging the most trust worthy phenomena, and to carry forward a consistent, educational, work reditable alike to the cause and to those that represent it. Mrs. Morrell has done excellent work here, and competent critics place her in the front ranks of inspirational speakers. "A prophet is not without honor save in his Mrs. Morrell goes one own country.' better. She is honored at home. Those who know her best are her most pronounced admirers. She served the new society until I came, and is now filling an engagement at Battle Creek. I think camps and societies will make no mistake if they engage her.

Miss Gibbs is a young aspirant for platform work, and I hope her best ideals will be realized. She holds meetings each Sunday at 3 p. m., in a hall I cannot now name. By request last Sunday evening, May 15, I spoke on reincarnation. Mrs. Blake followed with platform tests. Meetings are very well attended. Mrs. Josselyn, who was active ten years ago, and did valuable work for "Higher Spiritualism," is not in it now, but attends meetings when there are lectures that she thinks profitable to hear. Lectures that must inter est and instruct one class are dull and valueless to another class. Some want science, logic, and high struction; others want light talk, sensation, novelty, tests, and amusement. It is difficult to so combine them as to clease both classes. But I rather enlist the interest of one of the first class han fifty of the second class; and that one will count more for the cause than the other fifty. But there is a third class that find more or less interest in all the variety, from the most superficial and sensational to the most pro-found and spiritual; and these furnish a happy compromise and common basis for varietous work. A speaker who would "draw" should not go very deep into science or philosophy, or very high in the analysis of Spiritual mysteries. Some unforeseen obstacles have prevented my seeing some old-time friends, and some new-time advocates, that I hope yet to meet ere my time expires. My friends, C. M. Potter and Dr. J. C.

Batdorf, and their families, have added pleasant seasons to my social sphere, and F. H. Buck and Clara, his wife, have rooms at the Irving but a block from my headquarters. More anon.

LYMAN C. HOWE. 69 James street, Grand Rapids, Mich.

### SPIRITUALIST MEETINGS.

It is important when a meeting y suspended, that notice be given us, as that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

time. The Church of the Soul, Mrs. Cora Lie V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10

First German Spiritualist Society on

the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at Alliance Hall, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best take ent available will be secured meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street, Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue, Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the atternoon at 3. The Ladies' meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock ev. ery Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Leg ture at 8 p. m. The hall number is 361 363 East 43d street. Conducted by Mrs Isa Cleveland.

Church of the Spirit. Services are held every Sunday in the Schiller Building, 109 Randolph street, Suite 301 and 302. Conducted by Prof. Will iam Fitch Ruffle, at 2:30 and 7:36

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor, Spiritual Church, Licht und Wahr heit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak. Church of the Spirit Communion,

Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music. The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and

tests by Prof. R. S. Ray, pastor. Central Spiritual Church will hold services every Wednesday afternoon, and evening at Taskinge Hall, Thirty first street and Archer avenue. Con. ducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening, the Hon. Robert Gilray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at &

The Rising Sun Spiritual Mission holds its meetings every Sunday at school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

The Independent Spiritualists meet every Sunday, 8 p. m., 699½ N. Clark street. Mrs. W. Brockway with "proof positive tests" which dumfound skeptic and set the serious to thinking.

Spiritual Science Society meets every Súnday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st

Spiritual Wisdom Church. Services every Sunday afternoon and evening, Van Buren hall, corner West Madison street and California avenue. Free tests by Mrs. Jacqueth and Mrs. Cutter. Afternoon services begin at 2:30; evening at 8.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and musi, at every ser-

The Spiritualistic Church of the Students of Nature hold services at Nathan's Hall, 1565 Milwaukee avenue, corner Western avenue. Sunday even ings, 7:30 o'clock. Mrs. W. F. Schumacher, pastor.

Spiritual meetings are held at 326 Wells street, by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 o'clock and Friday evenings at 8 o'clock. Residence, 616 Wells street.

The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. During the months of June and July the meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more.

"The Present Age and Inner Life: Ancient and Modern Mysteries Classifled and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer. Cloth. \$1.10.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.
"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful

little books, finely adapted for holiday, presents. The titles are, "Character, Building by Thought Power," "Every, Living Creature," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of helpi. I purpose. Proce 85 cents each. Molecular Hypothesis of Nach The ture." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized an one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to

all who love to study and think. For

gale at this office. Price, 25 cents.



YThis department is under the manndement of

HUDSON TUTTLE Address him at Berlin Heights, Ohio

NOTE-The Questions and Answers have called forth such a host of re spondents, that to give all equal hear ing compels the answers to be made in the most condensed form, and ofter clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as sertive, which of all things is to be dep recated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-The supply of matter is plways several weeks ahead of the space given. and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will If the request be made the name will not be published. correspondence of this department has hecome excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

Levi Wood: Q. Did Abraham Lincoln belong to any sect or church?

A. The claim that he did has bee repeatedly made by gospel ministers who dislike to have it known that worthful and upright men can be found outside the church. Not one of Lincoln's biographers claims that he was a church member. That he was of a deeply religious nature cannot be questioned. He and Mrs. Lincoln were Spiritualists as proven in a book published some years ago by Nettie Maynard, who was called "the medium of the White House." No one who ever had the pleasure of meeting this wonderful medium would for a moment doubt her word. It was when after a long and terribly painful illness, in company of a Plains where she resided. For several years she had been the victim of rheumatism, and we found her, with body limbs and arms drawn into contortions only her head, and was constantly racked with pain. Yet her expression was angelic. Not a murmur of discontent, or complaint! And presently she became entranced and her face was that of a saint. There was no mistaking our spirit friends. Then her expression changed, and we knew that Abraham Lincoln was talking to us. His discourse was characteristic and worthy of the source it claimed. After coming out of the trance, Mrs. Maynard answered inquiries about her medium ship while in Washington, during the She said that he came times, sometimes alone, sometimes Mrs. cipation proclamation was urged by the spirits he consulted, and the famous going to the front" was suggested.

Schoolboy: Q. I and my chum are Mispute. He says one can swim best in deep water, or a body will float easier. I say it's not so. Pa says con-

Well, my boy, I think if you were be swim or drown, you would swim better than in shallow water where you could wade out. But a body does not ustaining power. Buoyancy depends ion the amount of water displaced. To float, the body must be lighter than the weight of water it displaces. The diff ference between these weights, meas ures the buoyancy.

A. W., Silver Creek: Q. Is the wife of the late Prof. Denton living, and are his sons alive? If so, please give their address.

A. All reside at Wellesly, Mass. The me that she cannot believe since a dear have since their return from the sister with whom she talked calmly beexpedition to New Guinea, where Prof. fore her departure promised that if she Denton departed this life from fever contracted in the jungle, published an she would come and tell her. Many interesting volume giving the results of years have passed and yet not a word his and their researches on this expedi- has she received from the dead. I am a

E. L. Ray: Q. When we are told of things on the spirit side of life, by spirits like Denton or Petersilea, are we to promise that he will communicate with

Because a statement comes from a spirit source, gives it no more author- way provided for conveyance of letters, of spiritual things than those in this which a message can be sent. He may life, but they are not infallible. We are desire to redeem his pledge as earnestto doubt everything not demonstrated. and at least, if we do not reject, hold in finds it impossible. We do not say that abeyance everything which is not clear this friend is false, a liar, or that he has to the reason, and acceptable to the un-

The superstition nourished by ignorance, that whatever comes from spiritual source must necessarily be infallible, has been a scourge to humanity.

Marguerite Miller: Q. Is there sin

The Absolute is God, the Infinite close the door in the faces of our spirit There cannot be two absolutes guests. We expect them to come to us, in the universe, and hence sin must be the laws of being. When we cease thus pected a friend in a neighboring town to transgress, and adjust our conduct to talk over the telephone, you would go instruction in the philosophy, by inin harmony with these laws, sin disapto the receiving instrument. If you structors competent to instruct whether were possible for God to be so swayed pears. The pain which comes to the inner is not for punishment. It is not verse. You readily see the conditions rengeance or retribution. however much it puts on that appearance. There s no overlooking or pardon or forgive-

of knowledge. As every transgression

# Mind Marvels Illustrated by F. L. Oswald: M.D.

ightning-like flashes of aggressive or defensive intu- handicap his mental energy for the rest of his life. tion often go hand in hand with a total eclipse of the Chaining up dogs may have a good deal to do with sense of pain.

Desperadoes, weltering in a rough-and-tumble fight, not feel them; excitement acts as an anaesthetic with possible that rage—and not silent rage, but an agony defeat on the battlefield of Kunersdorf and became cognizant of a shot through the chest only when his ungs suddenly pumped up blood instead of air.

"Why did you give those wretches a chance to rob you!" his friends asked him when they found him alimals to avoid their young for an hoffr or two:
half-naked and almost exsanguis. "It isn't my fault
Hence, also, the familiar experience that a fit of aning, but I didn't feel the first bullet till the chance of chance to stab the ruffian to the heart.

"What does death amount to if you don't feel it," he smiled, when he expired in the arms of his brother Life-and-death perils, on the other hand, often stima few minutes after.~

pattle-narcosis; wolves and their domesticated rela-stincts which man once shared with his dumb fellowtives fight desperately in silence; in dog-pits often no creatures and which still manifest themselves in a few sound but that of cracking bones can be heard for tribes of primitive nations. At the approach of a migutes together. "Do bull-dogs never squeal if rain-storm that threatened to cut of his retreat, the

have heard old Brindle when I happened to step on river-ford. "The clouds," he says, "had hidden the his paw this morning." But in the heat of battle sun; I had lost my way completely, and am inable to nothing but strangulation will make them break account for the saving impulse, but it came with the away. A shower bath of hot water will only provoke urgency of an inspiration, as soon as I realized that them to snap back, in protest against the freak of an my remaining chances of escape were measured by untimely meddler.

worn cliffs a mile high above present water-levels, it way straighter to the nearest island. The of is a gleam of cosmological truth piercing the mist of A still stranger case is that of Shartyl, the Circas parish dogmas.

Jumna to end his life in a tiger den.

sis of a last fight for liberty and life, have more than "How in the world did you get out of Aul Himri?" ing their saliva. In a frenzy of retributive wrath tor- ily secret."-Felix L. Oswald, M. D., in Vim.

to a foreign country makes earnest

us if possible. When he arrives at his

destination he finds that there is no

and no cable stretches under the sea by

ly as we desire him to do so, but he

ceased to exist. In like manner our

spirit friends find the conditions of the

spirit world so different from their ex-

nication so uncertain, they weary in at-

Even when such impressions are re-

ceived, how often we turn away think-

while we remain in idle passivity or be-

kept away you would not expect to con-

plain that you could not converse with

your friend, or that you do not believe

pectations, and the methods of commu-

tempting to impress their presence.

ing or saying it is all imagination!

The drugs which Dr. Holmes describes as "the tured animals thus may become suddenly able to inchemicals that accomplish the wonder of anaesthe- flict a fatal bite. The naturalist Waterton dad a passia," were discovered only after forty centuries of sion for pets which at last took the the the monomedical experiments-forty millenniums, perhaps, if mania. After rounding up his ancestral park with the Brahmins are right that the sages of Nepaul inves- land-purchases, left and right, he surrounded the ligated the properties of herbs two thousand genera-, whole with a poacher-proof fence, and then stocked it tions before the birth of Christ.

With all the birds and beasts he could get field of, but
The magic of mental emotions effects a greater mirwarned amateurs to be circumspect, in approaching
animals in a trap. A snared squirrel hit his thumb to orain, the action of freezing mixtures is transient and the bone, and a few hours after a doctor had to save partial; but in a fit of fury superhuman exertions and his arm by pumping him so full of antiseptics as to

the development of hydrophobia poison. To an animal naturally restless as a hyena, close confinement must be protracted torture, and it is by no means imvoiced in obstreperous protests—thus avenges the vicsitively organized children, and of such men as Baron tim on the space of its tormentors. "Dogday" heat won Kleist, the soldier-poet, who stemmed the tide of dispute of soldier and the state of the soldier and the soldier haunts of countless tramp-dogs hydrophobia is almost unknown.

Rage has been known to affect mothers, milk, both in human beings and animals, and a peculiar instinct warns maltreated females of various domestic

nor theirs, "he gasped. "They gave me fair warn- ger takes away the appetite. Envenomed saliva has to be expurgated before the organisms will trust it to retreat was cut off." In a suburb of Lima the trav- assist the work of digestion. Grief shortens life to eler saw a young Spanish student cut all to pieces in an extent justifying the traditions of Oriental nations a fight with a professional rowdy, but withal, hold his whose philosophers attained abnormal ages by retirown with the skill of a trained wrestler, till he got a ing to the sanctuary of the wilderness; as a refuge from provocation, while the inmates of Buddhaistic convents are shortlived.

ulate the mental faculties to a miraculous degree, Even four-footed champions get the benefit of that while hope still lingers, and now and then awaken inthey are hurt?" Prof. Burkland asked a professional naturalist Waterton thus suddenly felt a revival of trainer. the long-lost "faculty of direction," and almost in a "Don't they," laughed the expert, "you ought to bee-line, made his way through pathlass jungles to a minutes.

The development of that fighting anaesthesia, by And in the crisis of a mutiny, when the crew of the the way, is a curious instance of evolution by sur- little flotilla were getting uncontrollable, the comvival of the species; indifference to warning sensa- mander of the Pinto conjured Columbus to change tions can hardly have promoted the longevity of indi- his course from west to southwest. "El carazon me viduals, but their tribe was apt to profit by their pas-da (My heart warns me)," he saided that we are sive heroism, and thus, eventually, proved the fittest close to land in that direction." Helms were shifted, to hold its ground. But in the course of what myriad and a first-class chart of the West Indian Highipelago ages? Like the sight of a river-gap, with water- could not have enabled the adventurers to steer their

arish dogmas.

sian hero-patriot, who had dodged the flursuit of Among the practical applications of the result that three Russian armies, till they bribed bundreds of naof the Baresarks might occasionally be worth rememtive spies, and finally located the irrepressible rebel bering as an exception to the rule that the Stygian in the mountain stronghold of Aul Himrianz Eighteen Ferry abhors volunteers. The ideal euthanasia ought regiments reached that burg from almost as many difto be the painless end of old age; but, that hope fail- ferent directions, and completely surfounded it being, the next best expedient might be Harold Hard- fore the refugee had a chance of escape in Deserters radr's advice to "die fighting." And not our biped confirmed the report of the spies, and a whole armyfoes, necessarily, but such enemies as wolves, flames coups reinforced the besiegers be Every possible gate and floods. Buddha Sakyasinha may have taken of flight was closed, but when Auf Himri was taken a club along when he clambered down the cliffs of the by storm, the great guerilla leader had disappeared. Eleven years later did they catchelism on the plateau In paroxysms of rage, a strange instinct guides the of Chunib, and after conciliating his prisoner by kind under-dog's fangs to the most vulnerable points of his treatment, Prince Baryatinski one day invited him to in deep water, when you knew it must aggressor's anatomy. Wounded baboons, in the cri- his tent, and ventured a long-deferred question:

once freed themselves by tearing the wrist-artery of "It was by a plan that got in my head in the nick could wade out. But a body does not their captor. And it is an almost miraculous fact of time," said the captive, "a scheme that may never float easier in deep than in shallow water. Both are exactly the same in that in extremes of danger Nature now and then again get in the head of a human beings so the chiefs comes to the assistance of feeble creatures by poison- of my tribe agreed to guard its knowledge as a fam-

### PLATFORM TESTS. cases are reported where those about to | depart from earth have promised that if they still lived, they would communicate with their friends, and yet no re-A Letter From a Prominent Lecturer. sponse has come. A lady friend tells

firm believer, but this question puzzles A. A friend, on the eve of departure

We have had many exposures of the tricks of fortune tellers, claiming or not with greater or less energy to unearth and expel these frauds. This is well of the latter is the hardest to overcome. as far as it goes, but it leaves the root of the evil untouched.

out a sign as medium, or clairvoyant and gives dishonest manifestations, has money under false pretenses, for himself and on his own account. He is not Spiritualists should make this clear.

worse if he is engaged as a platform

Public meetings should be devoted to or not they have invisible help, or for the exercise of the religious element in necessary. You would say that to com- human nature, or both. The phenomena should be held too sacred to be paraded (or imitated) for the amuser ess. The only way to atone for sin is it possible to do so, when you have not of a mocking crowd or the befoolment miscalled Spiritualist, in which, for the sake of a few dimes, Spiritualism is held up to ridicule and contempt. There is something worse than fraud in a medium, and that is the possibility light, more light, in full sincerity and that some of these manifestations may be genuine. With cruel disrespect to anxiety may be the bar between us. We our Simian relatives these are often termed "monkey shows." What are these phenomena intended to demonstrate? Continued life or mental im

becility after the change called death? It is sometimes considered necessary to amoutate a limb to save the life of a body. The remedy may be heroic, but the amputation of the platform test in our public meetings is perhaps an equal

convert to Christianity has cost three times his weight in gold. If all who have been convinced by platform tests were weighed against those repelled and made skeptical by them, what would the proportion be? Who can an-swer? E. J. BOWTELL. New London, Conn.

### Thoughts Sent to a Christian.

Probably there are many people who must attribute to God human feelings in order to have any conception of an Infinite Intelligence. Doubtless this had much to do with the origin of the ally, the object of presenting spirit phe Christian and other religious beliefs. ally, the object of presenting spirit pines in omena is to convince the skeptic, it must be obvious that these phenomena lite which are manifested through Nahould be presented in a manner calcu- ture, in which willful folly and witless lated to accomplish that purpose. As ignorance are punished alike (except so they are usually presented the real object would appear to be the collection affected), give no reason for belief in a God either of vanity or of wrath unjust," and it is the same in regard to all the variant phases of mortality. In profitable or otherwise, to be spirit me. the mental and spiritual field, however. there is more hope for an unconscious

wrongdoer than for one who deliberate-

Is it not defective reasoning which insists than an Infinite Being requires frequent mental offerings of praise and ad-ulation? Is it not on a par with those simply gone into business to obtain who bring gifts and lay them before wooden idols to gain favor and to allay anger? It would be deemed an impera representative of Spiritualism, and fection for a man of superior intellect to deviate from any course because of the flattery of inferiors; on to show selfby a society holding public meetings conceit by seeking such praise. Thereand allowed to use its platform for the fore, how can any thoughtful person impurpose of advertising his sittings or agine the Creator being influenced circles, the case is far otherwise. Still, either by praise or by condemnation? The genuine feelings of each individual limited to finite beings. What is sin? hind barred doors. If we want them to test medium and his tests prove of the affect himself and those who come un-Failure to conform the order of life to come, we must assist them. If you exder his influence, but they mever cause the siightest deviation from the plans of He would know in advance and would have planned the change! of there are no limitations of any kind oto the infinite, and other points can beginnined.

shall we understand it in the higher

gence it must be apparent that the best and wisest course for all iso to try to live up to their highests conceptions of goodness, and to patiently atrive for without arrogance.

constant hindrance to the impartial consideration of the merits of Christianity.

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### PSYCHOMETRY IS. The Answer of One Who Writes From

LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Sec

Interest in the various Spiritualist

camp-meetings has commenced, and secretaries of the same should report at

once to this office, so that proper cor-

rections as to dates, etc., can be made

Mt. Pleasant Park, Clinton, Iowa.

The camp session of the M. V. S. A.,

open July 31 and close Aug. 28. For pro-

grammes address Mollie B. Anderson,

Maple Dell Park, Ohlo.

closing Sept, 1. Lucy King, correspond-

Chesterfield, Ind.

Forest Home, Mich.

Aug. 21 Write to Mrs. Ruth Eastman, secretary, Mancelona, Mich., Box 69,

.Unity Camp-Meeting.

The Lynn Spiritualists Association

will hold meetings every Sunday at

Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept.

25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn,

Freeville, N. Y.

The dates for the Central New York

Spiritual Association Camp-meeting, at

Freeville, N. Y., are from July 23 to

Aug. 22. four weeks and five Sundays.

Owing to the protracted and severe ill-

ness of our secretary, Miss Victoria C.

all letters pertaining to the camp abould be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp-

meeting opens July 3 and closes Sept. 4. For full programme address A. G.

Delphos Camp, Kans.

This camp meeting will begin August

5. closing August 22. Address all com-

munications to I. N. Richardson, secre-

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens

July 31 and closes August 28. For full

Island Lake, Mich.

Lake, Mich., 42 miles from Detroit, on

the Flint and Pere Marquette railroad,

commences July 10 and extends through

the month of August. For full pro-

grammes address H. R. LaGrange, sec-

retary, 84 East Montcalm street, Detroit, Mich.

Harmony Grove, Cal.

Camp opens July 17, and closes July

31. For particulars address Frank C.

Onset Camp.

28. For full programme and particulars address the secretary of the camp,

Franklin, Neb.

This camp commences July 29 and

New Era, Oregon.

The First Spiritual Religious Associa

tion of Clackamas county, Oregon, will open their camp meeting at New Era,

Oregon, July 2, and close July 26, in

cluding four Sundays. Camp about 18

miles south of Portland, For further

information inquire of George Lazelle

Unity Camp.

The Lynn Spiritualists Association

will open meetings for the summer sea-

son at Unity Camp, Saugus Center,

Mass., on Sunday, June 8. Mrs. Ida P

A. Whitlock and other good speakers

will be present. Services will be held

under the direction of President Caird every Sunday at 2, 4, and 7. Some of

the best speakers on the rostrum have

been engaged. Mr. Albert Blinn will

be the speaker on June 12; Mrs. S. C.

Cunningham, June 26; May S. Pepper, July 3 and 10; Mrs. Kate M. Ham, July

31; Mrs. Cora L. V. Richmond, August 7; Mrs. Whitlock, August 14; Mr. and

Mrs. George W. Kates for the month of

September. June 19 will be Haverhill

Day, when the "Helping Hand Associa-

tion of Haverhill, Mr. S. S. Ham, presi-

music will be, as in the past, of the

ity for the evening; service. Refresh-

ments can be procured at the society's

The grove will be lighted by electric-

The

other dates remain to be filled.

very highest order.

ucas, of Portland, president.

Oregon City, Oregon, secretary; J. H.

closes August 15. For full partticulars

address D. L. Haines, secretary, Frank-

Commences July 24 and ends August

Foster, secretary, Escondido, Cal.

Keck, Akron, Ohio.

tary, Delphos, Kans.

Ledge, Mich.

lin, Neb.

Moore, I am acting secretary, to whom

or full particulars.

day-school picnics, and Sunday

ings, etc., from June 1 to Sept. 15.

ecretary, Clarksville, Mo.

retary at Once,

Experience. I wish C. H. M., who writes from Elkhart, Ind., in The Progressive Thinker of May 7, would take a run up to Chi-

cago and let us prove to him that psy

chometry as an art, a science, a gift

does exist. As I view the subject psychometry is a strong and beautiful phase of mediumship. I do not give Prof. Buchanan the credit of having discovered it. These things are, have been, always will be; but sometimes when an individual gets in touch with Universal Mind and a great truth is brought to the soul's remembrance, and through the soul to the conscious mind that in dividual forgets the Source and takes an overdose of credit to itself. Then we have a patented title, as Christian

We are so prope to condemn and deny that of which we know nothing. Once upon a time, after dabbling in and believing in more or less-palmis try, astrology, theosophy, etc., I chanced for the first time upon an article on character delineation with only names as a basis. Of course I said, "Now, this is too idiotic. I am gullible, but here is where I draw the line." Although not a student of the Kaballah, I have since investigated sufficiently to know that only my ignorance made me skeptical and dogmatic.

But no matter what the science, no matter what the art, no matter what the business, dear C. H. M., you will find that the successful man is invariably he who has cultivated most earefully that intuitive sixth sense. I know. personally, a half-dozen up-to-date, suc-The American Spiritual; Religious and cessful physicians who trust this power Science Union will hold a camp session in themselves in diagnosis, to the exclusion of the patient's own testimony. it need be. In Lincoln, Neb., I have an acquaint

ing secretary. Address with stamp, Box 45. Mantua, Ohio. The grounds will be open for family reunions, Sunance who is numbered among the most successful young business men of the city. He is engaged in the sale of real estate and the importation of blooded stock. And he will tell you that his success is the simple result of energy and "following his hunch." He "sizes up Chesterfield (Ind.) camp-meeting his man," psychometrizes him, and knows exactly how to handle him opens July 14 and closes August 28. For programs and other information adwhat he wants and how much he is will dress Lydia Jessup, secretary, Chestering to pay for it. He has cultivated this power and trusted in it until it has be come a tower of strength. And that is exactly what the other mediums have The fifth annual camp-meeting opens done and are doing. at Snowflake, Mich., July 31 and closes

That no one down in Indiana took the murdered girl's clothing to a clairvoyant, in order to trace her murderer does not seem, to me, logical proof that psychometry is a fake. The failure to do this may have been the result of ignorance or prejudice. I know a dear old man out in Montana, a native Missourian, who has never been on a railroad he prefers to travel sixty miles at a TERMS. You must send \$1 for The stretch on the back of an old cayuse. Progressive Thinker when you desired He isn't even a "show me" Missourian. Some people are like that, you know. And you can't show them against their

Now I am a stranger in the city of Chicago, and I assure you not of suffi- book can make his selection from the cient importance to have my name in following list for TWENTY-FIVE any part of a Blue Book. Deeply inter- CENTS: ested in this work, I, shortly after my Progressive Thinker, a Sunday meeting to attend. I chose that of Mrs. May 25 cents. Elmo, at 26 Van Buren street, and it is 7 2. Vol. 3 of the Encyclopedia of to her I would like C. H. M. to go if he Death, and Life in the Spirit World. visits the city. I have never witnessed Price 25 cents. more perfect exposition of the art of psychometry.

have no doubt that had the services of Mrs. Elmo, or any other reliable Peebles. Price 25 cents. clairvoyant who loves the work for the work's sake, been enlisted in the Indiana murder case, she could have done hough no medium would seek or desire above, the price is 40 cents each.

to hound to the death a brother man or seek to avenge the murder of even their Books you may order, price 70 cents. nearest and dearest? I think not. I can truthfully say this of myself, so it Books you may order, price \$1.10. programme address J. W. Ewing, Grand must be true of thousands of others. for clairvoyance not having been brought to bear upon the Bedford mur-The Island Lake Camp, at Island

der mystery MABEL BURNHAM PACE.

### What I saw in Broad Daylight.

Some three years ago I was called to was very sick with dropsy and heart disease. After examining her clairvoyantly and prescribing for her I went into the sitting room to be by myself. I saw a body of water, or rather a beautiful river and a boat crossing the river. Three spirits were in this boat, nd I saw them take this sick woman, who was dressed in white, over this river. I knew she was not long to remain on earth. This was in June, and OUR ELEVEN REMARKABLE BOOKS saw letters before me, "September,

She died September 9. After this vision passed away I felt strong influence come over me to go to the front door, a sash door that faced the South. There was a broad flat of land, low, wet and swampy, some scattered trees, and quite a piece of timber. Smoke began to rise from the ground, and it was so dense that all I could see dane and Super-Mundane Spiritism, by was the tops of the trees. This smoke cleared away and a blue flame of fire came out of the earth. All at once it disappeared and there were fifty or more oil derricks standing, pumping oil. I asked the farmer if there ever had been any oil discovered in that locality. He said, "Yes, way over on that hill there, five miles away, they drilled for oil and struck it and a good quality, but only a small quantity." Now I must Now I must have discovered the oil field. Now if there is any Spiritualist who will buy figure. I will do the square thing with him and agree to build a spiritual temple large enough to seat 5,000, and build it so it can be used as a fort in the future if it is necessary for protection, etc. An oil man has offered me a mill-ion for the land if I will prove to him it is a rich oil field. Here is a chance for some Spiritualist to make some money, and he must agree to help build the temple. I have a man to do the drilling by steam.

DR. S. C. MARKLEY. 41 Chestnut street, Oneida, N. Y.

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very remarkable book. Large, octavo, postage on these Eleven Premium 500 pages. Price, \$1.75.

### to turn and do right; that is become in availed yourself of the means, would be of a credulous few. There are approharmony with the laws of being. If we childish. Yet how often we hear people priate times and places for all things ace our hand on a burning coal, it will say that they have never received a and perhaps the least appropriate for burn as long as it remains. The only word indicating the presence of a spirit communion are public halls with way to prevent the continuance of the friend, when they have neither visited mixed audiences. There are meetings, burning is to remove the hand. If we mediums, nor prepared themselves! yield to the passions or desires, we be. The spirit friends come and linger uncome transgressors of the moral laws, til, hopeless of making their presence and there is no reprieve until reason known, they cease the vain endeavor. and conscience control the actions. We may think our great anxiety should Hence as will be concluded, evil and call them to us, and their voice come to sin will be outgrown with the increase us, like an answer to prayer, yet this somes from ignorance, the savior is have the alternative of going to those who act as transmitting instruments, or

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# Elliott Wyman, N. H.: Q. Many putting ourselves into a receptive state.

If, as is alleged by Spiritualists gener-

diums. There are some in our ranks and more out of them who are working

An individual who visits a city hangs

If, however, he has been recognized

recessity.

It has been stated that every Chinese

"Rain falls alike on the just and on the

Ever and ever the problem of evil recurs: Why does it existas There can be no answer which fully satisfies mortals.

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d

Chorus:-The shining shore, the shining shore, Then we shall meet to part no more, To part no more, to part no more, I'm thinking of the shining shore.

I'm thinking of my dear ones there, In that blest home where angels are; I'm thinking they will die no more, Now they have reached the golden

I'm thinking I shall soon behold
Their shining robes and harps of gold,
And dwell with them forevermore—
I'm thinking of that shining shore.

I'm thinking of its blissful bowers, Its lovely vales and fadeless flowers, Fullness of joy forevermore— I'm thinking of that shining shore,

I'm thinking of its genial skies, The wonders of immortal eyes; I'm thinking I shall soon explore The glories of that shining shore,

I'm thinking of my blest abode, I'm minking or my blest aboue,
The glorious dwelling-place of God,
A pilgrim here, but there no more—
I'm thinking of the shining shore.
MRS. SARAH MERRILL. Charlotte, Mich.

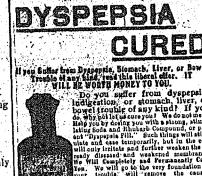
WHEN I GO HOME.

When I go home, amid the shining splendor Of that bright land to which we go, Familar voices, sweet and tender, Will welcome me, I know.

When I go nome, unto the heavenly places,
Among the many mansions fair
The radiant smiles of long-lost faces
Will surely greet me there.
RUTH.

We seldom realize it, but very frequently the reason we have no use for people is because they will not allow themselves to be used.—Puck

When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald.
Patience is bitter, but its fruit is sweet.-Rousseau.





HOME

THE CIRCLE HOME THE ONLY TRUE AND PERFECT WAY TO THE HIGHER SPIRITUAL ATTAINMENTS AND UNFOLDMENTS.

Its Benefits Are Most Comprehensively Pointed Out.

Perhaps I may have formed an erroneous opinion, but it seems to me that the great majority of Spiritualists do not fully appreciate the value of the home When we consider the number of those whose surroundings are such that they could hold circles, but who nevertheless fail to do so, compared with but who nevertheless tall to do such circles, we are brought those who really do hold such circles, we are brought velop whatever latent powers you or your friends face to face with a condition that is astonishing, to say the least.

stone is to the arch. You withdraw the keystone stone is to the arch. You with draw the keystone and the arch would fall to the ground in a shapeless mass; you withdraw the support of the home circle and Spiritualism would have an unequal struggle to

Where did nine-tenths of the public workers in the maintain. ranks of our cause receive their first development, their first instruction?

Was it not in the home circle? But for its influence the Spiritualistic movement would never have attained to its present size and influence.

Spiritualism began its existence in the home circle, It has reached its present important position because of the home circle, and if it is ever to become the accepted religion of the world it will be because it builds its altar in every dwelling and makes each work at them until he does learn them, and that one home a gateway to the higher world.

In the peace and harmony that should prevail in the family circle, where the aspiration and the yearning for spiritual knowledge and angel guidance may ing for spiritual knowledge and angel guidance may fill each soul, where the conflicting elements found in downward again into the animal kingdom—a thing spiritual knowledge and angel guidance may transmigration, which assumed that men might pass fill each soul, where the conflicting elements found in downward again into the animal kingdom—a thing public circles cannot enter-here and here alone is the proper place for the unfolding of the powers and perceptions of the spirit. Here all discordant and undesirable influences can be held in abeyance, and return, not once, but many times. spirit communion in its purest and highest forms be enjoyed, for the thoughts actuating the circle will determine the character of the communications received.

When the fact, heretofore stated, that most of the mediums who are now disseminating the truths of our philosophy and phenomena have received their first to be found in studying Modern Spiritualism. It is development in their own homes, where, with a few true that there has been a good deal of fraud and delike-minded friends, they gathered to receive the inspiration from above, is fully understood it will be needless to further enlarge upon the desirability of this method of communication with the unseen realms.

But what should more especially commend the home circle to the consideration of the ordinary Spiritualist, is that is provides a means whereby the latent mediumistic possibilities of each person present can be quickened into active and useful existence. A vast number of people who are totally unaware of the fact, have mediumistic ability which would be of exceptional value, if properly developed. As a general rule, however, they undervalue their abilities, and do not have the confidence in their own powers that they should have; but if they would provide the proper conditions, and give the attention deserved, they would often be surprised at the unfoldment that would come to them.

But now the question arises, demanding an answer Why, then, if the home circle offers such a ready and satisfactory means of intercommuion, are not more of these circles held? Many account for this condition of affairs on the hypothesis that there is a lack of interest or enthusiasm. While there seems to be a lack of enthusiasm if we view the matter in a superficial manner, a closer examination of the question will reveal the fact that this affords only a partial explanation of this somewhat unsatisfactory state of affairs. This is more plainly apparent when we consider the attendance at the so-called professional seances. When a professional comes to town his seances are practically always well attended. And also the resident mediums whose spiritual powers are thoroughly developed, find no trouble in procuring good aftend-ance at their seances—provided their charges are not unduly exorbitant.

This makes it quite clear that although there is a lack of interest in the home circle it does not extend to the other methods of communication; and this olic idea of purgatory, which, indeed, agrees very leads me to believe that this lack of interest is not a closely with the facts of the astral life. But if the cause in itself, but is merely the result of another hu- man has conquered during earth life all this lower man quality-impatience. Impatience is highly de- side of his nature, and the only desires left within him sirable when its energies are directed in the proper at death are high and pure and good, then their satisdirection; but mediumistic unfoldment cannot take faction will bring him peace and happiness, instead of place unless there is steadiness of purpose, an abso- suffering, and he will soon pass on from this astral Jutely calm mind, and the ability to await in patience realm to another less material.

In order to demonstrate more fully the truth of this has been symbolized in all religions under the name assertion let us define the course that is pursued by a of heaven. Heaven is no mere dream, but a living great many Spiritualists. Generally they, at some and glorious reality; yet it differs much from the poppoint in their investigations, are prompted to attend ular conception of it. For in this case also each man point in their investigations, are prompted to attend ular conception of it. For in this case also each man a circle for development. But usually the manifestations do not come as soon as expected; the circles are sometimes dull and uninteresting. They have, personetimes dull and uninteresting. They have, personetimes dull and uninteresting. They have, personetimes dull and uninteresting and the state of naps, neen told that they had mediumistic ability, but after sitting for a longer or shorter time and falling to discover any indications of advancement, they which he goes, but a condition of utter delight, in the become discouraged and quit, when if they had which sorrow and pain are impossible.

The tary N. S. A., 600 Pa. Ave. S. E., Washington, which sorrow and pain are impossible.

patiently waited for a short time longer they would have received development worthy of a lifetime of earnest effort. They lack the perseverance necessary to accomplish results, while another person having probably no stronger powers, but who provides the necessary opportunity for their development, may forge ahead and become an effective worker in the

But the lesson which we desire to convey is that among the immediate friends and relatives of every reader of these lines there may be one or more persons who have the necessary qualities to make excellent mediums if they could be induced to develop their gifts. Even you, my reader, though you may not be aware of it, may be the possessor of good mediumistic ability, which, if you provided the conditions necessary for its development, would prove a benefit to you and a help to Spiritualism. Then remember the old adage that "whatever is worth doing at all, is worth doing well." Do not make an indifferent attempt, but start with the firm resolve that you will succeed. Gain the necessary instruction as to the proper methods of forming circles, and then prove your regard for Spiritualism by your persevering effort to give the higher world a chance to de-GEO. B. FERRIS. may possess.

Grand Rapids, Mich.

MAKES HIS OWN HEAVEN.

So C. W. Leadbeater, the English Theosophist, Declares in a Late Lecture at Carnegie Lyceum, New York City.

Even those who are prepared to admit that there is a life after death often hold to the theory that nothing can ever be certainly known about states on either side of the grave. The theosophical teaching is that man has not one life only, but many successive lives on this earth, the theory being that he is placed here to learn certain lessons, that God intends him to pose; therefore he returns again and again, until his task is completed. Of course, this teaching of reincarnation must not be confounded with the old idea of which cannot possibly occur. To those who are able to believe in reincarnation it is evident that the dead

But, altogether apart from this, there is any amount of evidence to show that the dead constantly manifest themselves as apparitions. Once it was fashionable to ridicule ghost stories; now it is no longer so.

Another line of testimony to the life after death is ception along this line, but nevertheless there is evidence to be found there by any one who has the patience and perseverance to seek for it in spite of all

discouragements. A third line of evidence, which seems to be much more satisfactory, is that of direct investigation.

Every man has within himself latent faculties, undeveloped senses, by which the unseen world can be directly cognized, and to anyone who will take the trouble to evolve these powers the whole world beyond the grave will lie open as the day.

The state of affairs disclosed as actually existing by these investigations is much more rational than the most of the current theories. It is not found that any sudden change takes place in man at death, or that he is spirited away to some heaven beyond the stars. On the contrary, man remains after death exactly what he was before it—the same intellect, the same in his qualities and powers; and the conditions in which he finds himself are those which his own thoughts and desires have already created for him. There is no reward or punishment from outside; but only the actual result of what the man himself has done and said and thought while here on earth. In fact, the man is making his bed during his earth life, and afterward ne has to lie on it.

It is found that when man lays down his physical body at death he is not therefore left bodiless, but finds himself inhabiting another vehicle of finer matter-spoken of as the astral body. This body is the vehicle of desires and passions and motives, and the length of the man's life in this stage depends upon the amount of such feelings still existing within his nature. If these desires are gross and physical, as, for example, is that of the drunkard or sensualist, thensince he has lost the physical body through which alone they could be satisfied-his continued desire will be a torment to him until in process of time i gradually wears itself out. This is what is typified by the old Greek myth of Tantalus, and by the Cath-

The second stage of the post-mortem life is what

PASSED TO SPIRIT LIPE.

[Oblivaries to the extent of ten lines only will be meeted free. All in excess of ten lines will be charged at the rate of fifteen centre per line. About seven words constitute asse line !

Passed to the higher life on the evening of the 18th inst., from his late home in Whitewater, Wils., J. H. Emery. The in Whitewater, Wis., J. H. Emery. The subject of this nestice was converted to Spiritualism tipwards of thirty years ago, and from that time to the last moment of consciousness in earthly existence, he was a faithful and staunch defender of the cause. The brother made all of the arrangements relative to the funeral evergings, which occurred in funeral exercises, which occurred in the Morris Pratt Institute Temple, on the morning of the 16th. Services were conducted by Rev. A. J. Weaver and the

that my psychic power had been a great help to him; but in his going, what a physical loss has come to me." Yes, at his transition. The Rev. Van Aken. the dear one will make you know of his place, conducted the services of interpresence, and you will still walk with ment, and remarks were made by the more than ever before, the sweet and A good man has joined the great mater divine comforter.

MATTIE E. HULL.

Mrs. Harriet Faloon passed to the higher life, from the home of her daughter, Mrs. Davis, in Pittsburg, Pa., Thursday, May 5. Just before bidding farewell to the earth life she called her daughter to her side and requested a Spiritualistic funeral service. The request was complied with, the Spiritualists demonstrating the great spirit of harmony and sympathy so marked in vicinity, by furnishing most excellent music which was rendered by members of the association and a male quartette The room containing the casket was a bower of palms and flowers, and a very large concourse of friends was present to show respect to one they loved. Services conducted by the writer. GEORGIA GLADYS COOLEY.

Passed to spirit life from his late home on Mishawaka avenue, South Bend, Ind., May 18, 1904, Frank Johnson, aged 51 years. He was an avowed Spiritualist, having been reared under the inspiring influence of our philosophy. His knowledge of life's continuance beyond the change called death sustained him in the hour of transition. The fineral was held at his home at 2:30 p. m., May 15, and was largely attended by representative citizens, which was an evidence of the high esteem in which he was held by the people of his home city. The funeral services were conducted by Dr. E. H. Denslow:

Passed to the higher life, from his home in Winnebago City, Minn., on the lone, in Wilmenago city, Minn, on the 12th day of May, 1904, Mr. Aaron E. Seger. He was an outspoken Spiritualist. He obtained the evidence that satisfied him of spirit return and company of the city of the cit munion some ten years ago, and since that date has been happy in proclaiming its truths. He was 78 years young

the morning of the 16th. Services were conducted by Rev. A. J. Weaver and the writer. Mr. Emery belonged to the order of Odd Fellows, the members of the lodge and the "Rebeccas" attended in a body. At the conclusion of the Spirit unlistic service, a portion of the ritualistic service, a portion of the ritualistic burial service of the Odd Fellows was read. The remains were taken to Iowa for interment.

Mr. and Mrs. Emery had walked the journey of life together for nearly fifty years; it was principally through her mediumship that he was converted to the truths of Spiritualism; together they have shared its manifold blessings. She will miss his bodily presence, but she knows he is not lost to her. On the morning of the funeral, with the tears raining down her face, she said to the writer: "For him, it was a happy going away. He saw his friends. He had beautiful visions. He said all was bright and cheerful before him, and that my psychic power had been a great help to him; but in his going. what a

dear sister, but it will not be long until president of Parker College at this him, and Spiritualism will prove to you writer at request of our arisen brother. ity, and the spirit world is richer for his presence there.
ANDREW C. DUNN.

I love science, but I also love liberty. Nothing is good out of its proper place. Tyranny in the name of science is as had as tyranny in the name of anything else. Priestcraft is odious, whatever its denomination.—G. W. Foote.

Some temptations come to the indusrious, but all temptations attack the dle.-Spurgeon. No failure can come to the righteous

nan.—A. Z. The older a man gets the more desirable things he can think of that is too late to do.—Puck. Debt causes much failure; make it a

rule to spend no dollar until you have earned it. Bishop Fitzgerald. We do not believe immortality because we have proved it, but we forever try to prove it because we believe it .-Martineau.

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ford to miss an issue 

# The Arogressive Thinker.

VOL. 29.

CHICAGO, ILL., JUNE 4, 1904.

NO. 758

# The Notorious 66 Blue Book's Carefully and Ably Analyzed.

# It Is Not An Imaginary Book.

he Blue Book is claimed to be a compilation to deceive the public. Its existence has been known for years by prominent Spiritualists. Mr. H. D. Barrett, for ten years President of the N. S. A., has known of its existence, and therein was put down as an E. Z. Mark, meaning, of course, that he was an easy mark, gullible, and easily deceived. His prominence before the world today as a leader in our ranks, adds impressiveness to his words.

Rev. N. F. Ravlin, venerable with age, honest throughout, a man of vast knowledge and eloquent, logical and forceful on the rostrum, presents his views in a manner that cannot fail to set honest Spiritualists

"Forrest," of Boston, whose wife is a most excellent medium, gives his views. He is a man of great experience, of extensive research, and thoroughly honest, and what he says will add weight to the general statements.

Mr. Toren is unknown to Spiritualists generally, but we have no doubt is perfectly honest in his statements, but not having had the experience of Mr. Barrett, Mr. Ravlin and "Forrest," he thinks the Blue Book never had an existence.

...To the Editor:—There may be those six volumes. The cost of binding, there who have read the article under the fore, would be more than the "Blue above caption in your issue of April 30, who have perused it with great interest. but I wish to assure your readers that there are many who have read it with SUCH A BOOK EXISTS IS TOO WELL KNOWN TO BE DISPUTED." In the face of the above assertion this same writer states that: "The N. S. A. should inaugurate the movement, and probe sell more than one thousand copies at the thing to the bottom."

There are, no doubt, among the thousands of mediums in this country professional tricksters who have identified themselves with Spiritualism, but there is not the cause for alarm some people are continually striving to impress upon the public mind. Miss Harare not only unfounded, but to say the people, however, who grasp at straws

Now I propose to prove from a business standpoint and as a matter of justice to the grandest cause under the statements made by Miss the progress of Spiritualism

Miss Harlow's article starts out with the statement that "Spiritualistic seances of the generally popular type. owe much of their success to the Blue Book," and the further assertion that, thanks to the Blue Book the medium does not have to rely on inspiration or spirit control."

We also have in mind a prominent Spiritualist of this city who something like two years ago made similar assertions from a rostrum of one of the South Side societies, and who has probably repeated these statements until have traveled far and wide.

Miss Harlow's article, however, has the usual earmarks that is a peculiar characteristic of the daily press when help the cause along I will give \$25 for publishing anything pertaining to Spir-But let us see if there is a grain of truth in the statements made Spiritualistic mediums are accused of by these speakers and writers. What ould be required and how much the people say exists, but of which they ad-

mit they know nothing of. At a very low estimate there are in the city of Chicago twenty-five thou rectly interested in Spiritualism, and to accurately compile a history or even a synopsis of these persons and their de parted relatives that could be of any value to a medium, would require less than a page of matter printed in cox. Those words apply to Spiritualnonpareil type for every one of these thousand investigators. such a book. Some printer, therefore, not exist. They do exist; would know whether such a thing as a and pity 'tis, 'tis true.'

Blue Book is ever published. The cost Every true-blue Spiritualist cannot

The "Blue Book" issue is interesting and instructive. Many good people

known as Faith and Hope.

greater experience and calm judgment realize that the counterfeiters do have ources from which they draw their 'tests" for their victims. For a long book, or perhaps several of them, from which the desired evidence was derived, but for the sake of those who do not believe in the existence of such a in ink, or some portions of the data, in

writers are perfectly sincere in their

mony to the elements in human nature

day, some such books existed in 1897, 1899, and 1901. Let me say nere that I believe the term "Blue Book" to be a general one used as a blanket to cover or designate any and all sources of indiums gain knowledge of the people who seek their presence. I further feel that the so-called books are of small size, adapted to the purse and ceive the people. It is not supposed that one big book, with blue covers, containing several hundred thousand "tests(?)" has been printed at great cost as one writer shows, for the use of this "de fective class" of mortals. In 1897, the writer received a letter

from a friend in California, saying that

he had seen the San Francisco "Blue

He had always declared that no such book existed up to the time of securing the work in question. tains several thousand tests," he wrote "and gives the most minute informa named. It is a small book, and could easily be mistaken for a pocket-book. It is' very interesting to more was written along the same line. spirit names being entered in red ink, and those of mortals in black ink. Naturally the writer was desirous of know to me, was at once requested.
I received a copy of the data regard-

ing myself. It was complete in every detail, and astonishingly accurate with espect to my family history. Born as was in an obscure country village, I could not but wonder how so much information was gained concerning me. Another friend wrote me this same year, saying she had seen one of the books. "It has my history down fine," she said. "It tells everything about me, who took leave of earth nearly fifty years ago." She gave me an abstract of her record as stated in this book. It was wonderfully accurate. So much gained this evidence were absolutely onest, and had been overcredulous regarding Spiritualistic phenomena up to hat time. The gentleman was a 33rd legree Mason, and a man of strict in-

In 1899, a lady told me that ten of one of the counterfeiters, who feared the homes of certain mediums at one of the camp-meetings were going to be raided. She spent the night in examining those ten little gems, and made verified copies of many of the so-called tests they contained. She did not hesitate to lay the facts she had discovered hefore me, and there is no doubt in my mind that the data she gave me were exact copies of those found in the books. Her discovery changed things quite materially for several persons, none of whom are now posing as medi-

In 1901, the writer was offered fifteen similar compilations for a certain sum of money, by a medium who has seen more years of service than I have of life. The agent who conducted negotiations saw those little works almost every day, and convinced me beyond all doubt that it was an opportunity not to be lost. I could not raise the mone required to complete the purchase, and tried to do so both by letter and graph. I did not succeed the main arsument being that the time had not yet irrived for purchasing and publishing these books. The abstracts given and quoted to me were prima facie evidence of the then existence of these books. hose little memoranda books passed nto the hands of people who were more riendly to that kind of manifestations han I am or was then known to be. I saw copies of some of the pages of a few of these works; some of the data could not be gainsaid. The information given was absolutely correct, and it was made up, compiled, and used for the purpose of deception.

These memoranda books may not be in general use, or common use, by the "defective classes," or counterfeit mediums as they were formerly. may have been found to be too danger-The central office or bureau of oral in-

feiters to be heard in their own and men and women have seen, handled, ume, nor the expense their friends' behalf. Some of these and made excerpts from these compiled time went on, each me and made excerpts from these compilations. I have seen some of the excerpts the association and got his start from views and their vigorous defense of myself. These people, their evidences, are far more worthy of credence than the unsupported denial of one writer (or a dozen) who has not yet had this unique and distressing experience. No one has a higher regard for mediumship than the writer; no one believes more fully and earnestly in the genuineness of Spiritualism than does the writer. I have even gone so far as to say that I believe every phenomenon bearing our

can be proved a truth under proper conditions. But when our splendid phenomen are shamelessly simulated—when tricks that said work or works may be written and pretense are palmed off as medium for a change of conditions. The work type-writing.

Whatever may be the conditions to of cleansing the Augean stables should be performed by honest Spiritualists. By so doing, they can protect the genuine mediums, and render them a lasting service, by exposing the counterfeiters. If such honest work hurts the cause so much the worse for the cause These words apply alike to the counter

label is a grand possibility of fact, and

feit mediums, and to those speakers who commit their talks to memory, and terances of Daniel Webster or Jesus Christ. There should be no difference in the treatment accorded these two classes of offenders. They should be let alone, and advised to find occupation elsewhere.

Even at the risk of making this article too long, I must refer to the business of test-exchanging. During the past few years I have seen several letters written by so-called mediums to other mediums in the field, giving names, dates, etc., as tests for their brethren's use. Some of the writers are prominent in our ranks. They dis-tinctly stated that they were "on," and vanted to lend their friends a helping hand. I have seen mediums exchange lists of tests. In one convention I act ually picked up a memorandum acci-dentally dropped by the medium to whom it was given, containing eighteen "tests(?)" Oral posting is now in vogue and has been for some time. the posting, and is a very present

cupy the platform,

Test-exchanging and oral posting car only be carried on by those who have access to reliable information. This inany rate, it is found, given and used. From what I know of the secret test ooks, and from what truthful men and women have told me of them my con clusion is that a common source can be found for all counterfeiting. The books even giving the names of my parents may not be in circulation to day, but they are accessible to the initiated and furnish the ground facts to be embel-An ex-medium at Onset said to me a for 1897. These two parties from whom | year or two ago, "So you have 'caught on, have you? They had your record to a T. didn't they?'

out so much about me?" "Oh, it is easy after you once know how. Some of it you gave yourself when talking with your spirit friends, these hand-written test books had been or to the medium, unconsciously, of course. THEN YOU WERE LOOKED

you know about it, though!'

My experience in this respect is only one among thousands, yet the copy of my "record" sent me by my friend in California made my face burn, and caused me to conclude that I was and long had been just what the foot-note said of me in disposing of my case. am a truth-seeker, and am trying to deal fairly with all questions of character. But I must be excused from accepting sentimental phenomena found in exchange offices, or memoranda books, or sermons by Chapin, Beecher, Brooks and Jesus, as evidences of fact am from Maine, and am no longer

known as "E. Z. MARK." Yours for honest mediumship and true Spiritualism. HARRISON D. BARRETT. Syracuse, N. Y.

the association and got his start from the printed lists, was able to work up a good business. Then he, too, would send in new tests and names as he gathered them in his work. Every one THE CASE OF A MOST WIDELY no forged communications are ever good business. Then he, too, would who knows anything about the medium business knows that mediums (the crooked sort) keep a memorandum of all sittings given, with names and pariculars gathered from the sitter. e has quite a supply of these and from them can stand on the platform and being recognized, and can keep it up for ional names that are sent in from time o time were printed and sent out to the espective agents and being kept toook for each city. And the expense being incurred in small amounts and met by monthly or quarterly contribuions from the mediums, was not opnassive volumes and labored calcula-

IT MAY BE WELL TO SAY, HOW-EVER, THAT THE "BLUE BOOK" IS THE PRESENT TIME, and it is probable that most of the documents have been called in and destroyed, as the exposure of that method of obtaining untrue, as any reader of the article can concerned and rendered the destruc tion of such damaging evidence necessary and advisable. That such documents DID and DO exist is a wellto produce a copy for evidence now, ow evidence as to their existence. Crooked have so many ways of procuring the information they require, that the books are no longer necessary. So that as a subject for dispute, the blue book has ocuous desubtude."

tricksters who have identified them with Spiritualism, and then goes on to that statements in regard to fraududisgusting, silly, and lies manufactured for the purpose of retarding the prog-I am uncertair as to whether this man Toren is a promedium, or just a plain, ordinary, credis, he has exhibited a bad feeling. His disgraceful and virulent attack upon a good and respected medium, Miss Har-Raylin for years, and know him to be ists. est man and hates fraud with an undying hatred. He has never been "fraud hunter," but ran up against it several years ago, on different occasions, until sick at heart for the future "Yes," I said, "and how did you find of Spiritualism, he was forced to admit what thousands of good Spiritualists now maintain, that commercial mediumship is exceedingly "rotten," and he IS FIGHTING FOR TRUTH. AND PURITY WITH STURDY AND We had your record pat. Glad high and lucrative position in the orthodox pulpit some years ago, when the truth entered his soul, and has, like some of the rest of us had to endure persecution and suffering as the world knows not of, for the sake of the Truth. Miss Harlow is recognized as an honest, true-hearted woman, a good medium, an eloquent, logical speaker, and she is a lady in every sense of the word. It is a matter of the utmost indifference to me whether Mr. Toren believes there is a "Blue Book" or not, or whether he admits that there are fake mediums. He is welcome to sit in dark seances to his heart's content, if he so desires' worshiping the hem of some fake medium's garment. Let him not write himself down as a Spiritualist, but rather as a "spiritist," spookchaser and test-hunter. No true Spiritualist ever assailed a prominent brother

or sister mortal with such language and accusations as he has used FORREST. Boston, Mass.

N. F. RAVLIN REPLIES. To the Editor:-Mr. John A. Toren takes Miss Harlow and the writer se

verely to task for statements made con-

cerning a certain Blue Book, said to be used by certain mediums in giving sun, that the statements made by Miss are ridiculed and calumniated. Unjust "Blue Book," seem to have particularly Harlow, and N. F. Ravlin are lies manufactured for the purpose of retarding the progress of Spiritualism."

she is abundantly able to defend her- site element and undertake to smirch

Blue Book is ever published. The cost of type-setting of such a book would be not less than \$60,000. There would be seven hundred and seventy-five 32-page forms and the imposition would cost portant issue. One must admire the portant such a small volume, and the print such a small volume, and the press work would be interested in the discussion into discussion

confederates, and passed to certain mediums who give them out as genuine THE CASE OF A MOST WIDELY no forged communications are ever KNOWN AND RENOWNED MEDIUM given; that what one gets through me-TIME AS ABOVE SUSPICION. could not have believed such a thing mation devoutly to be wished. the facts. He has on different occasions been duped by bogus phenomena, when he would have been willing to make oath that it was genuine. It is a wellknown fact that the exposures of materializing mediums are of frequent occurrence, and the various toggery in which they masquerade as materialized spirits has been captured along with the medium; and even where nothing of the kind has been found, and the me antagonism between the dium would scorn to do such a thing, and the genuine phenomena yet the cabinet spirits personate the spirit friends of the sitters, and thus a nounce fraud, than the cry cruel deception is practiced. The writer knows this to be true from reoff his hat to no man living AS A DE-FENDER OF GENUINE MEDIUM-SHIP. And the insinuation that he wrote one word in his former article as sionaries of the N. S. A., is absolutely

The writer has nothing but unquali fled admiration for Mr. and Mrs Sprague, and for Mr. and Mrs. Kates and certainly he has no controversy with the N. S. A. The charge come with very ill grace, that the writer would even lie to retard the progress of of Spiritualism, when he has sacrificed lense. At one time he believed every medium honest, and every communicaworld genuine. He would gladly believe glad to know that he has been misin formed, and that no Blue Book of fraud ulent tests exists. But, under the cir cumstances, such a course would be evidence of the practice of fraud by the most noted mediums, to deny its existknown to the writer, claims to have let give tests equal to any of the mediums to post herself in the same manner, and by so doing she would be recognized a a great medium, and make plenty of money. Being encumbered with such a structions were rejected. low, and upon Dr. N. F. Ravlin, calling well known to the writer. The medium is drawing crowds in a certain city, and

one of the most able and deserving of . The writer has it from reliable auour Spiritualist workers. He is an honassisted a very noted medium in formu lating bogus tests for use in public work, and now he denounces Spiritualism and everything connected with it as a humbug and a fraud. A good lady we met soon after arriving in Balti-more, said she knew spirit return to be a fact beyond all question, for, said she, "five celebrated mediums who had visited Baltimore, all gave me the same identical test, word for word. Isn't FECTIVE BLOWS. Dr. Raylin left a that wonderful, and all strangers to

> We said, "it is indeed truly wonder ful. You have been highly favored." Strange, very strange, if indeed it was a coincidence.

At one time it would have been garded by yours truly as a wonderful xhibition of spirit power. But now who shall say? We will not say it was not, and yet one would naturally think there would be some slight variations in a spirit message communicated through five different persons. But who shall solve the problem by which we are confronted?

Where is the remedy? There seems to be no possible way by

which fraud can be eliminated from Spiritualism, for the reason that Spiritualists themselves employ and defend mediums who are known to fake in their mediumship, and who have been exposed again and again. They lose no caste. Their services are in constant demand. Crooked work is winked at. Moral distinctions are obliterated Fruth is forced into an unholy alliance with falsehood.

Dishonesty seems to command premium. Confidence is betrayed while the most sacred feelings of the human heart are outraged by a lie wearing the mask of truth, and coming in the form of loved ones personated, or a bogus test. The idea of the Blue Book is scouted, while those that affirm it, and not without reason or evidence insinuations are indulged in by some of the editors of spiritual papers. Instead of standing up boldly for clean, pure Now, Mr. Editor, as to Miss Harlow, mediumship, they truckle to the oppothe reputation and belittle the work of the lecturers. They overlook the fact that the Blue Book simply stands for mutual help and secret co-operation in the stock test business.

diums are known to be in this nefarlous business and the best thing they can do is to repent, and henceforth give only that which they receive from the spirit t was issued by parties who had agents rious notice. It contains the bulk of world. That they are mediums, and in all the principal cities where Spiritin all the principal cities where in evidence; and these
uallsts were in evidence; and these
agents at first collected; the information for their respective cities, perhaps
to be printed. Said agent was supplied with these printed is supplied with these printed is supplied with these printed.

The contains the oulk of world. That they are mediums, and that they can give genuine tests no one will dispute. The writer has no wish to misjudge or injure any one. He has to mediums. He is seeking to live in view of what he has to meet in the plied with these printed.

The contains the oulk of world. That they are mediums, and that they can give genuine tests no one will dispute. The writer has no wish to misjudge or injure any one. He has to be printed. Said the supplied with these printed with these printed with the said blue look is simplied with these printed with the said blue look is simplied with these printed with the said blue look is simplied with these printed with the said blue look is simplied with the principal cities where in the said blue blue in the considerato mediums, and the they can give genuine tests no one will dispute. The writer has no wish to misjudge or injure any one. He has to mediums. He is seeking to live in view of what he has to meet in the principal cities. The writer has no wish to misjudge or injure any one. He has to meet in the will dispute. The writer has no wish to misjudge or injure any one. He has to meet in the will dispute. The writer has no wish to misjudge or injure any one. He has to meet in the will dispute. The writer has no wish to misjudge or injure any one. He has to meet in the will dispute. The writer has no wish to misjudge or injure any one. He has to meet in the will dispute. The writer has no wish to misjudge or injure any one. He has to meet in the will dispute. The writer has no wish to misjudge or injure any one. He has to meet in the will dispute the will dispute the will dispute the will dispute th

Now, Mr. Editor, we do not propose

ings from our own loved spirit diums can be relied upon as true, both He as to source and import, "Is a consum-The charge that lecturers are in the

habit of belittling phenomena, and that they are jealous of the mediums, is not true. When a speaker is to be followed by a test medium, he is placed in a position of embarrassment, for he feels the vibrations from the audience, most of whom came for tests, and nothing for the philosophy.

I never heard one of our speakers say aught against phenomena. There is no. The that one is persecuting the mediums, and opposing phenomena.
BEFORE SPIRITUALISM

EVER ACCOMPLISH THE WORK IT IS DESTINED TO PERFORM. THE TWO MUST GO HAND IN AND THE EXPONENTS OF BOTH BE ANIMATED BY A SUPREMELY PURE DESIRE TO SERVE THE AN-GEL WORLD IN BLESSING ALL N. F. RAVLIN. Baltimore, Md.

THE SOUL OF THINGS.

Though we love the leaves and flowers, and we smile to see them grow

et we seem so cold and heedless when in death they fall and go. hough their sweet and pretty faces off

adorn our precious dead, is seldom we take notice when they fall where we must tread. fave not leaves and flowers feeling,

and a language that they speak, Vhen they smile up at the sunlight that with kisses paints each cheek? Do they never whisper to fragrance of the soul.

That they, too, are living beings in the great Eternal Whole? Do their sweet and charming faces never touch the human heart and in death and love and marriage play a quite important part?

highest thoughts of mind? Do they not deserve attention from the soul of human kind?

Are there no green leaves in soul-land? Are there no sweet flowers there? gone forever into air

the mortal, fall and die, So man's spirit with the body in the graveyard there must lie.

If the souls of things e'er perish, then of man the same is true. And if man continues onward, onward

go the flowers, too, If 'tis but a change of body, when the Then their souls must rise immortal out

beyond the earthly wall. From her depths of soul evolving Nature builds all living things; From her fount of living matter into

mortal life she brings All existing things through spirit and through spirit back they go, Thus the leaves and flowers, coming, back in spirit they must flow. DR. T. WILKINS.

'A SONG OF LIFE.

Live for some noble purpose, An earnest, manly life, Shunning deceit and falsehood Scorning revenge and strife-Never of toil grow weary— Never of wrong complain— Sunshine and darkness dreary, Nourish the golden grain.

What does it matter, brother, If in the race for fame,\
One wins the gilded carriage, Earth life's a fleeting season. Now it appears in purple. Now in a winding shroud.

Why do you live? you murmur. Why do you die? I ask. Seek love and peace and wisdom-Be that thy life-long task. Give all soft words of comfort Give all a softened heart.

Whose tears are seen to start. Often a word of guidance A timely, friendly word,

Rouses heroic manhood Which else had ne'er been stirred. see his heart grow lighter, I see him freed from pain, Yet somewhere in the cosmos Yours is the greater gain.

Then be ye Jew or Gentile, Ask not another's creed. For if the flower be spotless, Care you where grew the seed? Live for the one great purpose, That honest hearts may Work through the noon of manhood. There need be no foreboding—

Angels will close thine eyes MRS. INEZ WAGNER.

Religious despotism binds him who exercises it no less than him who is its victim.—Sentinel of Liberty. Bad men live that they may eat and drink, whereas good men eat and drink

that they may live.—Socrates.

denial, nor unlimited white-washings Consequently 25,000 pages, or 12,500 will ever remove or cover up the fraud leaves would be required to make up question among Spiritualists. Like such a book for one city only. The Banquo's ghost, it will not stay down thickness of such a book could not be until truth and justice are permitted to less than eighteen inches. The cost of have their way. It is therefore entirely composition on such a book would reout of keeping for any Spiritualist to quire a nice sized fortune, for it would engage in wholesale denunciations of require one hundred compositors work- the opponents of fraud, and to declare and fifteen days to set up the matter for information in regard to bogus tests, do

ing inine hours per day, two hundred that certain well established sources of

MISS HARLOW AND THE BLUE less than \$3,000. The binding of such a book would be next to impossible, but it might be done to better advantage in

Book" could be purchased for, or, "say \$5."
These figures are made only in rough way and were it in reality a busiprofound disgust. I for one own no ness proposition the figures would go fonger remain silent when so-called much higher, for the cost of paper and sensible people talk and write on some other incidentals have not yet been thing they know absolutely nothing taken into account. The editorial about. In your issue of May 14, N. F. work and the compilation of statistics Ravlin, of Baltimore, Md., says: "THAT would require a force of clerks large enough to in one day eat up the price the book would bring, for in a city like Chicago with only twenty-five thousand Spiritualists it would be impossible to

> the price of "say \$5." Then as a business proposition such a thing as a "Blue Book" would have to come into existence through philanthropy, or the expense might be borne by the rich orthodox churches.

Now suppose there were such a thing as a Blue Book what sane person would low's statements in regard to fraudu- say that it would be of any value in the lent test and materializing mediums, use of platform or seance work. Descriptions innumerable and nothing to least, are extremely silly. There are guide the medium outside of a description of the person to whom the medium and believe any and everything they is giving a test. What a lovely time a medium would have to locate in the "Blue Book" the information desired. And suppose the medium could turn to the page in such a book and read there all about such a person, what kind of a Harlow and N. F. Ravlin are lies manumemory would be required to satisfy a promiscuous audience. Would it not

> a "Blue Book" if there were one? Such statements as made by Miss Harlow are silly rot and make people disgusted. Spiritualists who make they are not telling what is true and if I were asked to judge them I should say tests" and in order to cover up their dirty work accuse others of using a "Blue Book" that exists only in their

imagination. = Now, if there be a "Blue Book" such as Miss Harlow says there is, I will give \$10 to the person who will show me one. I am not a medium and am not in need of a "Blue Book," but to a copy of a "Blue Book" for the city of Chicago containing the information using. And if the missionaries of the monds are using such a book, it is more than necessary that Spiritualists learn the facts. For my part, "I am from Missouri. You have to show me.

JOHN A. TOREN. 4308 Langley avenue, Chicago.

THE FRAUD QUESTION.

"No question is ever settled until it is settled right," says Ella Wneeler Wilism and to Spiritualists. No amount of

formation is far less conspicuous and troublesome. There are Spiritualists of prominence who know where these peculiar bureaus are located in several of the large cities of the land. They truthfully, and been labeled liars for their pains by people who claim to be Spiritualists. Granted that these little books are compilations of facts-grant ed that they are not printed—granted that they may be composed of hand-written type-written and printed clip-

BOSTONIAN'S VIEWS IN REFER ENCE TO THE BLUE BOOK. To the Editor:-The above article by Mr. Toren, is a rather remarkable one emanate from a Spiritualist, in that teems with the most virulent abuse t two worthy and highly respected workers in our cause in particular, and fraudulent tests, etc. ism in general. The recently published business standpoint, and as a matter of in which mention. in which mention was i made, of the excited the gentleman's wrath. He denies vehemently that such a book exists; and goes on to prove it in agway that seems (to himself) conclusive

Regarding this "Blise Book," Mr. Toren, and also doubtless a great many tice such vile insinuations and such an Spiritualists, have an requirely wrong ungentlemanly assault upon her characconception. It does not exist in the ter. As for myself, I scorn his imputa-form of a mammoth volting or number tion of falsehood and dishonesty in my of big volumes like a reclonedia, nor spiritual work, and were it not that my does it contain a complete thiography silence would be misconstrued, his tital and directory of all Spiritualists or in rade would be treated with the convestigators. It is of several years' tempt it deserves.
growth and was issued in the form of His labored effort to show what such leaflets or small pannings, to satisfy a a book would cost, even for the one city demand for the information contained of Chicago, is too purile to deserve se-

# The Battle Ground Among Spiritualists.

By reading it you know the exact stat- will do so. Be courageous. us of our Cause, and are in nowise Use the faculties which God has given you.
The "cabinet doctor" will generally advise the cirthe whole trruth--not a half-truth. It medium.' conceals nothing; it hides nothing in "of course it might-if one is rough enough; the What do you infer from that? Is it n "medium" or "doctor," one and the same, is going mighty dollar in which she is interested? darkness, but presents the whole truth, to protect herself. to act as your reason dictates. From Be a knower, not a believer. its first inception it has been a success Mark well, please, what I write in this letter. I am accountable for each word, and weigh it well befinancially; in fact, its success has been fore sending it to print. perous.

ranks that is most deplorable.

Is it not better to stand up courageously and face vise a remedy, if possible? Or should Spiritualists be our thoughts and attitude towards one another. like the ostrich, which, in case of great danger, thrusts its head in the weeds, thinking itself safe be- cheap!" J. T. McColgan, M. D., (letter in No. 754. mately for their own good.

Refusing to see or acknowledge an evil does not mend it or banish it. No evil can ever be radically to do the best he can. We can do no more; but try, lie materializing medium practiced the neferious ones from the spirit world." cured unless publicly known and exposed. Exposure friends, to at least listen to one who has put in over work; and then publicly denounced herself and her I could endure it no longer, and on one occasion I must precede the destruction of an evil. A business twenty-three years of patient, endless searching for co-workers. concern in Chicago had been actually robbing people the truths of spirit phenomena. of thousands upon thousands of dollars, and would raided by the police.

Mrs. Laura M. Hyland, who wrote the following in. was able to deceive the very elect-those who are dium. honestly and sincerely seeking the truth. She deof the country.

gery. Talk to them about test conditions for a special sum of money, and they will reply as if honest:

'We are in the hands of our angel guides, and the manifestations to order; we are under the control known Prof. W. Bowman. of our guides, who produce the materializations."

polluting its fair garments and throwing doubt, even, over genuine manifestations by their methods of de-

vince the world of its great worth, truthfulness and done. grandeur. We should all continue to work for its re-

To the Editor:—Ought we not, as Spiritualists, to be ashamed of ourselves, to read such words? What be obeyed, just the same as civil, natural or divine is not a genuine phenomenal medium in Los Angeles, predominates. do the outsiders think?

But better, or more appropriate words could not

What is the cause of battles?

What is the cause of Datties?

Wounds to the doubting Thomas.

Unclean conditions in some form; remaining for I am sorry that the name of our Sayior has been Can George Brower get one typewritten spirit mes
Would come to his house again; and again produce his similarities in the various faiths in order to secure the law to the day to the law to the

Let the cry of Spiritualists be, "Peace! Peace!" But there can be no peace while it is steeped in the good motive. contamination as it is to-day.

Truth: the unawakened, firm believers, and the awak- materializing mediums? ened ones, that have brought about this battle.

There are too many letters in The Progressive communication to-day, no doubt, will be "rambling;" should be in a moment's notice, as this is written, hav- -records of thousands of years show that much. ing just received a copy of said issue.

defend the cause, mean well; it is their right to do so, you will assent. and with all due respect to Andrew C. Dunn (a leading lawyer)—he may be acquainted with "legal". law. but he is certainly unacquainted with spirit law, or he would not confine his thoughts to paper as he

if you ever have another opportunity, where a do more than the greater? bright light-for your own sake, for the sake of the who refuses an honest offer of money for very Truth's manifestations than does she. anxious public, and for your beloved dead, find out, sake; a pure worker will see no wrong, no offense. before you re-enter the house whether it is a spirit or mortal.

It is doubtful if you will ever have the manifesta- of money for their services. tion (?) occur again, if the medium reads this, and you promise yourself to find out the truth!

The Progressive Thinker is educational. Hold on to the form; take off the gauzy, illumined skill and knowledge, for the benefit of the human all persons will acknowledge that, who have attended robes. Do your part—if you love your dead, you race land are proud of their success. her seances, than is Elsie Reynolds, and yet, Mr. Mc-

walking in partial darkness. It gives cle (especially if there are strangers present) "not ... Mrs. Reynolds, in the published letter, gave me to be rough with the spirits, that it might kill the this advices. Don't let so many deadheads in your in one's own private parlors, in their own homes,

phenomenal, and to-day it is the largest materialization; oh. no; if I was to deny such a beau-assisted Elsie Reynolds, Mrs. Annie Higgins and Prof. higher estimation as an honorable and upright citizen

mercial medium.

Here is another Object. Lesson for . Spiritualists of your experiences; listen to reason; reason is phil-Thinker. everywhere to consider, illustrating a condition in our osophy; philosophy—general laws or principles of science, and science is knowledge.

this sad condition, and critically examine it, and de- tenderness relate our experiences; let us be gentle in

cause it cannot see those who are seeking its very life? is not of the highest thoughts; that should be avoided. I believe there has been but one other instance in often) and the intense pleasure he and his wife ex-

have kept on doing so if it had not been exposed and or a year's attending circles. I say it in all kindness, ciples, or none at all. I did no more than ought to after a hard day's work he and his wife and remainyou have only been on-lookers-you must search with- have been done; but, oh! how I suffered when I held ing children sat nightly, hoping in patient hope, that

mediums (who are not mediums in any sense), and dium, until I became a public, and materializing me-wife, brother, father or husband.

It behooves many why Mr. Hale's offer of one serves the gratitude of every honest Spiritualist in thousand dollars has not been accepted; it is a good the nights when I held the seances. presenting to the world the methods of the slimy offer, yet the materializing mediums hold up their In private homes, I've seen mothers and fathers earnest circle. freak materializing mediums now infesting our ranks hands in horror at the thought that they should re- weep, as they thought their little ones came from the I entered the cabinet and "went into a deep in all our large cities and also in various other parts ceive money for their "gifts." Tut, friends; Elsie spirit world, and talked "baby-talk" to them. Dear trance; several "spirits" appeared, one a tall man, Every exposure made thus far has revealed the shricked in agony, on one occasion, when a Mr. Dob- was not yet time. I did not know enough. freak medium or confederate dressed in artificial tog- bins, of Sawtelle, offered either one of us fifty dollars I did not know how to give a scance under strict "spirit" knew.

Many persons will remember that Sunday after-posed it. such offers, etc., spoil conditions. We can not produce noon, after a grand and inspiring lecture by the well-

Let us work with one end in view-to rid Spiritual- words, at the paltry fifty; yet we thought we did a watch, watch! ism of the freak materializing mediums, who are now good night's work in Sawtelle, if we took in eight or ten dollars, and produced from fifty to seventy the truth? spirits."

ception, which in many cases deceive the very elect.

Out of all this turmoil, confusion and deception cannot be done; make the offer, for love's sake, for spirit manifestation. I use the word "genuine" beHow happy he and his spirit manifestation. I use the word "genuine" beHow happy he and his cannot be gause it is conventional, but erroneous. Spirit manithe little baby talk.

Why? Because you cannot take hold of a ma-- It can take hold of you, but you cannot touch it. Why? Because there are spiritual laws which must

Know those laws and you will understand.

be coined in reference to the present state of affairs tion, wrote well, save on one point, where he alluded Our worthy editor, in his article on Materializa- trouble enough to take care of our own.

some one to see them, and be brave enough to try and brought in this "squabble," or his works compared sage or produce a spirit form? to the commercial mediumship of to-day

Do you think, dear brother, that our Savior would It is the terrible experiences of the seekers of or could materialize through any of our commercial

It is best to stick to our subject.

Jesus did many wonderful things, which have never Thinker, No. 754, to give each personal attention; my been duplicated, nor ever will be; furthermore, he did not materialize through any medium, and if any spirit it is difficult to edit a paper for publication as it can materialize it will do so without the aid of mortal

The Spiritualists claim universally that Jesus was Our good brothers and sisters, the believers, who the greatest medium that the world ever had; to that

When Jesus materialized, did He not say: "Touch me not, for I have not yet ascended to my Father"? He understood the Law of Spirit. Now the question arises, if He was the greatest me-

dium who ever lived, and He could not be touched, is Let me beg of you, dear brother—or anyone else— it right to suppose or assert that the lesser lights can

Times innumerable have noted physicians and law- ed any of Mrs. Reynolds' seances.

yers, and other professionals, been offered large sums

Do they get offended and cry "Bribery"?

No! They are ever ready and willing to use their

Just so should a medium be proud of her gifts, and Colgan says she is a "transparent fraud." use them well; are the others not gifted?

The Bible's authority for it.

what do you infer from that? Is it not the al-

Ask any public medium for a free reading or a leaving YOU to judge therefrom and know what the word means? "One who believes." do you free materializing seance, and again the hands will know what the word means? "One who believes." go up in horror. "What! Give their gifts away? go up in horror. No, sir! Money in advance."

And you all know it. with the one thousand dollar offer!

Spiritualist paper published on this tiful phenomenon, I would indeed be grossly ignor- Broeske in cabinet work; gave public and private than is Mr. Howard, engineer of the city water comgreen earth and by far the most pros- ine materialized spirit form produced from the cab- times innumerable I have heard people declare and He h ine materialized spirit form produced from the cab- times innumerable I have heard people declare and He has been for many years a firm believer in inet, in a public hall or private home, through a com- relate their wonderful experiences with their "spirit" phenomena, sparing neither time, trouble, Now don't get impatient, dear friends, and think related in their letters through The Progressive come to his house and give private seances.

> tear I have shed to think that I could be so igno- which he will verify. Let us feel kindly towards each other, and in loving miniously deceptive. Thank God, it did not last long. Why? Because I had too much respect for him and One consolation was always with me: I knew what his wife. I was doing, that the time would come when I ould Imagine, if you can how I felt when they used to There is no achievement in being cynical—"it is too expose it, and they could see that I was working ulti- tell me of the heavenly joy he experienced when Mrs.

> We are a brother and sister-hood, each one trying the history of Modern Spiritualism, that another pub- perienced when they could "talk and see their little

article, most skillfully played the part of detective, I have "sailed in the same boat," and my heart was them, felt them tremble, listened to their sobs as they ferent mediums that they would do so.

Don't talk to me of agony! If ever I suffered the tortures of the -- it was on

for one materialized form, to be produced under test test conditions; for months I waited and an opporconditions, which he would strictly manage himself. tunity came! I was satisfied; I knew enough, and ex- and friends; then his three little "spirit children"

It took strong courage, but I did it,

I doubt it.

festation is sufficient. If Mr. W. W. Aber, of Kausas City, is so confident terialized spirit, much as is said to the contrary." of his powers, how merciful to the spirit world and I be at Mr. Howard's knee, and in the entrance of the Spiritualists it would be if he paid California a visit. cabinet at the same time!

> and I doubt if there is one in San Francisco. I know nothing of the Eastern mediums; we have

Can Maud von Freitag read one folded or sealed to our "blessed Lord, materializing and showing his ballot, or get spirit rappings under strict test condimother would not believe it.

Can Elsie Reynolds, Annie Higgins, Mrs. Feaser, No doubt it was thoughtlessly penned, but with a Ethel Crindle Henly, Broeske or C. V. Miller, of San occasions, but I would produce them exactly the Francisco, or any other materializing or phenomenal same,

medium produce spirit manifestations? They cannot. I am willing to pay the penalty if the accusation is not correct.

I know, and they know that I know. The Progressive Thinker; they may set some people to for a light.

J. T. McColgan, M. D., in his letter May 7, says: transparent humbug as Elsie Reynolds, would be very the entrance of the cabinet as before. poor judges to pass on a genuine materialization.' "A materializing medium who cannot produce phenomena in a light strong enough to allow the as he is, he wept bitterly. ready detection of masks and disguises is either not Oh, God! How can some sufficiently developed to give public seances or is a cursed work for a life-time?

fraud." There are thousands of persons, friends and foes of 'spirit' will lead you outside of a cottage door, into No! It is not the pride that is hurt, of a medium no medium uses a stronger light for her "spirit" and again, only to half-craze the poor man and

> It is very possible that Mr. McColgan never attend-Hardly any of her work is done in total darkness; ness, for space, and I thank him sincerely.

most of it in bright light, as light as a lamp, unshaded, and turned high can make a room.

There is no one braver in using strong light, and

### ILLUSTRATING WHAT IS GOING ON IN OUR RANKS.

her seances, than is Elsie Reynolds, and yet, Mr. Mc-

What kind of a judge would he be, between the real and unreal?

The idea that is provalent that in holding seances where there is no earthly chance of a confederate slipping in, no doors to open noiselessly, no cabinet prepared, or brought by the medium, is a safeguard against fraud.

This is a wrong impression, for, if you knew as "What! Give their gifts away? much as the medium does, she or he would not visit your house in order to hold a scance.

For the benefit of those who depend largely on There is something wrong somewhere, and it is not these private affairs, let me tell you of one which I think will be of some interest.

friends." in almost an identical manner, as many have nor expense to have all mediums who visited Sawtelle On many occasions he has invited me to do the

My heart has ached many a time; and many's the same, offering fair pay; on all occasions I refused,

Reynolds held a seance at his house (which was quite

did accept his urging invitation and held a private I will dare do anything to further the interests, bet- seance in his house, in an humble, honest room, using Do not back such an experience of a few months' ter the conditions, to insure pure, high moral prin- their own little cabinet, which they had put up, where

the anxious ones in my arms, walked and talked with his little ones would come, as he had been told by difand learned the methods of the freak materializing broken, when any one said a word against any me- thought they were embracing a spirit mother, sister, No door was near the cabinet, confederates were out of the question; the cabinet was nailed cross-wise in a

> corner. His wife, himself, two gentlemen friends of his, and his children were all that made up the little, anxious,

Reynolds and I have done the same thing; we have God! how often I came near breaking down. But it and Mr. Howard shook the "spirit hand" heartily and talked of affairs that only he and this dear

> Other "spirits" came, his and her mother, aunts came, whom he recognized as he surely did the others.

Two of the little spirits were no higher than his No! It is no criterion that because I was a fraud, knee, the other was in long clothes; two were able to Mrs. Reynolds and I had our pride hurt beyond therefore all are frauds! No! No!! But watch, lisp "baby-talk," the three appeared at one time, and one approached his knee; he felt the litle face and Would you do what I have done in order to get hands, and after a while it dematerialized at his knee, while the other was still standing in the entrance of the cabinet; he was sitting some six or seven feet

How happy he and his wife were; how they enjoyed

Heavens! I was those three little tots.

You may ask: How could I be three? How could

I hold myself responsible for this remark, that there That is one of the points where the clever trickery

God pity the poor parents who are thus deceived! I was his tall gentleman friend, whiskers just as he wore them, and as Mr. Howard recognized.

I told him that I was. The heart-broken father and

little ones, just as he had seen "them" that night. der to acquire the key that will unlock to him the law of the religious evolu-I told him to keep his money, as I had done on other

The appointed night came and so did his "three little baby tots," from the "spirit world;" the one came to his knee again; he was patting the "little Next week I will give a list of spirit names, through face," and it was about to dematerialize, and I called It was quickly produced.

Still he would not believe it.

Heaven pity him! There I was at his knee, his hand These people who confess to being gulled by such a still on my face; the other little one was standing in

Not one word was spoken. He arose and went in another room, and big, brave

Oh, God! How can some people follow that unholy, Hearts of stone they must have.

For years Mr. Howard and family had been firm be-Elsie Reynolds, who will in all truthfulness say that lievers. Elsie Reynolds had been to his house time woman, for her miserable lust for money.

> This is only one instance. But I have already imposed on the editor's kind-

Some day "The mists shall roll away."

Earnestly yours, Sawtelle, Cal.

LAURA M. HYLAND.

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A Higher Standard of Morals is De-

manded. The question is often asked, and its

for the publication of transpiring events Peter. was not adopted until 1851, so that the ted. practical use of telegraphy is but half A few weeks since Canon Henson, a the standard. practical use of telegraphy is but hair A few weeks since canon henson, a the summary.

A few weeks since canon henson, a the summary.

There are thousands of people, of communication was by the slow graduate of Oxford and Cambridge Unitermed atheists, infidels, skeptics and methods then in vogue; and half the versities, raised a little storm by improved by the slow graduate of Oxford and Cambridge Unitermed atheists, infidels, skeptics and methods then in vogue; and half the versities, raised a little storm by improved the standard of moral ethics challenge the forgotten where the tragedy occurred, tament, referring to its contents as indevotees of Christianity. Their rule of the contents as increased the standard of moral ethics challenge the forgotten where the tragedy occurred, tament, referring to its contents as increased.

WORLD GROWING BETTER. derive our standard of morality, the \*Canon Henson recognizes the moral sentiment of the people by sayis established. In these bodies there is ing that "inspiration should not be allowed to certify to the truth of any derive our standard of morality, the Canon Henson recognizes the highest Bible ethics. Their high conception of invented, which with air ships, will a growing liberality that reaches be lowed to certify to the truth of any youd the standard from which they statement in the Bible which cannot be

tion, the Bible. answer is subject to debate. Is the too frequent of late years not to conson or conscience, "but whether little world growing better? There are vince any one that the lines by which or much it will have to go the way of many events and expressions which go they have been held are expanding and the Old Testament produces." He to prove that relatively the world is binding. What was heresy a century even recommended supplementing the ago is now looked upon as progress, reading of the Bible in church with If we take the reports of immoral Even the Roman Catholic church, the "Christian compositions which have se Navigating" the Air to Be a Success. acts as published in the press we might last to yield to the spirit of the age, is cured the approval of general accept-

have for centuries drawn their inspira- substantiated at the bar of reason and evidence," referring to the New Testa-Expressions of church dignitaries are ment he says there is less to offend rea- Palmer, in Medford (Okla.) Patriot. doubt the improvement of society, becoming more liberal. The present ance," declaring that, "indiscriminate But we must consider that population is pope is the most fiberal-minded of any reading of the Bible in public is an exincreasing at a rapid rate and facilities who have occupied the chair of St. tremely perilous proceeding."

While the Bible contains the best have grown with even greater rapidity In the Christian world there is con-manual of fundamental morality given than population. The telegraph, by stant development and expressions of to the world, it is weighted down with than population. The telegraph, by stant development and expressions of the clergy questioning even the inspiration of which the various portions of the clergy questioning even the inspiration of the Bible are no longer considerable as a high standard of moral character related in 1829. He came to New York in cess that we are perfecting in spirit life, to break up war between the difference of the limited control of the limited cont events transpiring at various points ered hereucal. Where an occasional sentiard and the world over is but 70 denouncement of the immoral sentiard. The world has outgrown its all at the age of two sears. He has shown made in the first line constructed ments of the Old Testament once thenticity; mankind in the more cul-wonderful and distribution up to the presin the world was laid in 1335, and startled the Christian world, they are tured circles of society, has adopted a ent time, but never would accept a was but 13 miles long. The Morse sys now looked upon as a matter of fact and higher standard of moral by; the world cent. He is now in his 76th year, and tem, though brought out the same year, tolerated as a truth reluctantly admit is growing better, if reason and public is kept in the physical body by spirit sentiment are to be used to measure

and trance.

moral virtues becomes their guide and inspiration. That men do and have adopted this high standard or morality, unfettered by church or ecclesiastical bands, is one of the best evidences that the worlddis growing better.-T. J.

To the Editor:21 send you a com-

munication: given glair audiently through Justin Hulburd, better known on your subscription listens Justin Robinson, which was his stage name, he having been an actor about fifty years. He is cent. He is now in his 76th year, and power for a work which is not yet completed. He is clairvoyant, clairaudient

and trance. E. W. HULBURD. .. Descanso, Cal. On Thursday, April 21, 1904, about five o'clock p, m. I was sitting in comand through that process of navigation ere it became known elsewhere. So credible, puerile and demoralizing narthat the publication of occurring crimratives, a pack of lies too gross for folscience and educated reason dictate. born medium, reading to him a newsinal events must not be taken as an evidence of increasing immorality. But tinguished prelate, added fuel to the
rather must we look to the public sentifames already ignited by reason, by go They take the world as it is, and entelegraphy, and the position likely to be rather must we look to the public sent: names areany ignition by reason, by go they make the worm as it is a name on telegraphy, and the position intervolves that taken by other governments, when sud on war, and to create any condition to expressed by the body politic, as evic claiming that the time had come when they may command the respect of their denly Justin signalled me to stop read bring men into the field to be slaughtened in social intercourse, as pre-there should be a "re-interpretation of fellow-men because of their acts and ing. I did so, when he said: "A voice tered on account of kings, emperors or public conduct. They have outgrown says: There will be a greater than that he had office." They take the world as it is and on telegraphy, and the position likely to be

break up war. They will hover over armies and drop explosives down upon them, thereby slaughtering great numbers. It will cost the lives of millions, just as it cost so many lives to break up slavery; but it has got to be done, and will break up war, as nations will not dare to risk the great slaughter. are to risk the great slaughter.

Benjamin Franklin is at the head of stration, so their God sends them cythe movement. The spirits are bound to stop war be-

tween nations. The improvement will be on the same line as the wireless telegraph, but greater. They will build flying ships so perfect that they will fly through the air at a rapid speed. They will drop an explosive that, when it reaches the lower density of the attions. They will keep throwing them out so fast it will kill thousands of men

There will yet be one great war, and the progressive spirits will find individ-uals in the physical body that will carry out their conditions. 'Over fifty years ago Benj. Franklin made the prediction through this medium how they would perfect flying ships. They would be called "aerial boats,"

tney would break up war. When I laughingly said that turnips liked to keep their skins on, if they possibly could, I meant by that the time is not far distant when men will not stand up to be shot at by their fellowmen.

that the human race is still barbarous 'Your boasted civilization is a half breed of barbarism; it is like our orthodox farmer praying for rain, and the God he believes in sets his house on fire by striking it with lightning.

"The feeble-minded to-day living in

clones and tornadoes to wake them out of their hibernating sleep of old orthodox creeds; in time they will get to understand the laws of nature are running those things and not old Jehovah of the Bible that has held them so many years in a deep lethargy where it was almost impossible for the law of reason to break through and laugh at their cremosphere, it will spread out in all directions. They will keep throwing them "WILLIAM DENTON."

### Concentration, Meditation and Inspira tion. How to develop these desirable

Acourse of practical experimental

"Wedding Chimes." By Deipha Pearl

# Genuine Materializing Medium.

to take up the challenge, he could certainly deliver for the purpose of taking notes, this apparition quick the goods. I have since 1902 made an exhaustive in-ly wrote three pages, writing with such amazing rap lamentable. Nothing could be more illogical; not to rect. been taken in by some quacks and shysters.

pensation, nor would be permit me even to attend his could accept such a theory? circles free of charge; nor would I ask it. The laborer I wish here to relate a striking test received by a is worthy of his hire. Neither he nor any other man young friend of mine, reserving my own personal excould hire me to write anything that I did not know periences for a future article, as this has already to be true. Now, I do know that the phenomena of reached the limit. Mr. E. is a pronounced sceptic, writing these lines.

recognized them by certain well-marked peculiarities either. and characteristics. I have repeatedly verified these At the last seance, an old and intimate friend came imposéd upon me for an instant.

which is infallable.

familiarly with one of my brothers for some minutes; sudden illness, which hurried him to his grave. stantly. This was all in a good light; and this form a near neighbor of mine. the solid and substantial form becomes unreal, vague News and other papers. and shadowy; seems to shrink together, to grow Of course the skeptic will say that the medium got floor, and is gone.

ous parts of the seance-room, slowly taking

On one occasion a form rose from the floor almost make "mighty interesting reading." at my feet, and grew before my eyes into a tall, hand- Spiro, I. T.

In re the controversy over the Hale-Cherry some, well-dressed man, who at once asked for pencil offer I am moved to remark that should Mr. W. W. and paper. Being provided by a stranger, who had Aber, 3422 Tenth St., Kansas City, ever be induced only arrived that evening, and had brought a tablet vestigation of Mr. Aber's mediumship and I am free idity that he seemed to be simply drawing straight to say that I have learned more through this one me- lines across the blank page. The writing was comdinm than I had by ten years' careful research pleted in much less than a minute, and I could not through the organisms of many other psychics. Mr. have believed that he had written anything at all, had Hale, Cherry, et al., make the common mistake of pre- I not actually seen and read the writing myself. It suming that because they have been so unfortunate proved to be a short essay upon conditions of the as to meet with one or two fake mediums that ergo all spirit-life, etc., and was well written, grammar, ormediums are fakes. A grave mistake that, and most thography, punctuation, alignment, etc., being cor-

say more unreasonable, than a generalization so Mr. Aber has often gone into private homes, where sweeping. As well might one say, "All doctors are every precaution had been taken to render deception frauds," or "all lawyers are rascals," because he had impossible, and under these circumstances the most brilliant phenomena have occurred. This I know to I regret to see that Mr. Hale goes so far as to intibe a fact, and there is no escape from the conclusion mate that Mr. Aber has hired confederates to write that these materialized apparitions do (as they say) articles in his favor, etc. I know that this is absolute- actually represent entities, who once walked the earth ly false. Mr. Aber is a very poor man in fact, hardly in fleshly vestments, except to fall back on the "lame makes a living; then how could he hire anybody? It and impotent" (and now entirely discredited) theory takes money to do this. I have been attending Mr. of magic. If there be such a thing as magic—the Aber's seances for two years, and have always paid magic that was believed in by our forebears, then my way. Mr. Aber has never offered me any com- this might explain it, but what intelligent mind to-day

materialization as presented through Mr. Aber is ab- seemingly almost proof against conviction. Having solutely genuine. I am as sure of it as that I am now heard of Mr. Aber, he desired to attend some of his circles with me. In January last we visited the cir-I know it to be a fact, because forms appear which cles, where E. carried his skepticism to an almost abare fully recognized by the sitters present as relatives surd degree, saying that he "come just to show us and friends who have disappeared from this plane of how it was done." But he hasn't "showed" us yet. being. I certainly did recognize and fully identify He admitted that his friends came to him, that he my father and three brothers. I know that I was not recognized them, etc., yet he refused to be convinced. deceived, could not have been deceived about this He said: "The phenomena can't be genuine, because thing. They gave their names, and related a num- there isn't any spirits, you know." He thought it ber of facts known only to me alone, and further I might be necromancy, only he didn't believe in that

observations under diverse circumstances. Mr. Aber to him, giving his name, which I will call X. Now X. could have known nothing of these things, as I was a had some time previously removed to a distant part of total stranger to him and the whole circle at my first the country, and E. believed him to be still alive. In visit. I am quite sure that no man could have gotten fact, he had received a letter from X. only a few up a simulacrum of my aged father that would have weeks prior to his visit to Kansas City, in which X. had said that he was in good health, and E. had heard Even granting that such a thing might be done, nothing tothe contrary. So when this form presented, could this simulacrum have conversed with me, and claiming to be X., my friend said at once, "There mentioned facts known to no mortal there save me must be some mistake. I know that X. is still alive." alone? I say, impossible! But not satisfied with all But the form still persisted that he was X.; that he this, I devised numerous mental tests, which were re- passed away a short time after the last letter to his sponded to satisfactorily, absolutely proving the truth friend E. So the matter stood, E. returning home of spirit-return through materialization beyond all next day. He immediately wrote to his friend X., but possibility of cavil or dispute. If any reader of this received no reply from him, nor was the letter regreat paper should happen not to know what is meant turned. But some time afterwards E. had a letter by a mental test, I shall take pleasure (in a future from the wife of X., in which she confirmed the truth number) in describing my method of applying same, of the statements made by the form at the Aber circle. X., while still apparently in his usual health, had a But to resume. At one of these circles, I conversed few days after his last letter to E., been seized by a

then even while he was still speaking, saw his form All this is the simple truth, capable of verification. slowly shrink together, become hazy and nebulous, Mr. E. wishes his name suppressed for the present, and sinking through the floor, melt away and disap- for fear of persecution by his ultra-orthodox neighpear by degrees until all was gone, except the head, bors; therefore, I have not mentioned it, nor that of which rolled over on the floor until it was almost in his friend, but Mr. E. will answer any letters on the contact with my left foot, when it also disappeared in- subject which may be addressed in my care, he being

was fully recognized, had been talking to me, had his My wife had a very similar experience, which was hand on my shoulder in fact when the peculiar change related in a lengthy article on psychic phenomena was observed, which always precedes the disintegra- which I contributed to the "Medical Brief" (Vol. tion of these forms. This change is instantaneous; XXXI, No. 8), and which was reprinted in the Dallas

smaller, crumbles, melts away, then sinks through the these facts from the "Blue Book," or from the sitter's floor, and is gone.

subliminal consciousness, etc. But what about the How is that to be explained on any theory of exact resemblance to your departed friends in form and feature, which is often noted even the minutest I have seen these forms rise from the floor in vari- characteristics being faithfully portrayed? How disappearing of these form and about the appearing and substance, walk about, write, speak and in short do which are one moment solid and sub antial and the anything that any human being could do in the lim-next melt into the very air? Can these things be done ited time in which they were permitted to remain by fraud? If so, I would like to know something with us. And I have repeatedly seen them disap- about that particular species of fraud that can propear in the same way, in reverse order. How is it duce such effects. Let some good anti-materialization brother rise and explain. It seems to me it would

F. E. BURGEVIN, M. D.

# Important Data Collected.

In Reference to Mediumship and Its Effects.

In response to a request for information as to the fiects of mediumship, published in the Spiritualist papers, data have been furnished the writer relative to 47 cases.

The different phases of mediumship covered by hese data are represented as follows: Clairvoyance, 23; clairaudience, 19; inspirational speaking, 19; trance, 18; raps, 7; psychometry, 6; personation, 3 painting and drawing; 8; table tipping, 2; singing, 2; visions, 2; fire test, 1; materialization, 1; invention, 1.

ncomplete.

Only two out of the whole number state that me- by it. liumship was injurious. One correspondent, howcame insane, and two committed suicide. Unfortun- is not a medium. ately, no means of verifying these statements was given, so that they cannot be considered.

In one case (that of a private medium for trance, clairvoyance, clairaudience, raps, automatic writing years. Health excellent, but the exercise of mediumand inspirational speaking) it is averred that the ex- ship and financial failure seem to have gone together ercise of mediumship has had no effect whatever upon in this case. "The data, however, fail to show anythe medium, except a brief period of weariness imme- thing beyond a coincidence in this. diately following.

In four cases, some benefit is claimed. Thirty-nine cases report decided benefit.

susceptible of verification.

If it could be demonstrated that the evolution and mental depression. exercise of an individual's psychic powers destroy his ory, or judgment, reduce his vitality, render self-con- fited. ever, has not been established, but is directly contion. troverted by the results of both observation and ex-

perience as herein hinted. of an experience (especially if subjective) than the materialization, with good effects. individual who was subjected to it. Who could know No. 44, for more than twenty years an inspirational a medium's condition—physical, mental, moral and speaker and magnetic healer, with unvarying good spiritual-prior to his mediumistic experiences-bet- effect.

certainly is fully qualified to testify in his own be-

medium a desire to misrepresent in that way is sand cases. gratuitous, unwarranted, unjust and prejudicial.

Brief notes concerning a few of the cases follow, the subject being indicated by a number.

No. 2 has "heard voices" since he was five (is now 69) and declares they have never deceived or misled him. Has been a public speaker for thirty-six years, and credits spirit control or mediumship with all that is good in his life.

No. 5 was cured by mediumship of using profanity, slang and tobacco. Is a public medium.

No 9 has been an active medium for fifty years, and says that for the past forty-five years he has not experienced a day's illness. He also says that of the Of the cases here referred to, the data in five are numerous mediums with whom he has been personally acquainted he never knew one who had been injured

No. 13 has been a public trance medium forty-six wer, cited four instances in which the results were years, with the most pronounced benefit. The indeclared to have been disastrous, as follows: Two be- formation in this case is supplied by a relative, who

> No. 19 has been a trance medium for more than thirty years, with good results.

> No. 28, clairvoyant, trance, etc., for twenty-five

No. 29, thirty years a trance and inspirational speaker. Good health, and no bad effects,

No. 30, a medium for various phases during forty-It should, perhaps, be stated that the writer has six years, has suffered in health at times by contact accepted the testimony of mediums themselves, where with "vicious spirits." Her memory has been slightly impaired, and formerly was subject to periods of

No. 32, after a mediumistic experience of ten years, integrity, endanger his sanity, weaken his will, mem- is greatly improved in health, and otherwise bene-

trol more difficult, impair individuality or otherwise No. 34, for twenty years a medium, has good health inji re or weaken him, his testimony might be proper- and declares his mediumship of direct benefit—semily considered incompetent. That proposition, how-trance, clairvoyant, inspirational speaking, persona-

No. 40 claims to have been a medium since 1828, during which long period of time he has exemplified No one should be better able to estimate the effects many different forms of the phenomena including

ter than himself? Then, unless his judgment is No. 45, an inspirational speaker, test medium, psybiased, his mental vision clouded, or his moral nature chometrist and healer for more than thirty-five years. perverted, he can accurately determine the effects and Results beneficial.

No. 47 is a remarkable case. Before he became aware of mediumship the doctors pronounced him a If he has been harmed, or if he has known others to victim of consumption and doomed to an early grave. have been injured by mediumship, it would seem that A "developing circle" cured that ailment entirely, the highest and most sacred moral and benevolent and he has ever since been strong and well, and has considerations would lead him to so state. Under been a trance medium forty-seven years. His mesuch circumstances, silence could offer no reward, diumship is highly prized and considered of the greatother than the avoidance of a publicity that might be est good.

My thanks are cordially extended to those who On the other hand, the allegation of imaginary ben- kindly took the pains to write, and I hope in the efits could win no reward, so that to impute to the future to accumulate data covering at least one thou-WALTER P. WILLIAMS.

334 Eleventh St., N. E., Washington, D. C.

# Mind Is Nothing But Motion.

Some of the lower animals don't get their eyes open No instinct, no reason. Reason is instinct expanded. ill several days after birth. There were some sub- as the university is the common school expanded. jects to which the angients never got their eyes open. What is called intuition does not begin until after the The mind is one of these on this subject especially mind stage has been reached. Intuition, like all other the modern research has made great advance.

air. The latest psychological science demonstrates brought up under an American training. this, and the developed progress is already being taught in some of the leading universities. A large that there is not something that moves. The gulf summarized in a brief article.

As a foundation principle, it makes the unit atom a person. Science long since proved that matter is not inert; that each atom had an intelligent, unerring faculty of selection, and will-force of execution. Chemistry also demonstrates that it contains all the elements of life. This knowledge has justly formulated a personality for each separate atom. There are about eighty varieties of primal matter so far known, and of the yet unknown it is not estimated how many. It is known, however, that the unknown are the smaller quantities.

The single primal personality has, comparatively, and form a mass the strength increases accordingly. Also the variety of expression increases. As the mass ncreases till it reaches the man size the variety of expression becomes almost infinite. It expands till intuition, conscience, etc., etc., These are terms of that mind and law are the same.

system, the brain being its seat. The ends of the fin- are farther apart than the heavens and the earth. Let gers think as much as the brain proportionately with the astronomer and psychologist each have a respectthe amount of nerve substance in them.

Every one knows the force of habit, its law, its the more rapidly enriched. power. It persists with the strength of nature. This No scientist yet knows what it is. It is only known Change the posture of the body from reclining to ly expected all will yet be made clear. standing, and the thought will be changed. Play and All of the ancient psychologists are obsolete. They work have their special thought waves.

is not an entity, in the sense of a substance, but is chemists quote ancient alchemists; no more than modrather the combined character forces of the whole ern religionists quote ancient theologians: or no more

objective phenomena: Instinct is the origin of mind. 615 Adams St., Madison, Wis. 

he modern research has made great advance.

The modern research has made great advance.

phases of the mind, changes as conditions and environments change. Transplant an American babe to

double volume gives the full detail. It can only be stream is moving water, the motion being caused by to Protestantism what "The Secrets of the Convent" is to Catholicism. Price. differences of temperature mainly. The astronomer knows the rotary motion of the earth could not be independently of the earth itself. The jockey does not need telling that the two-minute gait is not connected with the energies of the horse. The psychologist would simply be amused to be informed that brain and mind are unrelated. That motion and matter are distinct entities is true

sion. It is all only the motion of principles inherent in primal matter. The knowledge is so simple it makes all the phenomena of the universe no longer difficult of solution. Astronomers will receive great but little strength. The simple molecule has more. benefit from the latest evoluted psychological science. The larger one has still more. When these combine That astronomers have not developed this knowledge themselves is not surprising. They have enough to do to evolute astronomy, and do it well. One astronomer savs: "One would think that explorers of the sidereal universe would be the very ones able to "cut mind there is thought, reason, imagination, fancy, instinct, out of space," and bring it to the earth all ready for 50 cents; by the dozen, 40 cents. Exuse." The psychologist knows that mind is neither press charges unpaid. convenience, all expressive of nothing but motion; discovered by the telescope nor cut out of space. As ANGELL PRIZE CONTEST RECITAall expressive of nothing but law, for it is proven an instrument for the discovery of mind the telescope would be worth more to turn it round and look In man the intelligence is centered in the nerve through the other end. Astronomy and psychology ful confidence in the other, and universal truth will be

point is the leading feature in the educational reform. what it does. The distinction between force and int emphasizes the great importance of forming the telligence is buried. Distinguishing between chemchild habits rightly. That which is done from habit ical attraction and intelligence is meeting a like fate. is so easy, and if the habits are right all of life's ac- In the latest development of psychology there are still complishments are greater and pleasanter. It is a some slight technicalities not yet fully cleared, though simple thing to experiment with the thought wave. these do not affect the general result. It is confident-

will be quoted no more than the modern astronomers There is here an inevitable conclusion that the soul quote ancient astrologers; no more than modern than the well informed, wise Spiritualist quotes Chemical action is the substratum principle of all ancient theosophy. E. W. BALDWIN.

notion, the motion of the brain; in the same sense China, to be reared by Chinese parents, and its intuithat wind is nothing but motion, the motion of the tions will be unlike what they would have been

> This modern knowledge makes Radiant Energy, and all other energies and forces easy of comprehen-

### IT IS NOT DEAD.

Have the Churches Captured Spiritualism?

We sometimes hear talk about "the decline of Spiritualism—the absorption and death of our cause," which is only a freak of fancy. It is not dead, has never declined, but is as much alive as it ever was and able to take care of itself. and under the guidance of wise spirits who know what they want and understand what they are doing. It has had many obstacles placed in its pathway; many erroneous teachings and practices to overcome; prejudices and customs to impede its progress. We often hear it said, "The churches

are trying to capture and absorb Spiritualism." We are glad to know it, and hope they may be eminently successful. It is a good thing to absorb and a valuable prize to capture, and there is plenty of it for all the world, and we hope they may capture, appropriate and utilize all they can find of it. It will be and has been a great help to them in various ways. Do let the churches capture Spiritualism in abundance, and it will be finally discovered that Spiritualism has captured and absorbed the churches.

There is much of error promulgated and propagated in the name of Spiritmalism and this has always been done since the beginning at Hydesville and Rochester; because it requires many years for some people to become emanipated from errors previously acquired. These errors belong to individuals who express them, not to Spiritualism, per se, which is the opponent of any and all errors and false practices of every kind.

It contains truth only.

The church authorities deny the genuineness of spiritual phenomenatribute them to the devil, or explain them on other hypotheses than the return of spirits. The facts are not investigated, but forbidden. They believe in future life but make no effort to prove it—accept spirit phenomena alleged to have occurred in past ages, but will not accept the demonstrated facts of such things now, nor believe living its own needs, and we will let the wise

Modern Spiritualism has been the avowed opponent of the churches, and they have stood in antagonism to it: nevertheless, it started in the church. Doten. In this volume, this peerless customary to "prove" absurdities by the in a Methodist family, and its greatest poet of Spiritualism may be read in her testimony of witnesses—especially if from the churches. It does not inter- lively to severe. fore with church institutions, but aims treasured and richly enjoyed by all who that mathematics, which is an exact scito convert individuals to its principles. Love genuine poetry, and especially by call of exist without witnesses; facts, philosophy. Its remote purpose Spiritualists. The volume is testily or that the science of geology could not to destroy old religious systems by printed and bound. Price 31.

uals. Some churches and orders have disintegrated in the last half century, and this presages final victors. and this presages final victory. /

ists want, and they are free to have it. It claims to be a religious body on equality with other religious denominations and wants to be so recognized; and it is well equiped to convince the a creed: a religion based reverently on Scientific Theism; a ministry; pastorates; missionaries; officers; communion service; invocations; christenings; code of moral ethics in the golden rule, quoted from the Holy Bible.

They who are best pleased to hug a delusion, even though they know it to be such, must retain their fond idol. It may appear that the churches have captured Spiritualism by the many false doctrines saddled on to it by speakers and writers who are doing more to retard its progress than all fraudulent This cannot be avoided ome folks are ignorant in some particulars, no matter how intelligent they are supposed to be. Knowledge, the true savior, has no compromise with ignorance nor error: it scorns unsupported belief; it asks no favors of theology.

The casual observer .may conclude that Spiritualism is amalgamated with popular religion, judging from what many Spiritualists are saying, doing and writing. The observer should bear in mind that the host of Spiritualists are made up of people from all classes, orders, sects who join our ranks bring ing some of their errors which they undertake to propagate, and this causes some turmoil and conflict. This very fact is proof of freedom, liberty, tolerance, equality, unity in fundamental Spiritualism. There is some chaff, but good wheat is there also. There are counterfeits, but the genuine coin ex-

Spiritualism is an inexhaustible theme of discussion on an unlimited variety of topics; and the heterogeneous character of its adherents is such that no man the government of the whole body. Each one governs himself or herself.

spirits run it who are the most competent leaders. A. H. NICHOLAS.

Spiritualism has prestige enough for

"Poems of Progress." By Lizzie champions are and have been converts varied moods, "from grave to gay, from It is a book to be

The N. S. A. is what some Spiritual. Testimony in Its Relation to Spiritual Phenomena.

> As it is my purpose to do my fellow beings all the good I can, especially those who are not of my way of think ing, I will prepare a few articles for The Progressive Thinker on "The Weak Is there a religion which has not

attempted to substitute the "testimony of witnesses" for demonstrated fact? Has not Mormonism had its "Golden cording to the testimony of witnesses Has not the Catholic church a host of witnesses to back its miracles?

Have not excavations and discoveries of ancient manuscripts settled forever the divine origin of the Bible? That black blot of human life, witch craft: Have not multitudes of "wit

nesses" sworn away the lives of count less thousands? Has there ever been a delusion which has not had its army of witnesses ready

to seal their testimony with their

As a rule, those people were honest painfully honest. Dallas Lore Sharp well said: "Allow ance must be mode for false seeing and the temperament of the observer. One's interpretations are matters of nature and-of constitution sometimes. The

neighbor; the meaning of the facts l

can see with no one's eyes but my

Witnesses have their place: but to rely upon them, instead of demonstration. is weakness. The attempt to hinge Spiritualism upon the "testimony of witnesses," by some of its writers, is the weakest thing in its history.

itself rests upon so shaky a foundation "witnesses"? Many of the writers upon Spiritualism are agreed that "science is to know," is based upon classified knowledge, undeniable facts, imperishable truth. All that witnesses can others to know for themselves. suppose that science has no stronger foundation than "witnesses" is to remand us to the Dark Ages, when it was testimony of witnesses—especially if

their stories. We might as well say

cause its facts are millions of years old; atim: Why should any Spiritualist make old is as much a fact as the occurrence of to-day; but the thinker asks for its verification, old or new."

philosophers who maintain that a presthe demand of this age if there is such a world. What kind of science is it that would

refer the investigator to the testimony of witnesses as a substitute for demontration? The philosophical Spiritualist himself requires more than this. How many Spiritualists to-day could believe the story written by Henry Hudson himself, June 15, 1608, with his own hand? Hudson was noted as a navigator, but weak on "mermaids." I

the afternoon the sea was asswaged, said it was "probably a seal," and the wind being at sea we set sayle, An author in our own day, I heartily agreed with those spiritual and stood south by east, and south prefer to believe in the mermaid" on bilegaphers, who maintain that a press. southeast as we could. This morning account of the sentiment! ent-day revelation from a spirit world is one of the companie looking over boord the companie to see her, once more came up, and by that time shee was come close to the ships side, looking earnestly on the men. A little after a sea came and overturned her. From the navill upward her backe and breasts were like a womans, as they say that saw her, but her body as big as one of us. Her skin very white, and long haire hanging downe behinde of colour blacke. In her going down they saw maids and the "materialized" are gone will give the account verbatim et liter. her tayle, which was like the tayle of a forever!

porposse, speckled like a macrell. Their "All day and night cleere sunshine. names that saw her were Thomas but some of my Spiritual brethren over-looked the principle I laid down as un-deniable, That "a fact; a million years noone 75 degrees 7 minutes. We held been much discussion over the merwestward by our count 13 leagues. In maids. One eminent author, Dr. Asher, An author in our own day: "I much

account of the sentiment!

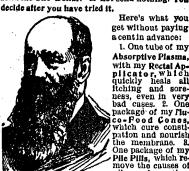
The past few months "there has been saw a mermaid, and calling up some of much discussion over," not mermaidswe've passed that, but over "material ized spirits." Doubtless Barnum would have paid handsomely for one healthy long-lived mermaid, one with long haire hanging downe behinde of colour blacke.

Mr. Cherry and his friend offer \$1,000 for one materialized spirit, not for one materialized witness. Witnesses come cheaper. The halcyon days of mer-

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Mr. Hudson Tuttle says: "I have in seances witnessed many of these 'materializations,' which were too material to be spiritual."

. He states the scientific fact against "spirit forms" being "genuine." Evidently Messrs. Hale and Cherry may as well close their purses; but n will still be seen on account of the "sen-

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SATURDAY, JUNE 4, 1904.

HUDSON TUTTLE. Editor-at-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religtous press on Spiritualism. Send him clippings when a: attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may he lost or stolen. Secure a postal order for five cents, and then you are fectly safe, and will save yourself annovance and trouble.

### SAR'GIS COMPLIMENTED.

W. H. Burr, a literary genius of Washington, D. C., pays this high compliment to Sar'gis: "He is splendid, rational, philosoph-

ical, scientific." An Object Lesson to Those Who Hasten

Burial.

Many correspondents have contrib uted articles on the subject of premature burials, and editorials from time to time have been published, showing the great danger of burial before death, especially in cases of certain diseases. No physician has ever been able to distinguish profound trance from death, and the only certain sign of the departure of the spirit is the commencement of disorganization. Even the first indi-

cations of that are not sufficient. The following from Vienna, Austria, related of an advocate who having been seriously ill for a year with an incurable heart disease, died a few days ago. The funeral was arranged and numer ous guests assembled for the mournful

But as the coffin was being removed from the death chamber the startled guests heard a noise from the interior of the coffin, and suddenly the lid burst open, the advocate sat up and began to reproach his family with having awakened him too soon from his sleep.

He was taken back to bed and the doctor announced that his health had considerably improved since his supposed death.

### Who is the Devil?

Now that the devil has become myth in the minds of almost everyone, it is refreshing to have belated minis ters declare their conviction that he "do exist." Rev. McElveen, right in Boston, the supposed fountain of intelligence, said that although skepticism held the mind and there were doubts as to the existence of a devil, there was no good grounds for denving that he ixists. good grounds for denying that he exists. ment and the New.

The Rev. McElveen knew just why God created the devil. Wonderfully conversant is he with God's intentions. God placed the devil in the world to try man's character, a sort of "punching bag" for the children of men to exercise on and grow strong. He is the constant opposer, and man develops in religion by the struggle. The trouble is that the temptation is too strong and catches nine-tenths of the tempted.

Really his is the old scheme which forms the plot of that most ancient of all poems, the "Book of Job.". Job is an exemplary man, but the devil makes a sort of wager with God that he can win him over, and God permits the devil to have several trials. Intelligent preachers do not believe in such a, personal devil, but some belated members of the ministerial class are held by the lingering superstition.

Women's Clubs Growing More Liberal. Mrs. May Alden Ward, president of the Massachusetts State Federation of Women's Clubs, said at the recent festival of the New England Woman Suffrage Association:

"A great change is coming over the in regard to woman suffrage. Only four or five years ago, when it was proposed that our State Federation should recommend women to use their school vote, the idea was considered so alarming that a special meeting of the state board was called, and there was much opposition; and the proposal was only carried at last by the argument that school suffrage was an accomplished fact, and that we must accept its responsibilities. Two years ago, the State Federation devoted a day to the question how to increase women's chool vote, without objection from any-

body.
"In looking over the program for the Biennial of the General Federation at St. Louis, I am struck by the change in the subjects to be considered, they are so much more serious and solid than they used to be. Many are legislative and legal. I see that Mrs. Sarah Platt Decker is to give an address on what the ballot can do for working women. That would not have been possible two years ago.

"The clubs are helping the suffrage movement by awakening the civic conscience in women. We now have com-mittees on child labor, on legislation affecting working women, etc., and the more the club women get interested in these questions, the more they learn to desire the ballot."

Healing, Causes and Effects." Ву W. P. Phelon, M. D. Price 50 cents.

The General Assembly of the Presbyto rian Church, at Buffalo, N. Y. While the General Conference of the

M. E. Church was in session at Los Angeles, that of the Presbyterian Church was at work in Buffalo. As will be seen by the Associated Press reports, neither of these conventions is supremely happy. The "higher criticism" is in evidence in both as a disturbing element, and the "higher criticism" is a child of Spiritualism. Spiritualism has killed

the doctrine of a personal devil, the story of Adam's fall, a hell of fire and brimstone, a heaven of harps, thrones and golden streets; infant damnation, predestination, and, in fact, all else that is foolish and unreasonable in old theology.

The retiring moderator, Dr. Robert Coyle, of Denver, has evidently been reading something of the Spiritualists' idea of the fatherhood of God and the brotherhood of man, along the line of true altruism, for in his opening sermon, he discussed the labor problem and the hostility of the masses to the church, and said: "How to take away this soreness is the great problem of the day. Few things are more in evidence at the present time than the unrest of the masses. Their discontent increases. Their complaints grow louder and louder. Strikes multiply. The gulf between capital and labor widens, and, unless some solution is ound, it is not pleasant to think what be outcome is likely to be."

On the subject of divorce and the rapid decrease in the size of the American family, he spoke as follows:

"As between a system that allows s man to have three or four ex-wives, or woman to have three or four ex-husbands, and a system that permits a man to have his plural wives all at once there is little to choose. I am not sure but the odds are on the side of the Mor mon. If this social scourge of easy divorce continues, it will call down upon us as a people the curse of Almighty God. Childless firesides are being sub stituted for family circles."

It seems from the following, that that that branch of the Presbyterian church known as the Cumberland, was far in advance of the main body from which i separated, on the subject of predestination, infant damnation, etc. It is a little bit of history with which the average reader is not familiar, and we give it as given in the press report of the assembly's meeting:

It is universally acknowledged that the all important question to come before the assembly is that of union with the Cumberland Presbyterian church Many of the strongest men in the assembly are opposed to the movement including all the colored commission ers. Among the opponents of the union are former Moderator Patton, for fer Moderator Minton, the Rev. Dr. John Fox and others. The root of the opposition is on the demand of the Cumberland Presbyterians that the colored people be erected in separate pres

The Cumberland Presbyterian church derives its name from the Cumberland river in Tennessee. or rather from Cumberland presbytery, which took its name from the river. . The secession took place in 1810 and was due to two principal causes.

There was a great revival of religion in middle Tennessee under the auspices of the clergy of the Cumberland presbytery hundreds of persons being converted. In their religious enthusiasm the clergy preached boldly against the doctrine of predestination and election.

After the revival a large number of young men who had been converted and who had not been educated academic ally, announced their desire to enter

the ministry. They were received by the Cumberland presbytery and some of them liversy over this in the synod, and the matter would have been taken to the general assembly, but in the meantime a number of the presbytery met in a new religious body, to be known as the Cumberland Presbyterian church of the

United States. The confession of faith adopted was identical in all essential features with that of the mother church, except that predestination was eliminated from it. As soon as the Presbyterian church revised its creed and also eliminated predestination, the Cumberland church made overtures for union, asserting that there was no longer a division.

The Cumberlands long ago adopted an educational standard for the ministry. There are about 185,000 communicants in the Cumberland church, mainly in the south and southwest. They own much property and support many flourishing schools.

There was a notable absence of distinguished men in the assembly, which is a great disappointment to Buffalo But two former moderators are present. The only prominent lawyers are Gen. Ralph E. Prime of New York, Louis H. Severance of Cleveland, Col. James M. Rice of Peoria, and Robert M. Willson of Philadelphia.

### Russia Church-Ridden.

: A palpable fact is presented by The Converted Catholic, of New York City, when it says that the Russian Church is as superstitious, intolerant and bigoted as the Church of Rome, though the Czar does not claim to be infallible like the Pope.

The war with Japan is drawing largely upon the resources of the Russian empire, and the church must give up some of its great wealth. Like Roman Catholic countries Russia is overrun with priests, monks and nuns.

The Chief Procurator of Russia, in a late report to the Czar on the state of Russian religion, brings out the fact that the power and wealth of the Greek Church are immense. There are 66,780 of these churches in the empire. ing the last year 833 new places of worship were consecrated. In connection with these churches there are 16,658 monks and 36,146 nuns. There are monks and 36,146 nuns. There are 2.050 head priests and 43,743 ordinary priests. These, together with 58,156 deacons and under deacons, make grand total, along with seven other divisions, the figures of which are not given exactly, of 170,000 persons in official positions. A sum of nearly \$30,-000,000 was paid by the Russian people last year for the support of this vast organization.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents. Spiritism and Mrs. Leonora E. Piner

and Dr. Thomson J. Hudson's Theories in Regard to It. By Ex-Judge Abram H. Dailey. Demonstrate: futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.

# by Giving.

A Beautiful Portrayal as to the Method to Obtsin Spiritual Growth.

To the Editor:-Here is a sermon from a Gold Heaf in Nature (in the Detroit Evening News) unexcelled by any Rostrum Pilot in our ranks. Here is a truly illustrated mentality of what man should be. It is really refreshing to pick up a daily paper of late years alld read an article like J. P. RUSSELL. the following. ិស្ស។ ≃ *j* ១ −5∛

Grand Ledge, Mich.

### Living by Giving distribute

The state of the state of

It is the season when all nature is leaping with life. Under the magical smile of the sun the cold clay that seemed dead becomes senseful and animated with a million forms of activity.

The seeds thrusting forth their shoots, the trees bursting into leaf, and the flowers unfolding into bloom and fragrance, all tell the same tale of life

Perhaps you have seen the phenomenon in many seasons and it is an old tale to you. But did you ever note the important fact that nature in all her forms

lives by giving? If you never observed that, then the great object lesson of nature, presented to you year after year, has been lost utterly. If you are blind to

that, then the simplest secret of life is to you a dream undreamt. Did you ever know a tree or plant or creature—except a human one -that takes all to itself and gives out nothing? No; you never did,

and you never will. Look at some heroic oak, with its massive trunk and ponderous limbs and mighty mass of foliage straining toward heaven. Has that tree grown and does it live by sucking its immense mass of material substance from the earth that supports its roots, think you?

Well, it does nothing of the kind. You might chop down that tree at its very roots, saw it up and build house of it and warm yourself through the winter at the fire of its limbs; yet, when its roots shall have rotted clean away, there will be just as much earth where that tree grew as there was on that far-off day when the acorn first sprouted within it.

You, with your intellectual endowments and your spiritual nature touched by divinity—can as much be said of you when you are gone and ix feet of earth is mounded up where you are laid away—that you provided shelter and warmth for somedne's winter and left no scar where you grew?

The grasses, the plants, the shrubs, the weeds even, do not consume soil; they make it. The whole habitable surface of the earth has been transformed from bleak rock to fertile soil by vegetation that has given in growing and has grown by giving.

We call the plant an inanimate thing, and yet it is the only thing in all the world that knows how to manufacture living material.

It makes it of carbonic acid gas, to man a poison, and in the process it releases oxygen, to man in the chief life-giving element. But for plants the atmosphere of earth would be a deadly gas.

Inanimate though we call it, the plant in its life teaches us if we will learn a splendid lesson for spiritual growth. In the great cycles of nature extremes meet and the highest comes in touch with the lowest. Man, too, if he will learn of the plant, may create life forces—not of a material sort, 'tis true, but infinitely higher.

We, no more than the plants, can grow from our own rootage.

No: like them, we must feed upon poisons, Toil, suffering, poverty, sickness, despair and allithe other adversities of our fellows we must take to our own hearts, if we would have real character building and release to the world the life giving oxygen of human sympathy.

In the same degree as the plant takes in poisons, and throws out pure oxygen, it grows. And, whether we realize it or not, whether we care or not, man grows in real human growth only in the same degree as he, too, absorbs the poison of his moral atmosphere and gives out helpful

He can no more grow upon his own joys than the plant can grow upon oxygen.

xygen. Yes; man in his real life, like the plant, grows as he gives and gives as he grows.

Are the walls of your sympathy shallow? It is because you are not absorbing and distilling your share of the infinite bitterness and woe of the human brotherhood.

### Spade.

Information comes from New Haven, lence they would Ct., that a movement is projected by strongest shields, helmets, and cuirarchaeologists, to excavate and explore asses; and were so dexterous in their the site of ancient Carthage. The work aim they seldom missed their mark." government, owning the territory which includes the site of the ancient city.

a Phoenician city, 846 years before our era. It was located on the River Bagradus, near its mouth, on the southern coast of the Mediterranean, close to where is now Tunis. The city rose to great distinction, and contended for centuries with Rome for the empire of the world. She had many colonies in what is now Spain, as in Cornwall, England. New Carthage, on the western others all along the banks of the Gaudelquiver. 'At one time Carthage had a thage and Rome, until finally, it was porary inscriptions. captured, some 5,000 people remaining on the site of ancient Carthage, will in the city, who were slaughtered by furnish the missing information? the Romans, the rest having fled. Says

a late writer: "Carthage burned for seventeen days, and concealed its very site under a Mommsen says: "Where the indus-trious Phoenicians bustled and trafficked for five hundred years Roman laves henceforth pastured the herds of

their distant masters." This mighty city of Carthage has now been used as a quarry for over 2,000 years, by her rapacious neighbors. Genpese vessels trading with Tunis in the Middle Ages, seldom returned without a ates an intolerable situation. ballast of Carthaginian marble. The sand. Large marble blocks of the ancient walls were lately partly destroyed by the Tunis railway.

So powerful were the Carthaginiana at one time they had a standing boast that the people of Rome could not wash their hands in the sea without the consent of Carthage.

Says the Encyclopedia Britannica: "The Carthaginians, like the Phoenicians, were a deeply religious people. Religion entered into every important action of their lives, and their priests vere held in the highest honor." Says Rollins: "Anciently, children of the hest families in Carthage used to be sacrificed to Saturn," a custom identical with that of the Jews, in their sacrifices. to Moloch, only another name for Saturn. Their expertness with the sling, as was the case with the Phoenicians, further identify them with the Jews.

3ays Rollins: "The Carthaginians were he most expert slingers in the world, Liberals." For sale at this culca.

Ancient Carthage, and the Pick and sleges. They slang large stones of above a pound in weight; and some-times leaden bullets, with so much vio-

is to be undertaken by the American This characteristic of both Carthaginschool of classical studies now in Rome. ture of David and Goliath. The lan-A western capitalist, name not given, is guage and characters in writing of the ready to supply a very large fund for three peoples, if there were three, were the purpose. Permission to excavate also identical. In fact they were of the has been obtained from the French same race, and seem to have been the same people, contemporary in time, but latterly separated by distance. The Jews are represented as having been Carthage was colonized from Tyre, slaughtered in their wars with the Romans, else were sold into slavery. Over 700,000 Carthaginians, and the people of all the other Phoenician coloniés, escaped from slaughter. What became of them? And from whence the Jews of

to-day? Says the Encyclopedia Britannica: "Phoenicians (this includes Cartha ginians as well] have had the misfortune of being for the most part described by their enemies. We must receive with caution the accounts given coast of the Mediterranean, in Spain, us by the Jews of Canaanitish cruelty. was one of her colonies, and there were or by the Romans of Carthaginian di nonesty. The relations of native his torians, both of the mother city and of elquiver. At one time Carthage had a her chief colony, have come down to us population of near one million. For in a garbled and fragmentary form more than a hundred years an almost Our best hope of more perfect knowl continuous war waged between Car- edge lies in the deciphering of contem

### Priest-Ridden Spain.

Notwithstanding its already over heap of ashes. The plow passed over cursed condition in the matter of it, and the ground was cursed forever." priests, friars and other Romish orders. priests, friars and other Romish orders, it seems that the six thousand of the same ilk who have recently gone to Spain from the Philippine Islands have made a great deal of trouble for the Spanish clergy, which body declares that, coming after the invasion of religions orders driven out of France the immigration of these men from Asia cre-

Statistics would seem to show that the support of all these men the state annually pays 50 millions of pesetas. While ten millions of the Spanish people are illiterate, and the country more backward in agriculture, manufactures and commerce than any other claiming to be civilized, the clergy have an annual revenue of 773 millions of pesetas, without counting legacies.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual ros trum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views a demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For

doing them great service in battles and Price & cents.

### STRIKING EVIDENCES OF SPIRIT POWER.

Fearful Din in Old House Where Foul Crime Occurred

While preparing breakfast for himself and three other fishermen in an old house on Margans seine grounds, three miles from Seaford, Del., John Morgan was startled by a series of loud sounds, resembling a stampede of horses, issuing from an upstairs room.

Quincy, Ill., was considerably interested in Spirituals Morgan who was alone, was badly frightened, but, the sounds stopping, he plucked up sufficient courage ism, and in earlier days was a frequent attendant to investigate. Finding the door leading to the up- upon seances given by successful mediums. He was stairs room nailed fast, he returned to his cooking. A also a warm personal friend of the late Henry Root moment later the thumping commenced louder than during his lifetime and the relations of the two were before. Morgan, now thoroughly scared, fled from the of the most confidential and personal character. It

house and called for his fellow-fishermen, but they now comes from the nurses who were with Dr. Wilson were out of hearing. Returning to the old house he in his last moments that just an instant before his soon heard another noise, as though the walls were pulse ceased to beat the doctor sat up in his bed and falling in. Again he fled from the house.

Years ago a man named Bramble was murdered in the house, which was known as "Moonshiners' Renheard in the room where the deed occurred, but they ceased as years went by.

### The Spirit Fruit Society. "How to Live Forever."

"Of making many books there is no end," said a wise man of old, and he might as truthfully have said the same concerning religious and semi-religious fads and cults.

One of the latest of these has invaded the realm of Chicago labor unions, and has lured away from the pleasurable excitement of strikes several prominent labor leaders. It is as- and Aaron. suredly a vast improvement upon the all too customary union plan of brutally 'slugging" working men and young women who do not follow the lead of the unions on strike.

The new cult is known as the Spirit Fruit Society.

As stated in the Chicago Chronicle: The Chicago Federation of Labor executive committee was astonished to receive the written resignation of Robert G. Wall, one of its leading members, who had renounced trades unionism and everything else in his old life to devote the remainder of his energy to spreading the gospel of "Spirit Fruit." He has gone with his wife and family to the farm near Lisbon, O., where lives one Jacob Beilhart, founder of the new and destroy this inexorable enemy. cult, who came to Chicago recently and established headquarters for his few

followers at 81 Clark street. Some of the beliefs of this "Spirit Fruit Society" which has hypnotized Elixir of Life by which death might be good and forever—the one incarnation Chicago labor leaders follow:

We believe there is one universal spirit, which pervades all things and acts out through nature the various qualities which compose it. What is called nature and natural

law is the external expression of this universal spirit.
We believe this universal spirit is more than is to be seen in the external

world of material creation. That this universal spirit is the es sence of all wisdom, love and intelligence. That all actions in nature are harmonious if understood. That this universal spirit can never act other

than harmoniously. Other rules and regulations cover pages of printed matter and Chicagoans who have taken up with the cult claim to understand them. Herman Kuehn. disciple of Jacob Beilhart, was visited vesterday by Organizer Fitzpatrick and of Labor, who sought to learn what had caused the desertion of so many lead-

ers from the trades union ranks. "It is not a religion, it is a cult," said Kuehn. "Call us what you will, call us anarchists, call us crazy. average man will think us crazy. We believe in love, love, love. Love rules eliminate bodily age from the conscious- teaching them many things that will everything. It is above law, above business, above everything. Those who come under this influence will be

happy."
"Who pays the rent for these offices?" he was asked.
"No one worries about that. Every-

one is certain that it will be paid," said Mr. Kuehn. "Of course you may mis-construe what I mean when I say Jacob to us is what Christ was to his apos-Other federation leaders who have renounced unionism for the society are

Honore Jaxon and J. B. Miller. Jaxon is the man who wrote the letter sent by the federation to President Roosevelt several months ago protesting against state to you that she had so made several months ago protesting against ances regained her normal condition, the president's closed shop policy. More desertions are awaited with anx-

One point that may be noted is the seeming similarity or apparent harmony of the creed of the Spirit Fruit Society with the "statement" of the N. S. A. on Infinite Intelligence.

Aside from the influence of the Spirit Fruit Society on trades unionism, the show indications of improvement, and creed will be of special interest to Spir-now I wish to publicly congratulate itualists. Whether the Chronicle is quite cor

rect in its further statement that the Spirit Fruit Society proclaims "a new religion promising to all mankind a living without money, happiness, peace and universal love," may be doubted, although many strange freaks of thought are manifest in some of these latter day religious cuits.

### Yankees of the Orient.

We are all more than glad to note the wonderful progress Japan has made in material progress since she adopted our western civilization. Schools teaching western learning are said to be almost universal among these "Yankees of the East," as they have been felicitously Cathedral of Pisa is said to have been built out of the ruins of this ancient city. The most impressive remains are the arches of the aqueduct, once fifty miles long. More lies under drifted and 80,000 brothers and chaplains. For the support of t termed. They have borrowed every sist they have a more reasonable and old chief saw the point, so one morning practical religion, and one better adapt- with a smiling face, the late pagan med ed to their needs than ours. It is hoped in all their gettings from

us they will escape our vices. And were it not that they are surrounded by Christian nations practicing war and violence against weaker powers we should regret to see them make such progress in the art of wholesale murler, for slaughter on the battle field de serves no milder term to express its

When will nations learn to adjust of Buddhism; compact yet comprehensified disputes by peaceful methods, in sive. Paper, 50 cents. Cloth, \$1.25. their disputes by peaceful methods, instead of the destructive processes of war?

stead of the destructive processes of war?

portrait of the author. Price 75 cents. B. Nawcowery or a Lost Trail." By Chas, the mine onward into the purer atmost free.

B. Nawcownb. Excellent in spiritual phere of exalted spiritual truth. A nature's first gift and latest—Liberty, book for the higher life. For sale at this price.

Ada iddings.

Ada iddings.

### "Henry, I knew I would meet you again in this dezvous." Shortly after the crime thumpings were way; but who else would have thought it?" With that he fell back, and in another moment his spirit, too, had left its tenements of clay.

extended his thin hand with the exclamation:

STRANGE STORY OF DEATHBED.

Dr. Wilson Recognized Henry Root at Death.

During his lifetime the late Dr. Isaac T. Wilson, of

"Of making many books there is no with the principles of hygiene; and to end," saith Holy Writ; and the swarms avoid the internal burial which causes of fads that arise and flourish in the congenial soil of human minds are only

This is in a way beautiful to think on, comparable to the swarming plagues of but is it in accord with the constitution

Among these fads is an ancient one oak and towering cedar, but howsoever that has taken root in certain modern favorably situated, time brings the minds of metaphysical character, that giant oak and the tall cedar that was of physical immortality—the notion the crowning glory of Lebanon to the that the physical body of man may be dust. Decay is written on all things come immortal, and death defeated may physical and man's physical body is no be written in imperishable words on the exception, though its life may be lengthfleshly habiliments of the human souls ened and death temporarily defeated by here on earth.

whom there is no escape, a ruthless ence, Mental Science, Suggestion, slaughterer of helpless victims, the slaughterer of helpless victims, the heartless sunderer of friends and dearest loved ones, who are torn apart by ciple that has a healthful healing tenhis cruel power.

cape, some potent method to counteract or decay and dissolution physical organisms.

defeated and physical immortality as-Physical and metaphysical, mental ly immortal? They cannot always find and moral panaceas have been tried and room for their existence on this little

physical immortality with a book tell- But we shall probably wait long be-There is in this book much times. that is directly calculated to benefit live forever," and it will help people now unseen. other officers of the Chicago Federation to live longer and happier lives than they otherwise would live, although ommend the book to our readers, who

> forever consists of man's power to Live Forever, he has truly succeeded in ness; to die continuously and be corre-conduce to their physical, mental and spondingly reborn; to prevent maturity spiritual health and betterment by constantly evolving higher ideals of

Egypt, of the time of Pharaoh, Moses of physical nature as we behold it in our planet? There is life in the hardy

wise accord with the laws of health. Death, as usually viewed, bears a The underlying principles of this book dark and grim visage, an enemy from are those that pertain to Christian Science Mental Science Suggestion Healing, etc. In each of these is a prindency of great potency in very many in-It is no wonder that mankind has sought and desired some means of es.

stances of human ailments. But none of them can forever thwart the forces of decay and dissolution that inhere in

If the theory of physical immortality, Men have dreamed of the Fountain of as taught in this book be true, and the Life in whose waters they might bathe time shall ever come when it shall be and remain forever young. Chemist and generally exemplified, then reincarnaalchemist have sought to compound an tion will surely be "knocked out" for will endure forever.

But what will become of the physicalstill, without exemption or exception, planet, even though they could subsist mankind has gone on dying, dying, dy- on air alone. Would they be translated ing, despite all remedies, and the tears physically, like Enoch and Elijah of and pleading of the living and the dying Bible fame? Probably few people would strenuously object to being taken bodily And now comes another exponent of straight to glory, even on short notice.

the world "How to Live Forever." fore we shall behold any one ascending Mr. Harry Gaze is the author, and he in a chariot of fire to that better world writes entertainingly and well, and his of faith and hope. Enochs and Elijahs thoughts are of a healthful and helpful (unless Dowie shall fill the bill) are not character, and bear the impress of spir-known in these degenerate modern

Perhaps, to escape their dilemma, humanity morally and spiritually, as they will plume those wings that our well as physically. It is well worthy of author declares man will yet evolve careful reading, even though one does and fly away to higher and plussely to helphic of immediately in the reading of the second of not accept its teachings on "how to heights of immortality in the realms

But in any case, we can heartly recthey may not be able to "evolve wings" will find therein excellent advice and as our author declares man will yet do. instruction tending to health and long The gravamen of the argument is as life, though it fail to enable them to gain physical immortality. In the au-"The scientific possibility of living thor's effort to teach mortals How to

The book is neatly printed and bound, life; to practice the principles of re- and is published by the Stockham Pub-

### Obsession Cured.

To the Editor:-No doubt you will re member when I appealed to you in December, 1903, for aid in regard to my wife's condition (obsession) and that you spoke of it in No. 732, as "A Most Pitiable Case and a Psychological Crime." I am now very thankful to state to you that she has to all appearand feels contented and happy. This excellent result was brought about by the aid of Mrs. May A. Price, 61 D street N. E. Washington, D. C., assisted by her band of spirit guides. She was interested in the case at once, and I believe that any one afflicted in like manner can not do better than to apply to her for assistance. Immediately after she began to treat my wife she began to her, and thank her for her success. Mr. Editor, you desired me to let you to do on account of having so many things to attend to that I neglected that, but will inform you as to the final outcome which, I am happy to say is good, but I do hope never to have this

### A DEVOTED SPIRITUALIST.

A Precedent for the Mormon Elder. President Smith, of the Mormons, never before known in ancient or modwith his five wives, against whom the ern times. Read over our premium list ladies, pushed on by the clergy, and en- and then send for them. They will decouraged by Congress, are reminded of the Indian chief, who sported two ennial fountain of knowledge for you wives. Daily the man of God, forget- and your family. After paying postage ting the example of the wisest man, Solomon, with his seven hundred wives books is \$2.22—an achievement only acand three hundred concubines. labored with his dusky majesty to induce him \_\_a miracle in modern business enterto abandon one of his wives, assuring prise! him he could not be a Christian without doing so, and unless a Christian he would burn in hell forever. Finally the the dominie with an extended hand. Phere is a word—'tis writen on the sky

"Me good Christian now."

"How is that?" "Me got only one wife now." "That is good. What did you do with the other?

"Me eat her." "Buddhism and Its Christian Critics." By Dr. Paul Carus. An excellent study

Summer." By Lilian Whiting. No "Spirit Echoes." My Mattie E. Hull.
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### generative love; to live in harmony lishing Co., Chicago. Price \$1.25.

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tween Moses Hull and W. F. Jamieson. hear from me frequently, which I failed It will fill an important niche in your library. Then follows "Ghost Land," "Art Magic," "The Next World Interviewed"

and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus." All these ELEVEN PREMIUM BOOKS are furnished to our subscribers for \$3.35 (postage prepaid)—a price

light you. They will constitute a perabout all we realize for these eleven complished by The Progressive Thinker

### THE WORD.

When some far meteor flashes on the

Its all-respiendent autograph of light;

We hear it when the wind goes rushing by. lonely bird with all untiring will, Rising and sinking on our vision's

Translates it for us; or a mighty pine Shaking its plumes upon a distant hill. An ominous cloud on-sweeping; dark and dense: A wild flower swaying in a forest

The silver glitter of a mountain brook-All these pronounce it to the mortal, sense. There is a word beloved by bond and

We have selected for our subject this evening:

opment of man, Religion or Civilization? deeps, her heights, her wonderful merits. She is rich has made them to burn self, a natural product; it has require no more of men. in the treasures that lie buried in her bosom, and it is made the pit bottomless, it has made heaven a high There is in religion justice, in theology an escape been free to think or act. The moment he has apthe civilization of worlds that is bringing out from and glorified place, beyond the conception of man, it forjustice; in religion there is eternal merit, based proached the threshold of the world that religion has the caverns of the past the wonders that are shining has created heaven out of the most precious metals, upon Infinite justice; in the theology there is a vicarinot accepted, he has been driven back by doubt, prejungon the world in the present age. Upon the tablets out of the most beautiful stones, the gates are alabasing upon Infinite justice, an infamous injustice. The world is movidice, and superstitious awe. Within the memory of of history (I do not mean the tablets of written his- ter, the streets are paved with gold, and they picture ing, and the spiritual progress of the race has been octogenarians, when electricity was finding a place tory in books, but upon the tablets in the his to the conception of man, that he is to enjoy these mightier than the material progress, for everything through the land, as a means of communication, the tory of Nature) there is written with the hand, wonderful gifts, and they are consigning men to to-day subserves the intellectual advancement of man-church, theology, and the religion that expressed whose very mark is indelibly impressed upon the heaven to live in idleness. Remember those that do kind, a universal education, a widespread intelli-itself through that channel was an opposing force, earth, upon the stones, that carry forward the evidences of what has been. This civilization of to-day is not the first civilization by any means; the civilization to the living, growing, intelligent man of progress, than any other force that has ever repath, or soil their hands. Why? Because everything is not the first civilization by any means; the civilization to the living or woman wants no place to sleep in, but desires a vealed the inhered possibilities of human thought. that did not conform to "Thus saith the Lord" was tion of Nineveh and Babylon were not the first civili- place to grow in, a place to expand in, a place to ad- The spiritual life of man transcends to-day any era an instrument of the devil, and therefore an injury, zation of men, they were not the first intelligent mani- vance in, a place to acquire more wisdom in, a place in his existence; the religious life, the religious life and to-day, when civilization has utilized these forces, festations of the wonderful power of mind, and its where the soul can become more akin to that proclaims a belief, stands almost upon the same when human intellects have appropriated them to ability to utilize Nature, to uplift, to advance, to per- the Divine life, and where it can comprehend greater level. In these ancient cities, do we find upon wood their every-day uses, the world rises up and proclaims petuate the intelligence which belongs to the human truths than revealed to it before. The thoughtful and stone the images of Deity, towers on whose tops the fact that religion has been the advancing power. being. In the deeps of the earth are buried many of man or woman wants no bosom of Abraham to rest are altars, and men believing that they are reaching Ah, no; humanity and humanitarianism is a living the evidences to-day, upon tablets of stone, that re- upon, but to think, act and find the moving rivers that so much nearer the Divine force, simply because they power, humanitarianism is a living life, a living veal wonders of the olden time and have prepared the are a world of revelation. Civilization is a revelator, worship. The Druids built their altars, but they were power, a living force that is carrying the world on way for the coming of all the revelations of the pres- because it utilizes every element of the universe for built upon the high towers, that they might reach and on, and will carry it on forever. ent. Every time the great wheel of evolving power is its advancement, it is a revelator because it adjusts more closely to the spirit. Men have always ascended

It is a classifier, it is a civilizer, it is a progressive going on and round and round it is revealing greater the laws of Nature to the uses of man, and man is the 1 ben their thoughts have been directed to spiritual spirit. What we call religion is the fact that carries potencies than it has ever before shown upon the power that brings the world its inhered forces. The- things, and their ascent has been typical of the grow- us back over what the history of the trinity behind world. Every revolution brings out greater riches, ology ascribes the authority of Divine law to a su-ing out of the spirit, the emancipation of thought, the us has revealed. We read again the laws of the olden and reveals new mysteries, new miracles, if you preme force. Theology ascribes a source of Divinity liberation of forces that inhered human nature, but time, and we make them the foundations upon which please, to interest the mind of thinkers, the intelli- to the marvelous universe everywhere about us, but the religious cant, the religious theology, the per-, rest the present, and contain a prophecy of the future. gent men. Down in the depths of the sands of Egypt civilization is the revelator, the power that rends the verseness of the real religious nature of man has held We look upon it as upon the aged mother who rocks lie to-day the written records of generations long vail of mystery, that tears down the old, that builds him back by the old opinions and dogmatic faith that her child to and fro in the cradle of the past, she lulls since passed from the face of the earth, and as year up the new, that uncovers buried worlds, that builds have held him so long in chains. The spiritual world it to sleep, by singing the old hymns, the old songs, after year the centuries have rolled and the sands of up new, and all the new are one step further on than is advancing. I do not mean by this, when I refer and her eyes catch glimpses of the wonders that are Egypt preserved their history intact, they seem to the old. Go with me down to ancient Babylon, and to the spiritual world, as something beyond your ken; in store for that little one, and the intelligence which have pointed the finger of their intelligence to the what do we find? We find there the wonderful city I do not mean the spiritual world to which you have quickens her thought, outlines the possibilities that present generation, that they might bring them from that is covered with debris of ages of centuries, and not attained, but I mean the spiritual world, the spir- may reveal themselves to the understanding of her Nature's deep and show men that they are only we find there bricks that were made of men, that were itual life of the universe, the spiritual nature of man child that she dreams of, but which will see, and see on the stairway to the higher possibilities.

### EGYPTIAN CIVILIZATION.

telligent beings, and the wonderful evolution from the of progress. lower to the higher grades have been like a pendulum swinging to and fro, each time swinging out further, and each time swinging not quite as far back, that the retrograding motion has not been as the preceding what is it? I will tell you. When you stop to con- us: The spiritual communication, I do not mean tion has been the emancipator from slavery; and what one, and each age has evolved new theories, new prin- sider for a moment what it is that preserves, what it through spiritual media, they whom you are calling must come to this land, what must come to this

earth to find there her hidden mysteries, are bringing it in expression. The past is like a written map, you Religion is a force that binds, that which enables burned, and were laid up in walls. We find there has never reached such heights as to-day belongs to clearly, that which to her is the religion of hope. And articles of husbandry, we find there domestic utensils, it; it has never looked from such summits upon the where is the mother of to-day that is not hoping for and we find there articles of adornment that make world, and all the world has bowed itself to His more for her children than she ever received unto Down in Egypt do we find the evidences of civili- homes more beautiful, we find there works of art, and power, and proclaimed: I am Thine, do what Thou herself? Where is the mother that would not sacrization, almost surpassing the present. We find there the world stood aghast at these wonderful revela- wilt with me. Religion, religion I think when I read, fice, that would not lay aside everything, that there specimens of crockery, specimens of art, specimens of tions; and to-day out of those sands and the wash of is that power which enables man to see, to think, to might come a greater power, a better fortune, a color, specimens of musical instruments, almost to time, over the very debris of the olden time, they are grow, to advance, to take up life, to rend it in twain higher good, a wiser future, to her offspring than appall the thought, the mind, the soul of the explorer, bringing up the manifold records that date back to if need be, and through it he is revealing its inherent had been vouchsafed to herself? Thus the past has and to-day, down from this debris are coming forward more than 10,000 years prior to the time of Christ, forces. the evidences that tell of civilization dating far, far and what is the result, showing there a state of civili- All the ages that have gone have never told the but she has lulled to sleep for too long a time the men, back from the time allotted unto the earth to measure zation that transcends our own in many respects, but wonders of electricity. To-day, you are upon the first until the fires burned out through the embers and

### THE SPIRITUAL MEANING.

explorers that are delving into the deep heart of the the force of intelligence applied to all that is beneath spiritual potencies to all the human race, to all races. themselves Men, Redeemers, and Gods.

Which influence has been the greater in the devel- not only the evidence of what the earth contains as can gaze upon it with wonder if you will, you may man to read, or read again, that he shall read the well, but it is bringing out the mystery which the investigate its causes; and when the Elamites went thought, that he shall read the theories, that he shall Religion can never die. It is the power that rolls earth contains alone. There are no manuscripts upon into ancient Babylon and destroyed the olden city, read the law, the principles that are being evolved all stones away from the sepulchers of old opinions, which the written language of man has been written what did they find there? Hidden wealth, and man from human intelligence, is a spiritual potency that is of old theologies, of obsolete beliefs. Religion is helpso plainly, that time has dissolved or disintegrated had reached a conditing of idleness that wealth incarrying the world forward. Within the last 50 years,
ful, it is aspiring, it is inspiring. But civilization is
them, but in the delta of the Nile, covered by the duces, and there was a caste among the inhabitants, the doors have opened more widely to religious the motor that moves the world, that reveals the sands of Egypt, there are cities to-day that are bring- that separated the worker from the capitalist, just as thought, and therefore to a greater emancipation. world's mysteries, that takes out from hiding her ing forth not only the evidence of man's existence, it is doing to-day, and remember, ye who are young, Religion has been binding, it has been trammelling, it manifold treasures, that opens widely the doors of but of his wonderful civilization. We may say that and ye who are old, the pendulum is swinging, and has been fettering human thought, for hundreds and Nature and portrays her beauties, her wonderful religion has accomplished so much for man, religion you are workers and redeemers of mankind, you are hundreds of years it has proclaimed to the world: gifts, her marvelous potencies. Civilization is the has accomplished so much for the redemption of the equal in the sight of God, and law and justice and Thus far and no farther. To the mathematician, it great lever that rests upon the parallelogram of in- world from sin, religion has builded its theories, the righteousness, and in the religion of mankind you are has said, you may go so far in your calculations, that telligence, and it is lifting the world to mightier theories of theology and the spirit of religion are dis- equal, whether you are digging the soil, whether you you shall measure the distance between the stars, and heights and to more wondrous revelations than the tinelly separate, they are not one. Theology has are on the summit of the housetop, or on the moun-from them to himself, but the moment you speak of world has ever dreamed of, until the light of revela- builded heaven, it has builded hell, it has elected man tain, and there proclaiming a Divine truth, you are any power outside of them, beyond the ken of the retion has illumined her many apartments. Nature is from heaven, it has consigned men to hell, it has equal on the foundation of this fact, that each one is ligion you have labelled "thus saith the Lord", they so filled with mystery because we know so little of her kindled the fires out of the products of the earth, it doing that which he is best able to do, and God can have cried out "hands off". Religion has been en-

its existence. Time is not known to the present con- out of the present there has been extracted a mightier step of its revelations, you are to-day receiving in- ashes of old opinion, and they are bursting afresh, ception of man, when the earth was inhabited by in- force, and has gone one round higher upon the ladder timations of its power, you are receiving glimpses, and the world is becoming more enlightened and like the lightnings that flash athwart the heavens tell quickened by the revelations of the old to the new,

ciples, new uses for the manifold gifts of Nature, is that explores, what it is that reveals, it is the spir- spiritual mediums, but I mean the spiritual communi- world, what must come to this people, that a greater The scientist that has been content with the mani- itual perception of man, it is the force of intellect, it cation from intellect to intellect, of world to world, of and more equalizing civilization shall send its waves festations of the laws of Nature that are revealed on is the application of mind to matter, it is the utility of all that can carry the wonders of the intellect to other broadcast over the earth, until all men that bear the Nature's surface is far in the background, but the the superior that it has made of the inferior, it is parts, to other conditions, to other lives, those are the image of God upon their souls shall rise and proclaim

face.

slaving, it has fettered him hand and foot, he has not

you there are greater possibilities in store for you. and the prophecies that are turning the to-morrow of And what has that to do with your spiritual na- our lives. Civilization has been in the olden time the

been the mother. She has nurtured and cared for,

## RESTORES EYESIGHT

Spectacles a Thing of the Past.

'Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Withou Cutting or Drugging.

A marvelous discovery has been made by that Scientist and Inventive Gonius, Prof. W. C. Wilson. He has invented a rostorer known as "Aotina," through which all affections of the oyes and ear, such as blindings, granulated lids, catherets, sore-eyes, deafness, etc., are oured without cutting or drugging. It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists, and aurists, but at the same time perfects a positive and lasting cure. Rev. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

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Mr. A. L. Klowe, Tuily, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

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# WITH SOOTHING, BALMY OILS.

DR. BYE, Bor. Oth & Kansas City, Mo.

# 758

The above is the number of the presant issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has a printed and you are requested to represent expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to Keep watch of the number on the tag of your wrapper.

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this office.

DENIES SPIRITUALISM IS THE | tray, while the angels look idly on, nor | had resided in a glass house too long | WORK OF THE DEVIL

Rev. W. F. Peck Says Doctrine of Evil Spirit Not Consistent With Teachings Concerning God.

"The potency and power of the devil, as characterized by some creeds, make all similar phenomena in our day? him a formidable rival of the deity in the management of the affairs of the

of much of his power and virtually dethrones him from universal and infinite sovereignty. The existence of a devil who is the

instigator of all evil and who works with a free hand to lead men to perdition, is not only utterly beyond proof. but it is not consistent with the existence of an all-wise, all good, and allpowerful God.

ognition of an infinite, intelligent power almost countless. Was the devil re- tion of facts. Nowhere is Mr. and Mrs. regnant in the universe; the immortal sponsible for all this? Then truly, as Sprague more loved and respected than ity of the human soul; the inculcation of natural morality as obedience to the divine will expressed in the laws of nature. The penalty for violation of law, physical or spiritual, is inflexible and infallible. 'Whatsoever a man soweth, The Able Efforts of Mr. and Mrs. E. W that shall he also reap,' and the state of the man in the spirit world will be determined by his conduct on earth.

Specifically, Spiritualism maintains the possibility of intercommunion be- glorious cause of Spiritualism had such tween the so-called dead and the living a hard struggle for existence as an orthrough certain phenomena which have ganization, as the namesake of the city been more or less common in all ages

"Scientifically and philosophically, have been founded.

nomena which marked the history of and the writer, the outbreak taking tion of matter; aggregation of all soul ancient times may and do occur in mod-place at a meeting of the University Exern times. Inese phenomena have been tension Club, by the divine (?) throwinvestigated in the most exhaustive ing a club into the Spiritualistic camp. manner by the ablest and most careful Said club became a boomerang, howstudents in every department of ever, and fell with a sickening thud on thought, and the almost unanimous verthe minister's doorstep, and so added dict of the investigators is that they fuel to the fire. are the manifestations of intelligence | A controversy began through the are the manifestations of intelligence A controversy began through the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by press, but was discontinued by the edform invisible realms—the signals by the edform i which our departed friends seek to at- itor, space being forbidden both partract our attention and convey to us ties. As the writer had the last say,

world of souls. ing Spiritualism as mere fraud. Intelli- for an eye," he rushed into public gent people no longer deny the reality through a small circular of an insulting of psychic phenomena. The influence insinuating, misleading character, and of unseen intelligences upon mankind proceeded to pass them amon is recognized everywhere, and but one friends in and out of the dethodist fold. alternative remains to the opponent of Copies of this circular were forward-Spiritualism—he must either accept it ed to prominent Spiritualists and offi-as a great truth, or denounce it as 'of class of the National Association, with the devil.'

delty. It is to charge our heavenly Sprague, came to our city and held semons to worry, tempt and lead as-

venerated teacners. "Was it the devil in the guise of Sam- itentiaries in this country alone uel who appeared to Saul and warned third had gone from the Methodist pulhim of his approaching doom? When pit, Moses and Elias appeared on the "Is Spiritualism of the Devil?" was mount, was it a trick of Satan to delude ence for descending to the low plane on the subject of a sermon by the Rev. W. Jesus and his disciples? Did the devil which the minister had based his at-F. Peck at the First Church of Spiritual impersonate the Crucified One at the tack, that of free love, or as his defini-Unity, St. Louis, Mo. He said in part: wonderful conversion of the persecuting Paul? If not, why attribute to him the history of free love Bible charac-

from a life of debauckery through the rading in ministerial garments, who were saved from a drunkard's ple are or have been Spiritualists. by the consciousness of spirit compan- and the citizens forget. ionship, and guidance, while the num-Briefly expressed, the fundamental gloomy doubts of materialism and no sacred cause of the spirit world, will go doctrines of Spiritualism are: The receless gloomy belief in a vengeful God is down before his argument and present

> against Satan." SPIRITUALISM IN ROCHESTER, IND

Sprague.

Perhaps no place in America has the wherein Modern Spiritualism had its

birth. Spiritualism is the effort to investigate, spirit world, there has been almost a and the divine mind or soul is in concorrelate and explain the peculiar oc | constant strife to keep down an unjust | tinua! struggle to express itself through currences which in all times and among and unreasonable prejudice against the material. This shifting nature of both all peoples have been regarded as su-leaching, as well a personal feeling physical and spirit matter forbids our enthusiasm, who we feel will be the pernatural, with which all Bibles have against Spiritualisms About a month ever holding an immortal expression, right man in the right place, and a against Spiritualisms About a month ever nothing an immortan expression, ago the fire which has smouldered ever but we perpetually express ourselves as great incentive towards drawing our since the death of Major Bitters, broke we make use of the law of change in forces together here. We have as out with renewed vigor, and was matter, and re-embody ourselves as we plane and violing player, which I think the control of the law been filled and upon which all religious ago the fire which has smouldered ever but we perpetually express ourselves as "As God is 'without variableness,' his laws are the same 'yesterday, to-day and forever.' Hence, the same phe-versy between the Methodist minister sum it up thus: Stability of soul; evolu-

messages of priceless value from the the minister thought he had been cruelly treated, and to ease his mind and The time has gone by for denounce follow the teaching of Moses, "an eye Copies of this circular were forward-This is an impeachment of the and defenders, Mr. and Mrs. E. W.

lift a hand to save. It is to ignore the to throw stones at its liberal neighbors, testimony of the Scriptures and of their and gave statistics to show that out of be many hundred preachers in the per

Mr. Sprague apologized to his audition put it, free lust, but had he heard ters recited, as well as proof given for "I know a young man who was saved the wholesale corruption of wolves pa-The success with which Sa influence of his spirit mother. I am might have at least impressed the oftan accomplishes his designs robs God personally acquainted with three men fended preacher, that not all bad peo-

grave by conversion to Spiritualism. I A challenge was given publicly for a know of two young women rescued reply or debate, but I hardly think the from a life of shame by the counsels of invitation will be accepted, as the their spirit friends and the tender care would-be-denouncer of Spiritualism is of a 'medium.' Tens of thousands have well aware that he has made a mistake been uplifted, sweetened and purified he would be glad to have his church

Mr. Sprague is a host within himself, ber who have been saved from the and the person wilfully dishonoring the Jesus replied to his critics, Satan is set by the Spiritualists of Rochester, Ind.

MARGUERITE MILLER.

Comments on "Man Not Eternal." We were glad to see the strong shot against the inconsistent logic in our ranks, by E. W. Baldwin, in The Progressive Thinker of May 14. Evolution, yet the mapority of evolutionists scorn the idea of re-embodiment, and

Nature is kind, as you say, and we as to all or to ourselves, till we can come credness and rights of all life.

JESSIE S. PETTIT FLINT.

POSTED

ophy and the Spiritualistic and Occult Father with turning loose upon his three meetings, and cleaned house for the marvel of the age. No one can at contains each week, is carthly children Satan and his host of the Methodist preacher so to speak.

Senous to worry, tempt and lead as. Mr. Spream around the marvel of the without the maner. Its redaining the marvel of the age. Mr. Sprague proved that orthodoxy is within the reach of all.

# TEXAS.

Notes From a Worker in the Cause.

Receiving many letters lately from my friends in the North, asking if I talked with our arisen ones as face to should return North this summer, if you will kindly permit me space I will answer through the columns of your most worthy paper, as I find it impossible with the duties resting upon me that I have in my field of work here, to answer all letters personally.

At present it does not seem possible for me to return North this summer, as my work seems to be here.

Do I like the Sunny South? Yes, in many ways. My health is much better in some respects, having regained my voice and it is as clear as though I had never had any throat trouble. But there is no place like Home, Sweet Home and in no very far distant time I shall

wend my way northward. I want to tell you something of our work away down here in the Lone Star State. The Truth Seekers' Spiritualist Society which I have been serving al most six months, is the thirteenth Spiritualist Society organized in this city, so I am informed by the old workers here, and each one of the previous ones going down through one cause and another, finally vanishing, but always being live embers left, a new organization would soon be started. Our present organization started over two years ago. and it has had a struggle for existence, tion of itself is nothing but reincarna- but a few faithful souls that had this great cause for humanity at heart, have stood at the helm and kept it together. most reincarnationists scorn the We have had some very cloudy days, thought of perpetual re-embodiment. since my work began here, but after To me, soul is the subjective mind in each cloud such a sweet ray & sunshine In the twelve years of labor for the nature, and is law, order and stability, comes that we have pressed onward, nirit world, there has been almost a and the divine mind or soul is in concently elected as president a young man of royal integrity, full of spiritual Zink, fourteen years of age, and Lillian Lincoln, eleven years of age, and, oh, how they do play, inspired by the beau tiful angels around them, with the two sweet singers, Mrs. Dr. Bock, and Mrs a part of nature, as only one of all, can Lincoln, our music cannot be excelled never be truly kind in our personality Last Sunday night Master Milton

Baker, the boy speaker, held our audi to a realization of the oneness of all ence spellbound by an inspirational lec-life, the Glorious life which makes us ture of forty minutes length, after akin to flower, mountain and creature, which I gave messages nearly an hour,

inquiring for the truth and wending There comes also the peace that their way into our meetings. Our daily passeth all understanding, for we are thought is that the angels may never again have cause to ween over the downfall of organization here in this ceautiful southern city. I also want to kell you of the medium

ship of our little plane player, Linds in Current Spiritualistic and Occult one of her seances a few evenings ago. Her friends and spirit guides are pro physical mediums had been protected in per covers, 49 cents.

this way until strong enough spiritually to adhere strictly to truth and honesty; then the great amount of fraud that is An Explanation as to How the Manifespassing before the world could not an would not be." Through the mediumship of this sweet little girl, in the holy of holies, the quiet seance room, we

We as speakers and teachers, must arise and to the front, and raise the banner of the sacredness of our cause, and mediumship. Many, many times have I been told: "You must be more careful on the rostrum; you will hurt such a medium, or such a Spiritualist. for they think that medium's manifes tations all right; that if they are ever found practicing fraud, it is because people have taken the fraudulent conditions. We admit good and harmonious conditions bring better results, bad conditions might cause a failure, but not frand. I say with dear Sister Baird, of Elyria, Ohio., whom I very well know: Away with such bosh. Mediumship in its purity is the foundation of the greatest spiritual awakening the world has ever known, despite all the fraud that has crept into the fold. Must we as speakers and mediums become little weaklings, and let fear choke us and

our angel inspirers? No! Thrice No! I am so glad we have a Spiritual paper that gives all a chance to speak the truth in our own way. What an educator the dear Progressive Thinker is. The clear-cut, logical inspiration given through its columns must lead us and the future generations into a higher understanding of these beautiful and subtle spiritual laws and philosophy of life. Long may Brother Francis live to disseminate these great truths upon all sides to the many readers of his paper.

MRS. ALICE BAKER.

213 Bryan street, Dallas, Texas.

AFTER ALL.

We take our share of fretting. Of grieving and forgetting; The paths are often rough and steep and heedless feet may fall; But yet the days are cheery, And night brings rest when weary, nd somehow this old planet is a good

Though sharp may be our trouble, The joys are more than double, The brave surpass the cowards, and the leal are like a wall To guard the dearest ever, To fail the feeblest never;

world, after all.

and somehow this old earth remains bright world, after all. There's always love that's caring. And shielding and forbearing, Dear woman's love to hold us close an

keep our hearts in thrall:

There's home to share together In calm or stormy weather. And while the heart-flame burns it is a good world, after all. -Margaret E. Sangster.

"A Plea for the New Woman." News.. Her friends and spirit guides are pro-from can do it by reading each week tecting her very carefully, so no one is the Progressive Thinker. The Philo admitted excepting those permitted by at this office. Price 10 cents. the guides. These we have physical "Mark Chester; or a Mill and a Mill-phenomena in all purity in several dif-ion. A Tale of Southern California." ferent phases. We exclaimed from the By Carlyle Petersilea. A pure psychic depths of our soul: "Oh that all our story, elevating and reformatory, PaTHAT CROSS A HUMBUG.

tation Was Produced-A Method Whereby One Can Cause a Halo to Appear About the Head.

To the Editor:—In your issue of May George E. Corpe of Oregon, asks it a painting, "an unfinished picture of Christ."

Some five or six years ago a traveling showman hired a small store in Wash. ington, for about one month, in which to exhibit a picture. The store was on the east side of Seventh street above D street. I paid ten cents to see the picture. It was of a man in full life-size, and resembled the usual pictures Jesus of Nazareth. It was viewed by gas or electric light. No trace of a cross was then visible. When the visitor had thus viewed it all he wished. the lights were extinguished and the room was exceedinly dark. By gazing where the picture hung, there came out into clear view a cross large enough for the crucifixion and a halo about the head of the man. The general outline of the man appeared but very dimly The showman had some such story to tell of its origin as Mr. Corpe cites, but he showed no proof of any sort of his statements, and he was himself merely an unknown traveling showman. Of course, the ignorant, and especially some Spiritualist women, credited the appearance as supernatural; but I found no man of large intelligence who, credited the strange claims. All such whom I talked with agreed with me that the phenomena of a luminous cross and halo were visible in complete darkness; and, that they can be produced anywhere, by anyone, through the use of luminous paint, or anyone can buy a match-box which will shine in total darkness if treated with the same paint, of which phosphorus is a prominent ingredient. Going one step further, it is possible

for an adept, i. e., one who knows how to cause secretions in his own body by which he can make a halo appear about his own head in the dark. I make the statement from knowledge which is not for the general public. When this can be done, it is but a few steps to ability to project an astral double, or spirit form, either of himself or by mental effort of some other person, dead or alive, old or young. This work involves knowledge and control of magnetism, so-called; and of the means of creating an indefinite supply thereof. It is not safe to the community that any person of questionable stability of character should possess the knowledge. Of such data, witchcraft is an output, and thereby thought-transference can be accomplished. Through the latter the virtue of many a person has been destroyed even when the actors did not understand the powers they unconsciously employed. These kinds of knowledge are only for the pure i heart. CHAS. W. SMILEY, A. M. Washington, D. C.

withe Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents. "Astral Worship." By J. H. Hill, M. D. For sale at this office. Price \$1.

# .. GENERAL SURVEY ...

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER. 

CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re quirements being favorable, should be written plainly with lnk on white paper, or with a typewriter, and only on

one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT-Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462. Syracuse, N. Y.

The Mississippi Valley Spiritualists' Association, which annually holds its session in Clinton, was organized and incorporated November 21, 1882, as the "Iowa Conference of Spiritualists," and on the first day of April, 1885, the corporate name was changed to "The Mississippi Valley Spiritualists' Associa-The remarkable growth of the association necessitated the change in name as it has reached out from a purely state organization until it takes in all the states of the Mississippi valley and bids fair to cover the entire American continent with its influence ere many more years have passed. The magnificent grounds in Clinton, are owned by the association and the thousands of visitors who attend the annual camp-meetings of this association each year enables the management to provide the very best talent on the spirit ual platform.-News, W. Brooklyn, Ill.

Mrs. L. Colleen writes: "Wishing you success for all the good things you give us in our paper each week, feeling glad that we Spiritualists have such a periodical that dares to speak out the truth, I am with you heart and soul in your freedom of thought especially the exposing the Jesuits. They are like a lot of rats, digging holes for us; but never mind, remember the old saying, that those who dig a hole for others generthemselves. Men may kill the body but they cannot kill the soul or truth, for it will stand through the ages. The kingdom of heaven is coming nearer to earth every day."

Alfred L. Cole, M. D., has issued in pamphlet form, a most excellent lecture on "THERE IS NO DEATH." The Doctor is thoroughly well posted in the Spiritualistic philosophy, and will answer calls to lecture before any of the societies in the city. We take great pleasure in announcing him. He can addressed at the Auditorium Hotel,

Mrs. Jennie De Long, pastor of the Church of the Spiritual Truth, holds meetings every Friday and Sunday evenings at 8 o'clock in her parlors at 962 Milwaukee avenue, opposite N. Paulina street. Tests and spirit messages

P. Atkinson writes from Vancouver B. C.: "I received all the other premium books last year, and read them all, and was very much interested in them: some of them I read twice. I received also your very interesting paper. The books and paper should be read by every broadminded man or woman."

Dr. Beverly writes: "Remember the party and dance at Arlington Hall Saturday evening, June 4. This is the urday evening. June 4. coolest hall in the city as it is cooled by electric fans. Ice cream and lemonade will be served, and every ticket draw a free reading by your choice of many psychics that will occupy booths. Our meetings will be continued during the summer and the best talent before the public will be there to entertain and instruct. No better teacher is on the platfrom to-day than Walter DeVoe. He demonstrates in his daily life the greatest of success on all psychic and spirit-

G. P. Benezet writes: "The following, I cannot conceive that what I think or do not think about reincarnation is an important matter,' has been left out of my article published in your last issue. It is the beginning of the third paragraph, which is very obscure printed."

Carbondale, Ill.-Ghosts were given an official standing under the law to-day by a jury in the Circuit Court, which decided the will dictated by the shade of Mrs. Martha Young's late husband, and copied by her before her death, was Adolph Young, a son, sought to have the will set aside. It leaves 80 acres of land and other property to his brother George, who is said to have engineered the slate-writing test by which e ghost of their father made known his wishes .- Chicago Record-Herald.

Julius Wagner writes from Allegheny, Pa.: "The Bible Spiritualists at G. A. R. Hall are doing a grand work. Mrs. Emma W. Foster is the medium. Her tests are wonderful and convincing Sunday, May 26, I gave a lecture on the Science of Phrenology, and Its Fundamental principles and Applications and Relation to Humanity. After the lecture, I gave readings from photographs a study to which I devoted over thirty years.

Mr. Aber has returned from his successful trip to Chattanooga, and will resume his seances at his residence. 3422 10th street, Kansas City, Mo., on Monday, Wednesday and Friday evenings, else. Such pretenders are detrimental

Take due notice that Items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

In consequence of DECORATION DAY coming on Monday, May 30, we are compelled to go to press on the preceding Saturday, and in consequence many items will be left out of the paper.

Theodore Franck writes from Louisville, Ky.: "An attentive audience appreciated the sermon at the Church of Spirit communion on Sunday, evening, May 21, delivered by Mrs. Annie Throndsen. It infused new thoughts into the minds of those present to higher aspirations. Her tests, plain and accurate, tended to convey a knowledge and conviction of the grand truths in Spiritualism, almost equal to that of her admirable logic."

J. M. White writes from Manhattan

Kansas.: "The society at this place is doing quite well. They meet twice a month in the German Presbyterian the people of Poltava decided that the church. Sunday, May 22, we had a woman was verily a witch. They took good crowd in the afternoon and the meeting was a great success. One feature of the work here that is especially commendable is the music used in the meetings. Instead of old, obsolete, meaningless church tunes, the songs used are all strictly Spiritualistic in music and words, and the singing is done with a will. Home circles are the rule here, and there is one child medium, 9 years old. I tested his powers He was controlled by a Chinese spirit, and when I addressed the influence in some Chinese words, he readily signified his understanding of the same, and the boy has never seen a Chinaman. Mediums passing through here desiring to stop off, should address Mrs. Flora M. Allen, secretary. They will send delegates to the next state convention at Topeka and are marching along well."

Mrs. Ellen Millard writes from California: "I find that it is essential for every good Spiritualist to subscribe for The Progressive Thinker. A friend in Summerland has been very kind to send me the paper, but I feel that I should be a subscriber. I am very much interest ed in the work. I have a daughter fifteen years old who is a medium. hold meetings Tuesday and Friday evenings, and it is so nice to have our dear ones come and talk through her.

Regular meeting of the Chicago Spiritualists League at the North End Masonic Temple, 615-617 North Clark street, Monday evening, June 6, 1904, at 7:45 sharp. The following persons will participate: H. H. Hill, Dr. G. B. Warne, Dr. Freedman, Miss Harris, P. C. Marsh, Miss Ella Strauss, R. S. Ray, Mrs. Irene Smith and Mrs. Wm. J. Howes. Admission, 10 cents.

Geo. W. Crawford writes from Larned, Kansas: "I feel that I must write you the appreciation I feel for The Progressive Thinker. I have only been a Spiritualist for little over a year but The Progressive Thinker has taken the lead in all the papers I take. We have with us the Harvey Brothers, two excellent mediums. This is their second visit to us, and interest grows. W. E. Harvey has the trumpet and partial materialization phases, and the demon strations obtained are truly remarkable. He sits under strict test condi tions, and his guides will not allow you to mention any of your spirit friends' names, but the spirit must give their names themselves. At the close of the seance his guide allows a match to be struck, and all can see the trumpet floating. Otis, who is but sixteen, has the full-form phase of materialization and many have recognized their departed friends at his seances. We placed him in a closet, sewed his coat on him, his coat sleeves to his trousers, and his trouser-legs together, and manifesta tions went on just the same. This was not in a room of their own; but at the home of a skeptic in our city, Lawye Clines. If Mr. Allen should succeed in getting a thousand dollar materialized form, that would not convince me or any others with reasoning powers of their own, that his medium . had tricked him. The Harveys will be with us two or three weeks longer. Anyone

422 Larned, Kansas." An account of a phenomenon observed in a girl of 12 residing at Vladikavkas, in the Caucasus, Russia, has een communited to the Novoe Vremya. The girl is the daughter of a workman uamed Luba. It is stated that every object which she approaches begins to move. If she goes near a dresser with plates upon it they begin to dance washing hung on a line flies off it, a bot tle standing on a table is raised in the air, and, falling down, is broken in pieces, and stones lying on the ground leap in the air and fall again. The girl is perfectly healthy, and laughs at the occurrences called forth on her appearance. No one can explain them, al though a number of doctors and professors of physical science have been consulted. The child's parents are very poor, and wish to send her out to domestic service, but she always loses her place owing to the assertion of ignorant people that she is possessed of devil, and that she should be sent to Father John of Cronstadt, in St. Petersburg, to have the demon expressed. A present the means are being collected to send the child to St. Petersburg in order that her marvelous magnetic powers may be examined by medical au-

desiring their services may reach them

by addressing them in care of me, Box

thorities. The Vermont State Spiritualist Association will hold its next Quarterly convention at Opera House, Barre, Friday, Saturday and Sunday, June 17, 18 and The management have se-19. 1904. cured Dr. B. F. Austin, of Geneva, N. Y. very able speaker; Mrs. Eifle I. Webster of Lynn, Mass., one of the best test mediums on our platform; the wellknown state speakers, Mrs. Abble Crossett, Mrs. Emma Paul, Mr. Alonzo Hub bard, Mrs. Sarah A. Willey, and Mrs. Ida Lewis. All are invited and it is hoped that they will all be present. Great effort will be made by the management and the local society to make his convention one of the best ever held in the state. A rare treat may be expected. All come and lend a helping hand. A. F. Hubbard, Tyson, Vt., president; Don H. Chapman, Cambridge, Vt., chairman of board of managers; Miss Alma Leonard, East Calais, Vt.

Prof. R. S. Ray, the well-known me dium, writes: "There are a number of so-called mediums claiming to receive messages from my little boy, Robbie who has recently passed to the spirit hat such messages are not true, as he comes only to Mrs. Ray and myself. He manifests in our home and nowhere

secretary.

When writing for this paper use a pen or typewriter.

We go to press early Monday morn-ing, hence communications intended for that current issue' should reach this office not later than the previous Satur day morning. Bear this in mind.

which should be held sacred. Please do oot cause our angel friends pain." Odessa, Russia.—A tale comes from Liebisko which once more illustrates the superstition of the Russian peasants. Liebisko is a village in the province of Poltava, little Russia. There

to the beautiful truth of Spiritualism

dweit a girl, Aksinia Petrokova, whose extraordinary beauty was almost super natural, so her neighbors decided she must be a witch. They more easily reached this conclusion because all the other women in the village were jealous of Aksinia and because she was affected with a form of catalepsy which often caused her to fall into a trance. Awakening from a trance recently the girl hysterically declared that she had been horrified by the sufferings of the Russian soldiers at Port Arthur. Among them several reservists from the province, Aksinia avowed they were dying from cold, hunger and neglect. The soldiers, indeed all the villagers, became greatly excited and sent to St. Petersburg to learn how close the girl's vision showed the truth. The War Office informed them, necessarily, that the Czar himself was no happier than the troops at Port Arthur. Thereupon her from her home, they stripped off her garments, they bound her to a horse's tail. Lashing the brute to fury, they dragged the poor girl over rough roads, under its pounding hoofs, until death released her.—Examiner, San Francisco, Cal.

H. F. Coates writes: "May 22, both afternoon and evening a very large audience greeted Moses Hull at Kenwood Hall, 4308 Cottage Grove Avenue, where he lectured for the Church of the Spirit Communion. Many of the orthodox belief were present who were surprised to learn that their Bible contained our evidence of the continuity of life, and the ability to manifest to their earthly friends. Mrs. Pierce sang a solo, entitled, 'Face to Face,' which was heartily applauded. Miss Croley came in for her share of the applause by rendering two instrumental selections. We trust that Mr. Hull will favor us with his presence again in the near future, and long may he live. Sunday, June 5, Dr. J. H. Randall will lecture for us. His subject will be 'The Science and Philosophy of Materialization. The Doctor is a very able speaker and the subject of materialization is one which has excited many a debate. Mrs. Carrie Crawford Pierce has been engaged to sing each Sunday night in the future. Our hall will be open all sum-

mer.' L. H. Kingsbury writes: "The May Hop and Leap Year party, given by the Ladies Auxiliary of the Rising Sun Spiritualist Mission, at their hall, 378 S. Western avenue, Saturday evening, May 21, was one of the grandest events of the season. The crowning of the May Queen, Miss Bessie Gaul, was a special feature, the ladies forming a horse-shoe when the Queen crowned, after which a snap shot was taken of the affair. The grand march was then gotten under way with President Kirchner of the Mission, and President Sister Green of the Auxiliary, leading. After the March a quadrille was first on the program, followed by 21 selections. Supper was served to almost 200 people, and it was voted a very fine affair, and great credit was given the ladies of the Auxiliary for the care they exercised in arranging all details. Fully 500 people enjoyed the affair and were loud in their praises of the fine time they had. An amusing and entertaining feature of the ball was the vocal and instrumental selections by Prof. Lowry's colored trio, during the intermission which kept every body rood humor. "I has come to stay and have arranged for a grand entertainment and festival on June 18, and are also arranging for an outing in July. Although the weather was warm on Sunday afternoon, May 22, quite a large attendance was re corded at both afternoon and evening services of the Rising Sun Spiritualist Mission. The Sunday school is progressing nicely under the superintendency of Brother Warner. Brother Montgomery delivered an address in the afternoon as well as did Brother Warner, followed by spirit messages by Sister M. A. Andrews. In the evening, our good Sister Burland, pastor of the Light of Truth Church, gave an elegant discourse, and some well received spirit messages. Sister Dill also officiated. The singing was also very fine. Sunday evening, June 5, there will be an experience meeting, and in the evening, our pastor, Mrs. Nora E. Hill, will be speaker. Her subject will be

Knock and the Door Shall Be Opened. The address of N. F. Ravlin, until further notice, will be Kaneville, Kane county, Ill., His correspondents are requested to notice the change.

Mrs. M. Klein writes from Van Wert Ohio: "I am pleased to see such able minds as Sar'gis, George W. Lewis, Chas Dawbarn, N. R. Freeland and Dr. Sweringen's all dealing in their way with these live issues of to-day. I fee that my humble services may yet count something in the great effort of clearing the rubbish of ages from the truth as it concern's man's destiny here and hereafter."

Correspondent writes: "Sunday, May 22, the Metropolitan Spiritualist Society was packed to the doors in spite of the intense heat, to listen to an address on her travels through Australia, by Mrs. Laura G. Fixen, who has always proved great favorite with this society, and the applause which greeted her before and after her address showed how she s appreciated. A beautiful solo was endered by Miss Hertznet, and another by the beautiful child singer, Miss Meyer, followed by answering of questions by the pastor, Mrs. Maggie Waite and giving messages from the spirit side of life. Sunday, May 29, this so clety closes its doors for the summer to reopen in the fall."

E. A. Schram writes from Peru, Ind.: As we learned from Mr. and Mrs. E. W. Sprague that they were on their way ome for a much needed rest, and would go through our city on the Wa pash, we took the opportunity and flagged them for a three nights' meeting. The advertisement of these two able speakers and mediums always draws out a class of the best people and they showed their appreciation by Though their good attendance. rained nearly all of the three days the hall was well filled. The discourses délivered by Mr. Sprague were interest ing and instructive. The christening of the infant daughter of Mr. and Mrs. Al bert Scherer, the first of the kind ever witnessed in this city was highly appreciated and praised by many. As I sat in the front part of the hall and looked into the earnest faces and eager eyes of the audience, I could not help

ALWAYS GIVE YOUR FULL NAME on duidher when rending no tices and dommunications for Publication, otherwise they WILL FIND THEIR WAY TO THE WASTE BASKET

ago—only since last October when our society, was torganized with only thirteen (good luck) members. We have now thirty-two, eight of whom were added through the earnest effort of Mr. and Mrs. E. W. Sprague. They have organized many speleties that are prospering, and carrying on the good work. They also organized the Indiana State Association of Spiritualists at Andercon last February halt is needless to say that the work required to effect such an organization is more fully appreciated by those in the traces. I wish to say to he many Spiritualists of Indiana, that if there are any Spiritualists where they have not a society and wish to organize, we will be glad to assist you. The state officers desire societies in every city and town in the state. It is expedient that you associate yourselves together, for in union there is strength. Any information desired in this direction can be obtained from the secretary, Mrs. Carrie H. Mong, Muncie, Ind., 415 S. Franklin street, or E. A. Schram, president, Peru, Ind." Mrs. G. Clark, secretary, writes:

"The Ladies' Auxiliary of the Rising Sun Spiritual Mission gave their leap year party, May 21, at Star Lodge Hall, 378 S. Western avenue. The special event of the evening was the crowning of Miss Bessie Gaul as May Queen. She was presented with a large floral basket from the ladies of the Auxiliary. She indeed looked the part bestowed upon her. The crown was also a fine floral piece. Tables were set the entire length of the lower hall and decorated profusely with flowers. Prof. Lowry's colored trio discoursed fine music durng supper, also between the dancing numbers. About two hundred couples were in attendance. The ladies deserve much praise in their perfect arrangements, and are again busy planning for an ice cream social, June 18. Admission 25 cents. Ice cream served free. A beautiful silk quilt will also be raffled."

Mrs. L. J. Jaquet writes: "While visiting Mrs. Cutter I noticed that some one had advertised my meetings (which I will hold every Sunday in Van Buren Opera House, California avenue and Madison street), as the Spiritual Wisdom Church, and that Sister Cutter and I were to give free tests. Neither of us know anything about giving free tests for anyone sailing under the name of the above church. Besides, I rented the hall independently and am holding meetings independently, and have given ny meetings the name of Evangelical Spiritual meetings, Sunday at 2:30 and :45 p. m."

Lida A. Rowe writes from Findlay, Ohio: "Frank T. Ripley, the well-known speaker and platform test medium, is erving our society for the third time this season. ... He is a grand test medium and he has made many hearts glad by the messages given by his guides."

J. Baker, of Muncie, Ind., writes: 'The Muncie Spiritualists closed their meetings on last Sunday with memorial services. Mrs. Emma M. Nutt-Moore has been the speaker and medium for the past two months. Her lectures are sound and logical, while her improvised poems cannot; be surpassed in beauty and power. She is also a fine psychom etrist. Her readings of articles and photographs are easy and accurate. The meetings will begin for next season the first Sunday in September. Mrs. Moore will be the speaker and medium for the season. She with her husband, Mr. Thomas C. Moore, are located at 321 East Jackson street, Mun-

cie, Ind.' Mrs. LeSieur writes: "The benefit Band of Harmony sociable, held at the nome—'Maplenook—of Mr. and Mrs. Goodrich, Oak Park, was a phenomenal success. We had very interesting exercises in the afternoon, and an uns, and the auction passed off in lively manner, bringing prices away be-yond our fondest hopes. The proceeds or coffee and the auction were upwards of fifteen dollars. Our next benefit Band of Harmony sociable will be at the home of Mr. and Mrs. Druliner, 93 Bowen avenue, South Side, Thursday, June 9. Another treat in store for us.

Don't mies it." F. F. Stowe writes from Lockport, Ill.: "Mrs. S. E. Pemberton, of Peoria, Ill., one of the very best of trumpet mediums, is spending a week at my home n Lockport, giving private sittings durng the day, with a public seance in the evening. Lockport has never had any iemonstrations of the kind before, and it is wonderful the interest that is being felt here. More are coming than can possibly be accommodated, and many have to be turned away. Appointments are already booked for three days ahead. There is nothing that will interest people so much as the genuine demonstration of the phenomena, and that can only be done by a good medium."

Dr. A. H. Waitt writes: "I have been in my Minneapolis home for the past two weeks where I expect to remain till the camp opens at Mount Pleasant Park, Clinton, Iowa, in August. It is my intention to be there during the entire camp."

Miss Marie Jacobsen writes: "On account of the desires of some North side people who were unable to attend the farewell social on May 17, which, by the way, was very successful, a birth-day party will be held on June 4, in Mr. Ruffle's honor, through the kindness of Mr. and Mrs. Chappell, at their residence 556 Burling street, near Fullerton avenue. Take Lincoln avenue car: also Halsted and Fullerton avenue cars. Admission 25 cents."

Jessie S. Pettit-Flint writes: "The First Spiritual Union of Corvallis, Oregon, closed the season by giving a Sunday afternoon lawn social. May 22. The day also marked the 75th anniversary of Dr. Flint's birth, and friends and Union gave warm greetings and kindly wishes that were heartly appreciated The harmony was perfect, and the day in keeping. Longley's Beautiful Songs and S. W. Tucker's Spiritual Wreath were drawn upon by competent singers. and added much to the pleasure. Coffee and cake were served.

Island Lake Camp Association wishes to open correspondence with good trumpet and slate-writing mediums. Address N. P. LaGrange, secretary, 84 E. Montcalm street, Detroit. Mich.

Jennie C. Paine writes from Canton. "Mr. Harrison D. Barrett lecured to the Society of Spiritualists at West Potsdam, N. Y., May 12 and 13. Would that we could have a lecturer like Mr. Barrett in every town in the world.

Robert Schnur, secretary, writes from Rockford, Ill.: "The district circuit of northern Illinois and southern Wisconain Sniritualists will hold a three days' grove meeting, June 24, 25 and 26, at Harlem Park, Ill., two and one half miles north of Rockford. Many prominent workers from different states will be present at this meeting. Harlem but think how little the people of this Park is a beautiful place, and well city knew about the philosophy or phe suited for such gatherings. The best of nomens of Spiritualism eight mouths car service from the city. Full partic

ulars later through these columns Friends wishing to attend this grove meeting should write to the under signed, so that arrangements can be made for their comfort during the meetings. Address me at No. 1315 School street, Rockford, Ill."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be favored with a lecture from Mrs. Irene Smith, of Seattle, on June 5, at the regular Sunday evening meeting, at 319 E. 55th street. Any and all wishing to hear something of the philosophy of Spiritualism from a scientific standpoint will do well to hear her. Services at 7:45. Mrs. E. Kline will give messages. There will also be a progressive euchre party held at the same hall, 319 E. 55th street, on Tuesday evening of each week. Beautiful hand-painted prizes as usual. Score cards 25 cents. Come and see what good times we have. Game at 8 o'clock.' Rolla Stubbs writes from Long Lake

Minn.: "The dedication of the Lake Minnetonka Spiritual Society, occurs June 5. The state missionary workers Mrs. Whitwell, Mrs. Sours and President Maxwell and many others are expected to be with us on that occasion. A cordial invitation is extended to all who can attend. It is intended to have an all-day meeting, from 10:30 a. m., to 3:30 p. m., with a basket picnic in the grove close by the temple. Free transportation from station to the temple Train leaves Union Depot, Minneapolis, at 9:30 a.m., and arrives at Marke ville at 10 a.m. Round-trip tickets 50 cents; ten-ride tickets, \$2.25, good for the season. Those intending out will please notify Mrs. Rolla Stubbs. Long Lake, or the secretary, Miss Mabel Mather, Long Lake, so that there will be teams to meet them at the sta tion. The society holds meeting and lyceum regularly Sundays at 2:30 p. m. Friends from the Twin Cities in yited to attend."

Geo. B. Moore writes from Fort Scott "Mrs. Virginia Bryan, of Ohio, lectured to a fair crowd Sunday night, May 15, in W. O. W. Hall in our city. Many of the city's best people were present. They represented the profes ions-lawyers, doctors and professors. Mrs. Bryan leads her hearers into new fields of thought along many new lines, and explains several new senses ye undeveloped in the minds of modern men; then she takes flights into new spheres and explains the doctrine of Spiritualism from the modern standpoint, as yet unexplained by any other lecturer ever visiting us. After the meeting, she proves the fact of spirit communion by many messages, all of which are readily recognized. If Mrs. Bryan has an equal in the country, it is in the person of Mr. Hugh Burroughs who assists her in the after meeting which is held in the parlor of the big lodge room. Mr. Burroughs lives up to his belief. He is a living monument of what Spiritualism teaches. He is teacher of high class morals, whom it would benefit all to follow. Such me diums can never be spoken of too highly for their teachings are the best They will leave for Lawrence, Kansas, this week.'

OBSESSION ILLUSTRATED.

A Remarkable Crime of an English Lad -He Murdered His Mother, Uurged by Spirit Voices to Do So.

London England.-It is the general opinion that few more extraordinary crimes have occurred in this country that that committed by Frank Rodgers, of whom the whole kingdom is talking. Rodgers, is, of course, the fifteen year old boy who murdered his mother in the little town of Meldreth Cambridge shire. Apart from its ghastly sensationalism the story presents many unusual features. Between the boy and his mother a strong attachment existed, which was so marked that in the family he was known as "Mother's Boy." Some three months before he killed her at the imminent risk of his own life isual musical treat in the evening. The he saved her from being run over by an friends brought a large number of pack- express train. No quarrel between m, no outburst of p ssion, preceded the fatal deed. The boy's statement that he shot her because he heard a voice commanding him to do so, and had no recollection of the firing of the pistol, imparts to the case a strong element of psychological interest. preliminary examination, at which the ad was remanded for trial, the remarkable spectacle was presented of the widowed father, who is a solicitor, appearing in court to defend the son, who s accused of matricide. The hov's uncle, who is also a lawyer, was associated with him.

Mrs. Rodgers, who appears in other respect to have been an amiable woman. was a victim of intemperance. She was under the influence of drink, when, as she was crossing between the two platforms at the local station one lay an express train came thundering down upon her.

How He Saved Her Life.

"She seemed to be dazed," said spectator, "and it appeared for a monent as though she was certainly doomed, but Frank, who was some dis tance away, rushed forward to the track, and at the risk of his own life, grasped his mother in his arms and wung her bodily off the line just as the train dashed by. The lad showed great pluck and presence of mind, but when I expressed my admiration of what he had done, he simply remarked that it was nothing, no more than anybody would have done under the circumstances, and appeared quite unconcerned."

That feeling has characterized the boy's attitude since the tragedy in which he played such a dire part. After killing his mother he carried his little sister, Queenie, to whom he was yoted, to a near-by inn, and said coolly

"Please take care of her to-night. There has been a little upset at home. I have shot mother." In prison he has spent most of his

time reading. When he was being driven from the fail to the courthouse he calmly read a newspaper. He seems to have no realization of the terrible crime that he has committed. As when ie saved his mother's life, so when he slew her, apparently he regards it as "something anybody would have done under the circumstances." Some of the witnesses testified that

he brooded much over his mother's intemperance. To an acquaintance he remarked that he hated the thought of liquor, pathetically adding: "See what it has done in our house." One day at reakfast—his mother had been intoxicated the day before—he told the family that he had dreamed during the night that he had strangled her.

It was the influence of his mother's example and upbringing on his little sister that gave him most concern, although, according to the evidence, Mrs. Rodgers had never ill-treated the child. After shooting the mother, he told his eldest sister that he had done it "for Queenie's sake." The mother had given way to drink that day, and after supper the family had left her sitting in armchair in the breakfast room, half asleep. It was then that Frank went ipstairs, got a revolver belonging to his der brother, and returning with it, shot her.

His Story of Voices.

The most remarkable evidence was that given by Dr. Octavius Ennion, the family physician, who was summoned to the house immediately after Mrs. Rodgers had been shot. To him the boy volunteered the statement that he had heard voices urging him to murder

his mother.
"On the night I shot my mother," Frank told him, I went home and had supper. Afterward I went upstairs and got the revolver and went down to the breakfast room. I felt an almost irre sistible impulse to shoot mother. I refrained, however, and went out. impulse came again, and I went back into the house "A voice distinctly told me to do it

It said: 'Do it and do it quickly.' I do not remember firing or pointing the pistol, but I remember hearing a muffled report, and then I stumbled against the door. This is all I know about it."

He also told the doctor that for two or three months he had been constantly haunted by the feeling that his mother was close behind him, and that when he turned his head he saw an apparition of her, which slowly vanished

Insanity will undoubtedly be the de fense at the trial, which will be strengthened by the fact that a brother of the dead woman was confined in an asylum. Her own failing may be at-tributed to heredity, for her father, it has been stated, was a man of intempererate habits. The boy is of rather more than average intelligence, and much bigger than most boys of his age, his recent growth having been unusually rapid.

Interesting Phenomena Witnessed at the New Era Camp.

To the Editor:-Brother J. H. Lucas, 148 Lane street, Portland, Oregon, president of the New Era Oregon campmeeting association writes me that the camp-meeting this year will open on July 2, and continue over the fourth Sunday. The buildings, grounds and all things pertaining thereto are being rejuvenated and gotten into condition for one of fthe best meetings ever held on that consecrated ground.

The character of the present man agement is a guarantee against all

trickery and unwholesomeness. The writer, while attending a few of the closing days of last year's meeting at New Era enjoyed the pleasure profit of a brace of personal spirit experiences which, while neither marvelour nor unequaled, were exceedingly pleasant experiences to the recipient. One of the incidents I attribute to spirit power was the inhaling of the full fragrance of a beautiful pink rose by the olfactories that, in forty years, through the blighting influence of catarrh, had been off duty—in fact, "dead as Julius Caesar.''

You say, "Hypnotic suggestion." Possibly; but no mortal was the oper itor. The rose was casually handed to me by a friend with the remark, don't care for roses.'

The other incident referred to was on this wise. I was crossing the grounds one evening after the lights in the grove were out, when a sudgen bright ness from above caught my attention. There, in an opening to the sky in the dense fir foliage of—say, 50 by 100 feet -hung a perfect, dome-shaped dazzlingly white canopy. It filled the space perfectly, and hung in festoons to vithin thirty to forty feet of the earth while through the apex of the bell-shaped glory a star or two shone with a mellow, golden radiance. The sight was enchanting. I rubbed my eyes and looked again, and still the snow-white, lace-like canopy filled the space. The thought occurred: I will go to the hotel, a few paces distant, and invite others to witness the wonder. Starting to execute my intention, I turned for a parting glance at the wonder, but where an instant before it hung in all its purity and splendor, only the steel blue sky

and the clear cold stars shone down. I do not present these very pleasant experiences of mine at New Era camp as an inducement to old patrons or new ones to attend the coming meeting, as m sure the present managers do profess to keep these bits of experience in stock. Bring the very best possible conditions to the meeting with you, and the best of results will be added.

I wish in this connection to express the gratitude that all lovers of the truth as the world has it in unadulter ated Spiritualism, should feel to such men as Loveland, Sar'gis, and a few other clear-headed, strong-souled advocates of consistency and good sense concerning the exalted charge committed by the spirit world to mortals.

It is undoubtedly true as pointed out by Mr. Loveland in a recent article in The Progressive Thinker that the heat with which so many platform speakers insist on taking on priestly titles, orders and ceremonials, disgusts and re-pels many thinkers who cannot endure the odor of the old, old bottles for the new wine of spiritual truth and life.

The true friends of Spiritualism know as no others know or care that this bea con light of the ages to a world in dark ness is, through the weakness, folly and pure cussedness of many of its fessed friends, in crooked and hard lines; but deliverance must and will come; but when and by whom? Salem, Oregon. J. KIGDON.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.1

Passed to spirit life, Mrs. Adolphine Lemmers, May 17, at her home, No. 28 Otis street, Cleveland, Ohio. Sister Lemmers was born in Burgeois. Bulgaria, in 1844. Soon after coming to this land of liberty she and family learned the truths of Modern Spiritualism, thus adding knowledge of the fu-ture life to the beliefs of the past. Our sister became an active attendant and worker in the lyceum, and the Good Samaritan societies. Her life was one of brightness and joy. Our eloquent Brother Hudson Tuttle officiated at the funeral. He gave grand, good comfort to the mourners and friends. The central theme of his remarks were Home, Wife, Mother. His word-picture of the home she had made on earth, and the mother's love as it was expressed in the beautiful home where she had lived and reared her family were very impressive. The appreciation of her loving kindness was portrayed by the floral offerings that were lavishly dis-played in decorating the casket and room where the remains laid. The portrayal of this picture by Mr. Tuttle into the spiritual home where wife and mother had gone to prepare a home more beautiful, was one that led the listener into some enchanted spot not made with hands, but born of the spirit of a wife and a mother's love, when all will be united again with that broader knowledge of the uses of our earthly trials and struggles through which all I. W. POPE. must pass.

The Commandments Analyzed, price 25 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

"Love—Sex—Immortality." By Dr. W. P. Pholon. For sale at this office. Price 25 osets

### SPIRITUALIST MEETINGS.

It is important when a meeting ? suspended, that notice be given us, a that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10

a. m. First German Spiritualist Society on the West Side. Meetings every Sunday, at 3 p. m. in Garselman's Hall, corned Ashland avenue and W. 13th street. The North Star Spiritual Union holds services at Perl's Hall, 1546 Milwaukes

avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor. The Hyde Park Occult Society holds egular Sunday evening services, 7.45 clock, at 819 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all com-munications to Mrs. Isa A. Cross, corre-sponding secretary, 560 East 55th street.

Entrance to hall, 319 E. 55th street. The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland,

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladles' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner. Champlain avenue and 43d street, every. Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by, Mrs. Th. Loll and Mrs. J. Villroak. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove ave-

nue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music. The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and

tests by Prof. R. S. Ray, pastor. Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskinge Hall, Thirtyfirst street and Archer avenue. Conducted by Mr. and Mrs. Howes. The Universal Occult Society holds

its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday after noon and evening, the Hon. Robert Call ray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every rom 2 to 10 p. m. Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter, the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st

street. Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspi-

rational speaker. A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

Spiritual meetings are held at 326 Wells street, by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 o'clock and Friday evenings at & o'clock. Residence, 616 Wells street. The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. During the months of June and July the

meetings will be conducted by the renowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more. Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a.m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Mrs. Marie Jacobsen will give demonstrations of psychic and scientific palmistry. Speakers and mediums invited. 8 p. m., address, followed by messages.

### WHENCE AND WHITHER?

An Inquiry Into the Nature of the Soul, Its Origin and Destiny.

BY DR. PAUL CARUS.

This little book treats of the central problems of all religion; the nature of the ego; the origin, development, and destiny of the human personality; spiritual heredity; the dissolution of the body and the preservation of the soul: the nature of human immortality; mankind's ideals: the rational basis of ethics, etc., all from the standpoint of modern psychology and biology. 188 pages. Price, cloth, 75 cents.

"Dr. Carus answers the question: "Is Life Worth Living?" very fully and satisfactorily. The whole is a comprehensive and helpful treatise."-Journal of Education, Boston.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

"Origin of Life, or Where Man Comes From." "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Prince 10 cents. For sale at this office.

vast limitiess space, upon which I be hold two large controlled armies drawn up in battle array. Of canises the ranks and files of ignorance, dressed in the black garments of superstition and nar-row-mindedness, opposing the bright

and shining hosts of knowledge, whose

uniforms are dazzling to the eye, ready

for the word of command, when the

for the word of command, when the bugle will ring out its pesonant notes, telling them the fight hard. I can see the generals and officers of knowledge riding back and forth upon their snow-white steeds of wisdoms shouting commands to their soldliers he double-quick, and plunge themselves hato the gaps of the dark-visaged, impright ones, dividing their forces, gradually pushing them back gaiting newsground every mo-

back, gaining newirground every mo-

ment. I can see these forces of light

making grand charges, mounting hills and vantage grounds of success, plant-ing their flags of victorious knowledge,

vinning battles and forcing the ranks

This department is under the management of

HUDSON TUTTLE. laddress him at Berlin Heights, Ohio,

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-The supply of matter is liways several weeks ahead of the space given, and hence there is unavoidable delay. Hvery one has to wait his time and place, and all are treated with equal

correspondence of this department has ever canceling the principal. become excessively large, especially letters of inquiry requesting private and ters of inquiry requesting private and ters, and while I freely give what aver information I am able, the ordiary courtesy of correspondents is ex Psychograph, names of relatives and HUDSON TUTTLE.

psychological traits. A dentist was wards crepe appeared on the door, accord. The dentist was dead.

On one occasion on rising in the Mrs. Warren Galt: Q. What is the morning she saw crepe on a neighbor's sixth sense, and how does it unfold into door across the street. She looked at the seventh? it and wondered who was dead. On investigating she found the view was il- been called the sixth sense, but erronelusory. But a morning or two later the ously, for it comes from the sensitive

sessed of the idea that a certain lady by the influence of fthe body. It may friend, an actress, was in a certain be made to "unfold" by cultivation, that house a few blocks away. She went to is made to be more receptive and rethe house and found the doors locked liable. It is, however, a misuse had blinds down. A policeman informed words to speak of it as one of her that the house was vacant. But an uncontrolable desire seized her to ring manifestation of all the spiritual senses. the bell again and again violently. At last the lady appeared at a window above and called to her. For some reason she did not want it known she was

curred. My query is, what is the phi- Spiritualism Declared to Be of the Devil.

I have named the phase "intuitional clairvoyance," from Latin into, to look the appropriateness of the definition.

gands, and it is to be regretted that lams and others. It was gtated that it they cannot be collected, and thus the would not do to combat Spiritualism as foundation laid of a true spiritual sci-ence. The Psychical Research Society would say, "If it is nonsense it can do has persistently gathered volumes of such facts with the object of generalize that it is "of the devil" and that "no one ing, and explaining on some theory, "can play with fire without being other than their spiritual origin. In this burned."-News Item. task the mapority of its members have become convinced that spiritual influall the facts. I suggest to those who have had psychic experiences, by im- tion assembled have spoken, now let pression, influence, trance, or dreams or the world be silent. at home circles, to carefully narrate them, and send to this department. A the devil. It is not "silly nonsense," valuable column or more of facts might but something that "burns." thus be gleaned each week from the peal directly to each and every one who reads this paragraph.

If the facts are classified under distingt divisions, Mr. Anderson has osen an expressive term, "Intuitional It must not, however, Clairvoyance.' be over looked, that one cause underlies all psychic phenomena.

We are spirits, in physical bodies. and as such have latent all the faculties of decarnate spirits. These faculties at have often thought that this first evitimes are active, and manifest in a degree the capabilities they possess in the freed spirit. Hence the difficulty of dis-tinguishing the manifestations of spirit in the body and the spirit independent. Clairvoyance is "clear seeing," by the

spiritual perceptions. It depends on the sensitiveness of the individual. A person thus sensitive may perceive by dence of intelligence from the church, the activity of his own spirit, in the but this outburst paralyzes me, and I manner of a spirit freed from the physical body. Less clearly, because the a born spiritual faculties cannot be as inde for it. pendent, fettered by its material environment, or in this condition, like a receiver of a wireless telegraph, it may respond to the thoughts of all spiritual beings in unison. It is the absolute ne cessity of this unison, this being at fatal to their hopes. Oh, you poor tuned alike, which excludes all others, Presbyterian leaders, you have certainand brings the sensitive into direct contact with those harmonious. With this prelude the facts given by Mr. Ander son become transparently explained then you had a fighting chance. Now His daughter's mind, like a telegraphic every probe you make stabs your own receiver, caught the thought-waves, future hopes. whether emanating from persons or spirits. These received thoughts suggested symbols, which were so vivid they became objective realities. The Devil, then hurran for the Devil, bethey became objective realities. lady who concealed herself, could no cause he is making himself felt and more keep her thoughts in the closed making the church to tremble. Or house, than a transmitting instrument on a tall mast on a headland could restrain a message sent through it over

the circling sea. It is true a part of these experiences may be explained by spirit impressions but it is not necessary to call on external interference.

ground, walks, etc., come from? or swarms of frogs? Whatis meant by a cycle of time, and

of how many years' duration is it? rain, but this is without foundation, as very remarkable book. Large, octavo, are all the stories of showers of frogs, 500 pages. Price, \$1.75.

fishes, etc. Fow are aware of the great number of earthworms in the soll. If at certain seasons, the soil becomes sat urated, as by a heavy shower, the worms seek the surface, and appear at imes in astonishing numbers.

Near ponds which are filled with tadpoles, when these become metamor-phosed into young frogs, these leave the water for a time, and it seems that the plague of Egypt is repeated. As this occurs during showery weather, it has been popularly supposed they rained down. There probably have been instances of fishes falling from the clouds, as hurricanes have taken up the water from lake or sea, and let it fall on the land.

Soldier: Q. What is the number of and study. In the middle ages, a great proportion of the higher classes were iloldiers in the armies of Europe, and the cost?

The armies of Europe are said to number 3,000,000 men continually under training and the reserve, which it is possible to mobilize six times more. That is all able-bodied men are considered soldiers. The cost of maintenance may be estimated at \$200 each, and their withdrawal from productive labor means the loss of as much more. Europe spends \$750,000,000 on her army and navy. In case of war, or threaten ing war, the expense enormously inreases. There is not a nation in Europe whose people are not practianonymous letters. Full name and address must be given, or the letters will of which supports moneyed masters, not be read. If the request be made, and to pay which taxes the national remay cause us to think we are more wise the name will not be published. The sources to the utmost without a hope of

but when I sit with the Ouija Board or friends in spirit life are given with messages. Some are true and some false. When my belief is almost established, B. R. Anderson: Q. A daughter of then comes untruthful messages to upmine possesses the following peculiar set my mind. What does it mean? A. It means that you are conversing caring for a diseased tooth for her. On with a variety of spirits, and just as you approaching his office on one occasion would were you talking to a mass of the feeling that she would see crepe on the door became so intense that she intense in rived there, however, no crepe was on these messages, they are really more the door. But a few mornings after conclusive evidence than if in perfect

A. Clairvoyance, or spirit seeing has crepe was indeed there. She did not ness of the spirit to receive impressions know anyone was ill in that house. now anyone was ill in that house.
On another occasion she became postion of the spirit, more or less modified liable. It is, however, a misuse of senses. In its purest expression it is a

### IS THIS PARANOIAISM?

It was unanimously agreed by the Presbyterian ministers at their Monday within, and clairvoyance, realization of meeting yesterday that Spiritualism is what is passing in our own inner self. "of the devil." There was no mincing. The soul receiving and reflecting prophetically. Please give an opinion of the appropriateness of the definition.

A. This is a record of facts in the tion opened, down through the remarks realm of the spiritual nature of man, of by Rev. B. H. Charles, Rev. W. G. Kessgreat significance. They are similar to those occurring in the lives of thou ner, Rev. C. L. Chalfant, Dr. M. C. Willbut they should be taught

> To the Editor.—Here is another evi-These divines (?) in convensanity.

"Psychic phenomena" is the work of I have been hoping a great deal for

prolific Spiritual field. I make this ap- the church in recent years. I have been watching its movements, and I have foolishly entertained hope that some day a sign of intelligence might spring from it.

You know how a mother watches her baby as it gets to be five, six, eight or ten weeks old; how she rams her head into its little stomach and "boo-boos," and after awhile the little thing laughs and even laughs aloud. Do you know I dence of baby's intelligence is the most beautiful thing I have ever seen? It seems to me that it should be a great comfort to the mother because it proves, and it is pretty near the first proof that she has that the little thing

is not a born idiot. I have been hoping for some like eviam losing heart. I feel that the baby is a born idiot and that there is no hope

Now who the devil is the Devil that these wise councillors have discovered to be back of the psychic phenomena

called Spiritualism? To admit that phenomena exists is ly loosed a devil in your camp by this confession. Better have stuck to the old text of "silly nonsense," because then you had a fighting chance. Now

Psychic phenomena mean the action rather making the leaders tremble lest they lose their soft jobs of doling out. twice a week from their pulpits, the driveling rot they call metaphysics. GEORGE E. CRAMER.

Paducah, Ky.

"rain-worms," such as are found after prolonged rains, on the surface of the prolonged rains, on the surface of the parlaneous spoker weither and spirit expensions and illustrations of spirit expensions. perlences, spoken, written and made by out of the draft. full-form materializations; setting up a My friends, str. scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy re-A. It has been a favorite explana alization of the highest and purest fe-tion that these worms fall with the licity attainable in the future life. A

# "How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Bend to Mr. Tuttle, Berlin Heights, O.

IGNORANCE --- KNOWLEDGE.

Incentive to the Upbuilding of Noble Character. 'Ignorance is the curse of God, Knowledge, the wing with which we fly

to heaven."-Shakspeare.

One of Webster's definitions of ignorance is as follows: "Uninstructed; untaught; unenlightened; unlearned; unlettered; illiterate. Ignorance denotes want of knowledge, either as to a single subject or information in general; illiterate refers to an ignorance of letters, or of knowledge acquired by reading

literate, and yet were far from being ignorant, especially in regard to war and other active pursuits." Taking the foregoing "quotation" for a guide to lead us through the vast field of humanity, where this prolific weed grows, thrives and flourishes, despite the unceasing, untiring energy of the enlightened minds which have come and gone, to root it out, it still propagates and stays with us. No matter how much we pride or esteem ourselves with the amount of knowledge we possess, it is not safe, right or just, to point the finger of scorn, or disfigure our faces with sneering reproof, no matter how much outward appearances

than those whom we meet. Why, my dear friends, don't you mow we are all ignorant to such an extent, it is appalling to contemplate, and makes us realize we are fortunately immortal, and have an eternity of time in which to learn. Question yourselves, you of the studious, serious, inquiring turn of mind, if after many years of persistent zeal and study in trying to figure out this problem, and solve that mystory, "how much do you know?" How much knowledge have you stored away in that mind of yours, if you have devoted years and years of your life, in studying one single branch of science, and then realize you have only entertained one, tried to make yourself acquainted and conversant with one single, solitary member of this large family of knowledge, while the balance of its relatives are standing outside impa-tiently knocking upon the doors of your mind for admittance? Take an inventory of the present status of your knowledge in this way, and you will truly realize just how little you do know, and how much there is to learn.

Ah, my friends, what a comfort and joy it is to read the pages of history, and find the impress of thought indelibly therein, which has been the means of throwing just a little more light upon this or that subject, so that others might learn and be benefited thereby. You, thinkers of the past, who have gone but are not forgotten, who exist more than ever in the loyal and loving hearts of the seekers of knowledge, will live on and on, imperishable in the minds of generations yet unborn, when the monuments raised to your memory by the hand of man will have crumbled into dust. Like bright and flaming meteors, you have flashed your brilliant, shining light of knowledge athwart the clouds of ignorance, illuminating the way that others who follow may see

and learn thereof.

Life is serious, life is real, and you and I were created not for the sole inentive to devote all our time to frivolity and jest, but to seek beneficial knowledge, to constantly strive to discover something vital and important which will be a satisfaction to ourselves and make it a little more easy for oth-

ers to progress.

My dear friends, it is not fair or just to be drones in this busy hive of humanity, sitting in idle carelessness wasting the golden, fleeting moments of opportunity, while the workers are out in the field and forest, gathering the honey of knowledge from the flowers of wisdom, bringing it home on the wings, lightened.

I cannot call you ignorant, in a certain sense, neither can you call me, for I know not what particular knowledge or experience you possess along certain lines; likewise, I may be similarly situated, but we can exchange thoughts and learn and profit from each other.

Take for instance, as an illustration the contrast between the babe of poverty and the babe of wealth. The former was brought into this world by poor, ignorant parents, who lived in a hut on one of the back alleys of a large city. This small morsel of humanity. from the time it opens its baby eyes, sees nothing but poverty. Mayhaps, many times it has awakened from its infantile slumbers with the cry of hunger gnawing at its vitals. Possibly its little frame has shivered and trembled with the cold for want of covering, when the wintry winds and storms howled round its poorly constructed home, and came in unasked through the chinks and cracks of the walls, to tease and vex this poor little waif with the stings of biting cold. This babe of poverty lives, grows or rather struggles through the perplexing, helpless of babyhood into the period of child-hood. It has been constantly surrounded with rags and filth, played in the gutter, is a stranger to education, but is not uneasy on that account, because it has never been taught differently. Its little ears are not at all sensitive to oaths of blasphemy, and its small nose has become accustomed to the foul atmosphere and stench from iving in unsanitary and close quarters. It has had no particular care, but little kindness, yet, it manages to exist and rows up into manhood or womanhod. Now, take the child of riches and compare for a moment the difference This child of wealth comes into the world with the proverbial silver spoon in its mouth. Its infantile body has, from the time it came, into existence been clothed and wrapped in the softest of fabrics. It is chucked under the chin, and its dimpled face has been kissed out of shape by the many aristocratic friends, who have come in to see and admire the new babe. It coos gurgles and laughs; puckers up its infantile face, wreathed in smiles, while "Beyond the Vail." A Sequel to its fat chubby little body twists and rolls in its downy bed of richest matemonished to keep Alonzo or Geraldine

> My friends, strange to say, this child of wealth grows, thrives, flourishes and develops into manhood or womanhood. Each child, the child of poverty and the child of wealth lived; had a different set of experiences, YET, WHICH SHALL WE CALL THE IGNORANT WERE THEY TO MEET, COM-PARE EXPERIENCES, COULD NOT THEY LEARN OF EACH OTHER?
> WHERE WILL WE DRAW THE DIVIDING LINE BETWEEN KNOWLEDGE AND IGNORANCE? Are they not so tangled and closely related to each other, it is almost an impossibility to separate them? Yet, my friends, although this line of demarkation which divides the forces of ignorance from knowledge may not be seen, or be definable to you and me, nevertheless it exists, and is being gradually widened and separated each day.
>
> Methinks, I see with visionary eyes a this calca

REFLECTIONS.

What is Life? What Exists? What is Spirit?

To the Editor:-No doubt by this time you have discovered that to en-lighten and educate the ignorant, the superstitious, and the errors of the human family is no easy task, but is one of the most difficult and laborious jobs that you or any one else ever under-took for the ignorance of the masses of to-day is but the reflection of the ages of the past, and dates far back to time immemorial, until no wit has become chronic and second nature.

Now, there are a great many people

whose minds are much exercised over the question of the origin and continua-tion of life. From the fact that life is in existence, it is a self-evident fact that it always existed, and it is but reasonable to infer that it always will exist. What is life? Existence! What exists? Animated matter and spirit. What is spirit? Unanswerable. But it is that life principle or spirit that is one component part of universal nature, without which nothing could exist, but would be in a dead and lifeless condition.

Now, all the knowledge that we obtain we derive from facts proven or un-proven. There are positive facts in exthis great and glorious struggle-"the istence, which are truths. There are also many ponderous facts in existence which can neither be weighed nor measured, only accepted, as circumstantial proof creates a belief in their validity as facts; for example, the air is in exist-ence as a positive fact, yet unperceivable. We are face to face with time, as a positive fact, although unmeasured. The universe is in existence, as a pos-

itive fact, and the fact that it is in existence is a self-evident fact that it always existed, as there is no known power in existence that could create a universe from nonentity. Matter is in existence to-day, as a positive fact, and from the fact that it is in existence, is a self-evident fact that it always existed, as there is no known power, in existence that creates substance from a vacuum. Spirit life, or the life principle, or God, as some prefer to call it, is in existence as a fact, although un-perceived and must have always existed from all eternity, and always will exist, as eternity is now, to-day and forever, and as spirits individualized from the great parent source, so will they continue to exist in an individualized state forever.

It is through the natural law of nature that individualized spirits do and will continue to individualize, to all eternity. Thus spirit, the life principle, is a cimponent part of nature, and must have existed co-eternal with matter, and always permeating the same, as there is no proof of its antedating matter, or of a subsequent coalition with

Now, it was, and still is, a prevalent idea among the people of the nations of ant and unprofitable environments, of the earth, that there was at a certain salvation through the blood of Christ, period in the far distant barbaric cycles had only said in stead. 'You are all of the ages of past Oriental history a Christs, only the divine side of your nacreation, a perfectly developed universe | ture has been in a state of lethargy; brought into existence, with all of its conderous retinue of segregated planetary systems, from a vague nonentity. Now, if so previous to that creation, that which we now call the universe was one vast vacuum of supreme nothingness, impenetrable darkness and vague obscurity, that nothing existed, nothing could exist, for there was nothing to exist upon.

It was, and is also a prevalent idea among the majority of the people of to-day, that there was a supreme being called God, that He possessed supreme power, that He was a self-created being, and that He always existed, but how He or they, know that He always existed, a self-created being from nothing, is still an unexplained and profound mystery. And there are still multitudes of people in our fair land who claim to be en-lightened, intelligent people, who cling wisdom, bringing it home on the wings which lie dormant in your flatter, interested, inter the universe from nothing in six days. Now there is no such a quantity in existence, neither can there be, as a "created product." To create matter by any power, or by any law whatever is an utter impossibility, as 1. To create matter would require a

mighty power far beyond all knowledge that we have of to-day in the art of cre-

2. It has never yet been proven by all the historical accounts of past ages, down to the present day, that there was such a being in existence, endowed with such an overwhelming power.

3. It is beyond the limit of an extreme imaginary comprehension, that a solid could be produced from a vacuum Thus, then, a physical law of nature, in the material world is continuation, subject to evolution. The oak of to-day was the acorn of yesterday; the oak of to-morrow is the acorn of to-day. But in the spirit law of life, the spirit, or life principle, must have existed coeternal with matter, as there is no proof of its preceding matter, or of a subsequent coalition with same, or as some writers advance the idea, that the soul had a beginning, is shortsighted folly. Or as one writer presents the idea, that the factors that combined to raise a soul into an independent existence required millions of years of transmutation and active construction, to produce a soul, is superbly preposterous. And to advance the idea that a soul sprang into existence from an infinitesimal spark of spirit life which took millions of years to perfect, is entirely inadmissible.

If writers, instead of laboring to present some incomprehensible ideas on the subject of Spiritualism for the public to digest, would simplify their communications to a common consistency of reasonable thoughts, it would be far better for the cause, and for the ignorant reader, than to present so much logic far beyond their comprehension What the public needs in regard, to Spiritualism at this stage of its exist t high-sounding para C. P. MITCHELL. ence, is "facts," not high-Moline, III.

AN ANGEL OF LIGHT.

She Gave Up a Grand Social Career to Spread Light and Happiness Among Tenement Babies.

Zoe Blair, daughter of one of the old est and most prominent families of St. Louis, Mo., has turned from a brilliant social career to devote her life to min stering to the sick and suffering chil dren of the poor.

She was a leading light in the social circles of St. Louis and Chicago. She was sought by many charitable organizations natronized by social leaders to serve in an official capacity. It was at a charity ball in Chicago

that Miss Blair felt the call which changed her life. She was secretary of the organization which gave the ball and chairman of the visting committee which visited the poor and indigent of Chicago. While performing this duty she realized that much of the suffering was needless, that common sense and sanitation would bring much happiness to many, and that all that this poor needed in many instances was to be

MICHIGAN.

Mass Meeting of Spiritualists at Jackson.

The Spiritualist mass-meeting last Saturday and Sunday, held in Odd Fellows' hall, was an unqualified success. On Sunday afternoon Rev. Dorothy Daly was to have been included in the program, but owing to a misconception she did not arrive until late. Mrs. Julia M. Walton was the speaker of the after noon. The latter dwelt upon the need of educational institutions to give mediums the protection of that higher scholastic perfection which when free from pedagogism is a chisel to perfect the outlines of the white statue of mediumship; but we must remember when we criticise mediums, oh Christians, she said, Christ chose his disciples from the humble fisher folk, illiterate and simple Some of the highest authorities in the ecclesiastical world are declaring the Bible, the Christians book of authority, to be a pack of lies too gross for tolera tion, its incredible, puerile or demoralizing narratives. When our Canon Hensons, oh, Spiritualists, make sweep ing attacks upon the book where you have found the bright pearls of inspira tion lustrous with the divine light of angelic thought, it is time that you should know your mission. Ecclesiasticism proud of its scholastic achieve ments, has outgrown the eternal light of truth shining elsewhere than in collegiate halls; to you then is entrusted for five cents, and then you are perthe fair gift of mediumship, ancient and modern, to cherish and defend as God's best gift to man. The beacon light that beckons us to an eternal hope that shines out across life's stormy waters. Dare not sully the vase that carries these radiant roses from the summerland, nor stain the goblet that receives the wine of pressed vintage of martyrdom. Our lives must bear witness to our pro-

ford to use as a pattern to strive to-

fessed faith that Christ was the model

whose character every medium can af-

wards following.
Mrs. Sharlow followed Mrs. Walton
with well received tests.
Sunday evening Odd Fellows hall was filled to its utmost capacity. After an invocation by Dr. Julia Walton, the president of the state association introduced the Rev. Dorothy Daly of Detroit. Mrs. Daly asserted the president had given her ten minutes to tell what she knew of Spiritualism and she could not do it in the space of time allotted to her. The lady is a pleasant and entertaining speaker, and gave some pretty word sketches apropos of her theme.

Rev. Marian Carpenter then addressed the audience, who listened with interest as she pictured the glowing details of her faith and knowledge. She spoke of her visit at the prison chapel that morning, saying, "I only wished that the sweet-faced woman who spoke to those men, those victims of unpleasant and unprofitable environments, of some time you must waken to a knowledge of the divinity within." Eloquently and logically the speaker carried her hearers forward to the time she crowned the work of the evening with messages purporting to come from the arisen ones. No one could look upon her radiant face and doubt that her vision had been unsealed and the fair land of our soul's promise had opened its bright gates to her enlight-ened gaze. Ever dear to our Jackson ces Marian Carpenter has bound the chains of love and gratitude by this evening's beautiful work. COR.

shown how to act and what to do. Miss Blair's brother, Dr. Vilray Blair, who has his office at the residence of above, the price is 40 cents each. their parents, Mr. and Mrs. E. H. Blair, We have only ELEVEN Premium No. 3729 Delmar boulevard, proved a Books, and you can select from them as valuable counsellor to his sister.

From her friends in society Miss Blair heard little save protests. They could not understand how she, with her brilliant prospects and delightful present, could consider the course she contemplated.

Having decided upon her profession, Miss Blair concluded that she could do Books you may order, price \$1.80. most good in nursing children, whose utter helplessness appealed to her more than aught else.

She entered a nurses' training school in New Orleans, where she was graduated, and her ability and earnestness won for her the important position of head nurse in the Maternity Hospital in that city, which position she forced to resign to take a rest at her

home in St. Louis. It was hoped by many of her friends that she had had enough of the life of a postage prepaid, for \$3.35, something nurse when she returned home, and would re-enter the life of a social leader, but as soon as Miss Blair had recuperated sufficiently from her labors in New Orleans she went to Kansas City and began the life of a district nurse. Speaking of this work Miss

"This is the work which appeals to me most of all. In district work you must go into the homes of the poorest and show them how they can be much happier by using the things which they have at hand. You must even show is a great pleasure to see how the Mrs. Emma Hardinge Britten. babies enjoy their baths. Afterwards you teach the mothers how to prepare the food for their children, and these poor people who are ignorant of the most primitive rudiments of sanitation dium. often regard the nurses as veritable fairles in the good that can be accomplished with soap and water and plain food properly prepared, of which they knew nothing before. They are grateful, too, and in the gratitude that one earns from these poor and needy ones there is more gratification that in many social conquests.

I believe some of my friends pity me," said Miss Blair, smilingly. "Until they know the great pleasure which one feels in relieving the suffering and distress of others, of seeing the pitiful faces of the children of the poor smile up at you gratefully and hear the incoherent but profoundly grateful thanks of the poor mothers, they will never know what real pleasure is." 1.

At present she is doing the work of a trained nurse among the wealthy families of St. Louis, but she looks for ward to the time when she can resume her best-liked work among the poor and needy.

Miss Blair is tall and slender, with eyes which are expressive. She is a delightful conversationalist and is brimming over with wit and good humor.

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of ignorance over the cliffs of oblivion My friends, this battle I speak of, this continuous struggle between knowledge and ignorance has been going on from the time, this, earth, was first thrown into space. This is a war that thrown into space. This is a war that will never cease until the forces of light and knowledge have rolled back the forces of dark ignorance and obliterated and driven them clean off the face of the earth. Choose, my friends, which side you are going to Join, to carry on

The noise and din of this continuous strife comes ringing and reverberating down the aisles of time, from those who took part in the struggle centuries past to us of the present day. Those bright, spiritual ones gone on, come back with their enlightened minds, standing by our sides whispering words of encouragement and cheer to don the armor of purity and truth enlist and lend our force. force of knowledge to defeat the forces of ignorance. They are still anxious, those beautiful ones, who have spent a few fleeting years with us here in the body, devoting their earth lives to the interest and betterment of humanity. They are still mingling and commingling with us, sending us shafts of thoughtful light, the bright and glowing light of knowledge, to pierce the gloom of ignorance which hovers over this

enlightenment of mankind."

We are building all the time, for all time, unceasingly, upon the shifting sands of ignorance, or upon the solid, imperishable rocks of wisdom and knowledge, Try to banish from your mind the false impression that you have no part to play in this grand drama of life.

We are all created for a purpose, you and I and all of us, to do something to make this world the better for our having lived in it. That something, my friends, is left to our own judgment and resources to choose how noble we can make it and how beneficial it will be to mankind.

There was a grand, beautiful temple planned by the God of everlasting love; that beautiful supreme sforce, which lives and dwells in all and through all, and given to mankind to erect. Its foundation was started eons past, and as time rolls on, each generation delves and works in the mines of wisdom to discover somethings in the dark vaults of seclusion and ignorance, lasting material to be used in the building of that grand edifice. The name of this beau-tiful immortal edifice which we, as human beings, are building and establish ing here upon this sphere is a beautiful monument of reverence and love, which we; in our hearts; sentertain for that grand, beautiful God: of ivwisdom and truth; that Supreme Force of love who brought us and all that lives into existence and gave us the helrloom of immortality and everlasting protection is

the "Temple of knowledge."

Ah, my friends, do you want to be material worthy to enter this beautiful building? If so, go to work, fit and pre-pare yourself in developing the talents which lie dormant in your nature. hought of love, to enter into this mighty structure of knowledge whose bright and shining rays of wisdom are fast dispelling the darkness of ignorance from off the face of the earth. Then, when you and I have stepped through the doors of death and gone to our new ethereal homes on high. we can come back to our birthplace, earth, and view with interest and pride the children of men, still working and shaping this beautiful temple of knowledge and feel that we, while here in the material, performed our duty in doing something towards the completion of

this grand, sacred edifice, being erected by man WILLIAM HENRY DARBEY.

Toledo, Ohio. Mr. Hale's Offer. Why such gigantic attempts to cover the real motive of Mr. Hale's offer of \$1,000 for a genuine materialization? Several of the coadjutors of the preended materializers assume that Mr. Hale's motive is to convince the public of the truths of Spiritualism. Hence they go on and contend that the people generally would not change their views on account of Mr. Hale receiving this test. Now why assume this position. Like all level-headed men Mr. Hale doubts the existence of materializations. He offers this inducement of \$1,000 for his own benefit. Suppose he had offered \$100 for a pint of pure port wine, would it be logical for manufacturers of wine to claim that if they did produce the pint it would not convince the public of the genuineness of port wine? I fail to see any essential difference. All of this hedging and dodging under the assumption that the offer is for the public, is too transparent. How quickly any genuine medium would

One victim even igoes iso far as to say he would not respect a medium who would convince Mr. Haie The ridiculousness of this statement is too appar ent to merit commented Again these fakes and their cappers raise the cry of commercialism! Yet these same tricksters are charging from two to five dol lars per cap, for their seances! There is one method of detecting the backers of these frauds which inthink is intal ible. They are not;like;the blind enhusiast who when he sees and believes he has found a genuine case sends single panegyric and then retires to his usual avocation; but haring a share in the earnings of his mal he makes a regular business of panegyrizing him. When we find one of this kind spending his time and money, in exploiting a given medium (?) there are breakers

The writer does not know there is no such thing as materialization, but does not believe there is. B. R. ANDERSON.

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# Innermost of Manhood

By Charles Dawbarn,

CHAPTER III.

Strength in

We do not for a moment suppose that our sub-man quite smothered into earth life. has just a brain and nothing else. That brain will be It is these looser form attachments to his manhood part of a larger form, with organs, independent, it is that distinguish the sensitive from his fellows. They true, but all working together, or the brain could do are not quite closely attached to the blended whole, no work, and the form would soon drop apart. But so they get and sense experiences which are often, the fact that this sub-brain, and this form of sub-man and usually so imperfectly related through mortal are outside our sense grasp, puts them beyond the sense that they are pronounced false—the work of study of minds which pronounce reflex action "pur-designing spirits—or perhaps called first-class lies, poseful," but not "intelligent." The vivisectionist manufactured by the sensitive himself.

The key note of the whole problem is the fact that He may starve it, and thirst it, and dope it with drugs, every molecular gathering is a personality, and that but all he can accomplish is to stop the sub-man from man, like other forms, is built up of such personalipreaching his sermon upon the inner life. But this ties, which work together part of the time, and part sub-man is himself at great disadvantage when he of the time exercise their independence. tries to use the physical brain. He is at once limited. A number of such personalities become blended so His expressions will be distorted, and his intelligence closely that we call them "mortal man." A myriad smothered.

ergy pervading space, and contacting with every perience they desire. form therein. We may not to-day be able to sense We now see that the "purposeful" activities, recogbut the time will surely come when the intelligence of merely the psychic activities of personalities belongthe vast whole shall be recognized as a mighty influing to the form we call man, but not so closely atence acting upon the form speck called the brain of tached to the form center as to become tangible to

and necessarily a dominating influence, although we form, and turns itself inside out on the least provocamay be too small to comprehend its proclamations as tion or necessity. Little swellings appear on its sur-

of lucky or unlucky days caused by some distant star, the work. Some of these new born children of the we do thus know that the most distant star, and every hydra make it their specialty to catch the needed other star, is an intelligent personality, and in touch prey. Others do the paddling from place to place. In with every other personality throughout the universe. fact, various organs now appear, and the startled The influence is universal, like that of a national gov- scientist finds himself in presence of an animal he had ernment, although the unit citizen may not be able to long known as a "hydra polyp." In a similar manner read its laws and proclamations.

blending of individual units which will one day drop knowledge of the mortal sense belonging to the close-apart, and change its form. Indeed, it is probably ly attached center. the mortal.

ditions. For instance, in one condition we call it hot, undeniable fact upon which manhood itself rests. in another cold; in one liquid, in another solid; and, so far as we know, every form is capable of polariza- San Leandro, Calif.

tion, that is of responding to an outside influence. But the form, built up as it is of vast numbers of other forms, and therefore a collection of personalities, When we study a little further into the Innermost must blend gradually, for time is a factor even in of Manhood we perceive that the mortal brain limits eternity. There is a time when the new conglomerathought expression by its form or shape. This mortal tion of forms is but loosely attached, and, of course, brain is itself an individual, on a small scale, and de- it may not then hold some of its personalities to close termines whether the man shall be a genius, a fool, or and central contact. Herein is the explanation of the just an average, like the rest of us. The extended different form persons, belonging to one greater form psychic brain, which belongs to the innermost of man, person, being left partly unconnected at birth, or percompels a different expression of manhood. For in haps one or more severed by some sudden shock, too stance, its memory is perfect; and it may have many severe for the force at work to hold it to its center. expressions such as clairvoyance, etc., impossible to The child in process of birth is a collection of persons, the physical brain, but which all belong to the larger as we have seen, some of whom may just escape the man, and are thus "the innermost of manhood." And slower vibrations of mortal life, and thus remain on perhaps most important of all, we remember it has the psychic side of that form. Our scientists are reform. It is therefore built up of molecules, that is to cording experiences of various marked personalities say, it is a compound of energy, substance and intel- peeping out through one mortal brain, in many well ligence, like the physical brain, which is vibrating known cases, and if molecular grouping is itself a within the limit of our mortal sense. This limitation personality, we can now perceive that the psychic exof the physical brain limits the sub-intelligence, too, pressions called clairvoyance, clairaudience, etc., are when it is called to the level of our everyday life. merely expressions of certain faculties that were not

others just escape this close blending, but are still The universe, by which I mean the Cosmic whole, is part of the whole form. They are outside the mortal always in touch with its units. The most distant star, sense, but inside the psychic aura of that form. Man which even the telescope fails to exhibit to mortal eye, has grasped this fact in nature, but so imperfectly is producing a positive effect upon our planet, and that it has become the foundations of his superstiupon all things therein. For instance, though man, tions, and the mark of his ignorance. The time seems the mortal, cannot see it with a telescope, he makes a to have come when man should begin to know himsensitive plate, and places it in a camera, which is self as he really is - just a collection of myriad forms, held to the motion of that star for hours at a time, but not one of these molecular forms permanent, Neither the man nor his plate are doing anything, either in this life, or any other. Of course man's presbut the star is, for presently its distant personality is ent form outlasts death. That we know is proved by pictured by its own energy upon that plate. In the ag- spirit return. And for all we know, it may last a gregate that must mean a mighty fount of stellar en- myriad ages before the units have gained all the ex-

that intelligence other than as an expression of form, nized by the scientist and called "reflex action," are mortal sense.

Cosmic intelligence is thus seen to be most surely The wee little animal known as a hydra is little but issued by the great blended personality, called "over face. After a time they usually break off and set up soul' or God by some, to the speck personalities housekeeping as independent hydras. This is propacalled "manhood." gation by "budding." But now and then they stay Without any acceptance of astrological assertions at home, when the combined intelligence divides up

read its laws and proclamations.

That influence applies, of course, to the whole of

So our problem as to the "innermost of manhood" every form, and not merely to the little part of it rec- is met and solved when we realize that every form, ognized by mortal man's sense. It is an influence of manhood included, is built up of other forms, each the whole upon the unborn speck, and also upon the with its own personality, though it may be but loosely speek of substance, intelligence and energy which at attached to the form's center. Yet each and every death escapes the doctor, the undertaker and the one of these blended forms, whether loosely or closely scientist. It is not unit whispering to unit, but a attached, manifests a fealty to its center that holds it Cosmic blending of units uttering an intelligence so to such manifestation as conditions will permit. And vast that any smaller molecular grouping may feel it it is in the department of loosely attached forms that rather than comprehend it. At this point in our study we discover the class of manifestations we call it is well for both the reader and the writer to remem- "psychic." And necessarily their manifestations are ber that Cosmos itself is molecular, and therefore a largely beyond the control, and often without the

doing so at every moment. But we now realize that In other words, we each are composite men and manhood is ever subject to this greater expression of women. There may be plenty of "reflex action" and intelligence, and ruled by it, all through his existence even "chain reflex," as Loeb calls it, but the intelliin form, and it is quite probable that his sub-conscious gence so manifested is not that of the individual, but self-his aural manhood-his innermost-may inter- of the composite whole. And that composite whole inpret much of this Cosmic intelligence which escapes cludes "the innermost man." There are lesser and greater composites, but that manhood is always a We next take special note of the fact that every. composite of a number of personalities may be taken form expresses itself differently under different con- and accepted by the student reader as a natural and

ities overtake us, fires and floods beggar our brightest

tation, we are still in uncertainty about our own

Death is the liberator of him whom freedom cannot re-

No Such Thing as Justice in the Universe.

speaking of cruelty to animals, and a probable hap- beings on this earth's surface.

2-Although it must be a great relief to be born strength to withstand such.

The doctor and baronet, Sir William Blundon, in things, regardless of the desires and prayers of tiny

pier life after death to those dumb brutes who have 4-Hence in summing up, if our destiny leads

borne the heavy burden, and received abuses in this through barren and hether-bedecked plains and over

life, awakens a thought of the evidence somewhat in rough roads, we may have been the cause by misjudg-

1-Animal life exists beyond the death of such ani- prospects, then bear it bravely with the consciousness mals. They have an immortality, though not an that we are not at fault, but ever remember that every

eternity in the same form. They exist in the psychic experience we pass through is to try and test us, and aura surrounding the globe for a while until finally to bring out inert possibilities, which probably no absorbed in the life element from whence they came, other experience could have done. We may at times unless the former owners of such animals can and scoff at temptation and condemn the tempted, but unwill with their love hold them in the real spirit life less we have passed through the fiery ordeal of temp-

freedom after having experienced nothing of it here. termed recompense, namely, where the reflex of a no-

It would in a measure be a great torture at first, as ble thought or kind act causes happiness to the donor.

where men on earth were suddenly thrust into perfect. Where man has assiduously striven or been compelled

harmony and musical surroundings while their organs to strive by dire necessity, and after a well spent life

were not attuned and at least partially familiar with receives a peaceful rest among the friends and it. One cannot appreciate happiness unless his aspira- strangers on a brighter shore, whom he has cheered tions craves such, and one cannot appreciate music if or assisted while here, such would recompense him such organs are dormant or lacking; hence an animal for every kind act unselfishly tendered; and he has

where no work was required, would feel unhappy out unselfish way of living and thinking.

Now in conclusion I wish to impress one admoni-3-About recompense and justice due an abused tion: Cultivate a love and aspiration for all that is

you may well ask. By the same universal law that the comforter of him whom time cannot console. Colton

proud ships destroyed by fierce gales, the tall palaces gladness caused the song of welcome to you.

answer is, that Nature seeks an equilibrium in all from whence it springeth.—Richard Hooker,

and towering steeples smitten by the lightning's fiery Pocatello, Idaho.

onessengers, all are no worse than remaining cities, forests and ships. Then why does Nature wreak

smites the brightest children and causes the great Lacon.



LIST OF CAMP MEETINGS.

Send in Your Dates and Names of Sec retary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper cor-rections as to dates, etc., can be made.

Mt. Pleasant Park, Gilnton, Iowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Chrksville, Mo.

Maple Dell Park, Ohlo.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, correspond ing secretary. Address with stamp, Box 45, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chester-

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. For full particulars address Mrs.
 A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at reeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed, W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady: Spiritualist Campneeting opens July 3 and closes Sept. 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans. This camp-meeting will begin August 5, closing August 2221 Address all com-munications to I. Ni Richardson, secre-

tary, Delphos, Kans.

Grand Ledge, Mich. The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand

Island, Lake, Mich

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 16 and extends through the month of August. For full prothe month of August. For full programmes address H. R. LaGrange, secretary, 84 East Montcalm street, De-

Harmony Grove, Cal. Camp opens July 17, and closes July 31. For particulars address Frank C. oster, secretary, Escondido, Cal.

Onset Camp. -

Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

> Franklin, Neb. This camp commences July 29 and

closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb.

New Era, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp meeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland, For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. correspondence with the learned baronet, gathered ment in shaping our course, and hence we are but exfrom spiritual and other sources, which I will lay be-Lucas, of Portland, president.

Forest Home: Mich.

This camp meeting, located at snow-fiske, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Waterlee Camp, Iowa.

The Central Idwa, Spiritualist Association will hold sits scamp at Waterloo, Iowa, from August 21 to September 11, D. C., and do not delay.

into a new life away from slavery and abuse, still 5—Although we find no justice in the absolute in neither man nor animal can appreciate the fulness of the universe, there is a certain thing which may be

including four Sundays. For particulars address M. G. Duncan, president, Marshalltown, Iowa.

Wonewoo, Wis. The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoo,

Ottawa, Kans.
The seventh annual encampment of the Ottawa Spiritualist Association wil be held at Forest Park, Kansas, Aug 20 to August 30. Send for programme.
Address H. W. Henderson, president,
Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Forest Home Camp, Mich,

Forest Home, camp, located at Snowflake, Antrim county, Mich., (P. M. R. R.) will open formally July 30, Flag Day. July 31, 10:30 a. m., F. H. Lesher, president of the association, will practically open camp by giving an address of welcome, after which E. W. Sprague and wife, missionaries for the N. S. A., will occupy the rostrum for the day, with lectures and messages. Mrs. Cora Morrill, Aug. 7 and 14 inclusive; Harry J. Moore, Aug. 16 to 21 inclusive. A. W. Kaiser, trumpet medium, will be on the grounds during camp. There will be eight week-day evening meetings.

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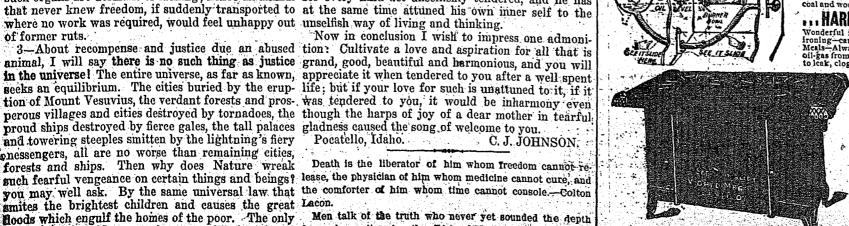
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VOL. 29.

MATERIALIZATION.

Viewed in the Light of Historical Rec-

Spirit materialization has been common among mankind since history of Egyptians was recorded in ancient pic-ture language. Notwithstanding some wrong translations of the pictures into dern Egyptian, Greek, Latin, He-y and United States languages, we a fact from time to time recorded th history showing it was not a regular phenomenon, even among gods of Egypt and saints and other persons of

more modern times. We are sure most of the saints were beings, persons, therefore I write about those things agreed on. I think men and women with reason are agreed that Christian saints were beings, persons, the same as humans in shape. A spirit appears to St. Eleutherius and brings him a pardon for Clovis. When Clovis won the great victory of Zolbiar he was guilty of many barbarities, and Eleutherius met him at the door of the church, as he was about to enter to return thanks to God. "Seigneur king," said the bishop, "I know why you have

Clovis protested he had nothing in particular to say to the bishop.
"Say not so, O king," replied Eleutherius. "You have sinned, and dare

Then the king, bursting into tears, implored the bishop to entreat God's pardon for him. Eleutherius spent the whole night in prayer, and next day, at was elevated, a brilliant light filled the church, and an angel came to the bishop and said, "Eleutherius, thou servant of the living God, thy prayers are

So saying he placed in his hands a writing, which was a pardon of the king's sins. Clovis, being thus absolved by God himself, rendered humble and hearty thanks to the Almighty, and made magnificent gifts to the

It appears that the bishop and the people received property for the spirit

Three spirits appeared to St. Nicholas de Flue (A. D. 1417-1787). The apparition of St. Bacchas appears to Sergues. St. Barbara brings the eucharist to Kostka (1550-1568). St. Barnabas' ghost says where his dead body is to found 433 years after his body was buried. His body or bones were found as the spirit said. The ghosts of St. Dominic and Thomas Aquinas lift St. Andrew Avellin on his horse after he was hurt by accident while riding on a horse (A. D. 1608). Jesus Christ appeared in person to Augustine, and gave him the name of the Great Father (A. D. 354, 430). Books can be comof similar evidence about spirit materializations among saints before the persons were caled saints.

In evolution of human knowledge, wisdom, reason and judgment all classes of gods, devils, imps, prophets mediums, saints and other persons act ing for minds, souls, spirits of dead hodies will be classed as one among the works of the good and wise gods.

Prophets have a record about spirit materialization. "And Ornan turned back, and saw the angel; and his four tons with him hid themselves. Now Ornan was threshing wheat. And David came to Ornan. Then David said to Ornan, Grant me the place of this altar therein unto the Lord (B. C. 1018) This is the site selected by Solomon to erect his famous Solomon's Temple, We may quote one case of materiali Testament.

'And behold, there talked with him two men, which were Moses and Elias" (A. D. 31). Thus we have from many sources along the ages showing the same sort of record. I will turn to Boston, Mass. Now we have wonderful meetings, where spirits have shown their power. Years ago a company of us-Christians and doubters-began careful investigation of spirit materiali zation. We had most careful conditions to know facts, the truth. Within the past year I have seen a few spirit ma terializations under as good conditions as I could impose to know. One case the woman medium disrobed entirely before seven women, then clothed in garments that were all black and never before seen or worn by the medium Men examined her male assistant or body guard while I watched the men examine him. The cabinet was of my suggestion, and the men with me care fully examined the man, cabinet, etc. When the materialization of more than thirty roses and ferns appeared and remained with us, no one suspected any fraud. Then forms clothed in white appeared, while the medium had no white cloth on her except such as was materialized by spirts.

Kerialized by spires.

(Every Sunday evening Mr. M. S. Ayer has been holding meetings for spirit materialization in the First Spirity

tual Temple in Boston, Mass. To pass witches in Massachusetts would be unjust. Margaret Jones was searched and watched and in her familiar spirit was seen in clear day "June 15, 1648. At this court, one Margaret Jones, of Charlestown' (now part of Boston, Mass.) "was indicted and found guilty of witchcraft and hanged for it. Some things she foretold came to pass accordingly; other things she would tell of, as secre speeches, etc., which she had no or dinary means to come to the knowledge of. In the prison, in the clear daylight there was seen in her arms a little child which ran from her into another room, and the officer following it. it was vanished. The like child was seen in two other place to which she had re sick upon it, and was cured by said Mar garet, who used means to be employed to that end. The same day and hour the was hanged by her neck till deall in Boston, there was a very great tempest at Connecticut and blew trees," etc. Large books could be comded from court records, showing some hile Christians were evil and cruel.

AURIN F. HILL.

BE GOOD AND DO GOOD.

Whenever the Masses See Intellectual Grandeur, Moral Sublimity, Spiritual Depth, Fragrance of a Noble Life, They Unconsciously Bend in Reverence, and Are Elevated by It.

The ultimate end (says the Indian Messenger, Calcutta, India) and object of religion and all its various institutions and organizations is the develop-ment of manhood. It is the individuals who make up the community and who determine the character of the race, nation or church. Of course, to improve the individual we must look to the whole; the two are indeed inseparable; but it is easier and simpler to understand that to improve the whole we must look to the indivdual.

We have often to speak of regenerating a country or making a nation; but for this the first requisite is to whether the individuals who constitute the nation are improving or not. Terms like national life, national intelligence, national conscience are of the nature of abstract ideas. If they exist anywhere they exist with reference to the individual. A nation is deeply moral when the individuals constituting it have a high sense of fioral responsibility. Be-fore a high standard of intellectual culture can be made current in a community there must be seen a strong love of knowledge in many individuals. The national standard of culture, of course, in its turn largely influences the indivdual. But in all practical work we must begin ual. It is the individual, again, who brings strength or glory to a community. It is because a few able men were born in a country or community that its level of life has been raised by a long stretch. It was because Gladstone, Bright and Fawcett lived and worked that the political life in England has become what it is. It was because Kesub Chunder Sen, Kristodas Pal, Iswar Chandra Vidyasagar lived and worked that Bengal society was so deeply moved and stirred a few decades It is not contended that the individual men were all; that there were not other forces at work; but given the other forces as they were, but for these gifted individuals the state of things

might have been different. It being so, the strength of a cause, e it religious, social, political or any thing else, must depend to a large ex-tent upon the sort of men to whom it righteous cause may in the hands of unworthy men degenerate and be worthy only to contempt and indifference of people. It is the quality of men who lead it, the amount of devotion, sacrifice, earnestness which they bring to its work that will largely determine its place, position, usefulness and pow-er. This is at times glaringly seen in the contemporary history of nations and community. In England, where there are many religous denominations, and various organizations of different naure, it is wonderful to see how they fluctuate in strength from generation to generation as men of powerful personality are available or wanting in them. In one decade the Methodists are very powerful because they have among them a few gifted preachers, organizers, some men of wonderful de votion and noble self-sacrifice. In the next decade the power passes to another denomination because men of su-

perior ability are to be found in it. Abstract excellence of a cause is not enough to draw the admiration and allegiance of ordinary people. Men, as a rule, are moved by the towering excellence of their fellow-men. Wherever they see intellectual grandeur, moral sublimity, spiritual depth, fragrance of a noble life, they unconsciously bend in everence and are elevated by it. It is the look of reverence that lifts men up. So long as the human soul does not find anything higher to look up to, no quickening of life is possible, there is not yet any motive for progress, the lever that will raise it up is wanting.

If we are to raise this nation, if we want to generate a power for the uplifting of our fellow-men we must have among us men worthy of such a mission. If we want to make the nation great we must produce great men among us-men of broad vision, lion nearts, men of moral earnestness and spiritual sublimity. We must have men among us who will embody in their own persons a higher type of manhood. The standard of culture is to be raised; for that it is necessary that we shall produce men who are intoxicated with love of culture, apostles of culture who have consecrated themselves to the pursuit of knowledge. Knowledge cannot be spread, culture cannot be diffused by men who themselves have not known the beauty of it, who themselves are slaves of sordid gain. Moral earnestness will not be quickened by lovers of ease and worshippers of Mammon. Religion will not be brought back by the irreligious, the scoffer and the indifferent. Only men of deep spirituality, who have seen God and who love God serve God and not the world and its glory, only they can quicken love of reigion. Oh, for men of vision, for the life of faith and wing of hope, for the consecrated soul and surrendered will,

the sturdy heart that knows fear and the consumed that is dead to the world! Much of our country's degradation and the weakness of the noble banners that have been raised in the name of God and righteousness and truth are due to the fact that we have so few truly worthy men. Cultivate manhood, nurse heroic souls in our bosoms, live the life of faith and sacrifice and you shall not have to seek power, popularity or recognition, but your very breath will infuse life and shed blessings around you. Frue manhood can never fail; even when it seems to die and waste its sweetness in the desert air.

Self-conquest is the greatest of victories.—Plato.

Bad men live that they may eat and drink, whereas good men eat and drink that they may live. - Socrates. Cheerfulness in lonely adherence to the right, is the endowment of elevated charactera.-Emerson.

COGENT CRITICISM.

The Subject of Religious Revivals. I suppose that all citizens of James own, N. Y., understand that as a community we have just passed through a religious revival. These paroxisms of religious outpouring have been known from time immemorial. All good citizens will hail with joy any and every effort looking toward the general good of the community, but there are many people who consider these spasmodic times of excitement and of hypnotic influence as questionable methods of permanent betterment to the commonwealth.

The experience of the past has proven that no change for the betterment of the community as a whole has ever oc-curred as a result of revival effort, but pastors thereof are continually telling us that as a city we are gowing wickeder every day. Now what is the matter? Why it is that people are so prone to do wrong; to do that which blights and blasts the higher nature? Why should there be sin in dancing? The Bible says "there is a time to dance."
Why should there be sin in the rhythm of motion? Why should there neces in motion: Why should there neces-sarily be injury in the handling of cards in games? Why should there be wrong in the dramatizing of human life on the stage, or of witnessing the production of the re-enactment of real life under the name of the drama? Why should not all these amusements so highly pleasing to many people, be elevating and helpful instead of degrading and demoralizing as Mr. Gale said they were? The trouble is in the people, and it is to be regretted that Christianity with its mighty influence after near-2,000 years of teaching has not raised humanity to a higher standard of life so that people would not want to do

If only revivals could reach the wrong and sin in the community! Now that the excitement is over if we could surthe field and find there was less evil in our midst; if there were fewer saloons to tempt the unwary; if there were less intemperance with all its attendant evils; if there were less cruelty to children and to animals, and less abuse to wives and husbands and parents. If only revivals purified the moral atmosphere of the community; if they raised the standard of intellectuality and stimulated the study of the wondrous book of nature, this mighty universe of fact and phenomena; if they expanded the reasoning qualities of the human mind; if only revivals deepened the spiritual perception; if they widened the horizon of spiritual thought; if they broadened the views of the sectarian; if they only made cleaner and purer the physical body; if they mitigated disease; if they removed the curse of poverty; if they annihilated trusts and combines; if they prevented the corner. ovated municipal and national politics; f they cleansed society, kept all church members and ministers and evangelists n the path of rectitude, if this were the result of revivals then we might wish for continuous errort in this direction.

But alas, revival effort has not much to do with the moral or mental tone of the community. Morality has always been made a secondary consideration n revival effort. Fear and faith have been its ground work of action, first, last and always. One of the sad features of revivals is they are non-progressive. Evangelists are religious fossils, they are imbedded in the ignorance and superstitition of medieval times. Only think, kind reader, of men claiming ordinary intelligence, preaching in this enlightened and progressive age the hideous doctrine of a literal hell, as Mr. Gale did while here; and only think of intelligent ministers hiring men to come into our midst to preach the oldfashioned hell of eternal torment. The situation is ludicrous in the face of enlightenment and yet it is sad, and I believe if there is an unpardonable sin it is in instilling into the minds of our young the dogma of the fear of hell and the fear of God. Of course such teaching has not a feather's weight with those people who do their own thinking, but the great army of humanity that let the priest and parson think for them are influenced by the soft tones of the evangelists in proclaiming the hard and

calloused doctrines of a barbarous past. And yet Evangelist Gale is consistent in presenting hell so long as he makes the Bible the basis of his work, for as he stated the book teaches hell as sure y as it teaches heaven. And then if there were no hell built up in the imagination to save people from, the evan gelists would be out of a job. To be sure, two parties are benefited by revivals; the evangelist gets good pay and the church gets added financial support from every convert. Fear and blind faith dominate the ig-

norant. The wise have no fear. The fearless are the free, and the free have no forebodings. Only the slavish molested with apprehensions of ill. The wise believe only what reason teaches to be true; and there is no sense or reason in the doctrine of a literal hell nor yet in a literal heaven of golden streets, as has been pictured, into which only a molety of humanity are to gain entrance after death, and their pastime there to be to watch the writhings of the damned ones in hell. It's horrible that such teaching can be tolerated. But let the true soul take courage, for reform is proceeding slowy but surely. Honest inquiry is slowly dispelling the nightmare of an angry God. Gradually the human mind is ris ing to the standard where conduct will the only thing that counts in this

world or any other. CLARA WATSON. Jamestown, N. Y.

Force and not opinion is the queen of the world, but it is opinion that uses the force.—Pascal. It is the cause and not the death that nakes the martyr.—Napoleon. It is the act of a bad man to deceive

by falsehood.—Cicero. The scholar who cherishes the love of comfort is not fit to be deemed a soboler-Confucius

MAN ETERNAL.

CHICAGO, ILL., JUNE II, 1904.

The Evolution of All Forms of Exist-

To the Editor: After reading Mr. Baldwin's "Man Not Eternal," I feel called upon to make a reply; that is, I think I am influenced to do so by the band of spirits that I believe are now with me through my dear husband's in-

Mr. Baldwin seems to think that at last all the matter, together with substance, will at length be used up and exhausted in the formation of human odies, together with their supposed to be immortal spirits.

Now that which is given to me by my

spirit band is that all space, whatever and wheresoever, is not space at all, but ether; that it has no peginning and no end, and never was created; that within this never ending either exists matter in the form of atoms, that these atoms, like the ether, are without be-In this wise: We might say, before the atom was formed within the ether, there resided throughout all its sub stance magnetic flame and translucent matter; that each little dot of magnetic flame attracts to itself, and covers itself with an equal amount of translucent matter. This, then, is the first form. An atom really is in the form of an egg, but so small that no human being could perceive it.

Then commences, as one might say the formation of worlds; and if one will but obtain the book by Carlyle Peter-silea, or rather by his spirit father, Franz Petersilea, called "The Discov ered Country," one can follow out the chain of truly scientific reasoning. Not only within this universal ether

resides the atom, but it is also filled with germinal points of all things that exist, or ever will exist. When, at length, worlds reach a proper state of development, then germinal points are attracted into matter and therein deelop and grow to that which they are to be and as these spiritual germs grow and develop, they rob matter of its magnetism, for the spirit composed of magnetism; or one may say spiritual flame,

that being a better word.

At length, after a world is thus robbed, or all its spiritual flame used up and exhausted, the earth falls spart and is resolved again into matter proper. The asteroids are fair examples of an earth that has fallen, and still is falling apart. It is the spiritual flame or magnetism that holds the earths to gether, and when this is used up by the development of forms, and they leave their material forms behind them upon the earth, then that earth ceases to exist as an earth, and goes back again into the ether, where the spiritual flame again takes it up into atoms, and then again they take on the form of

Now, within the universal ether there also resides that which we call intelligence. This permeates all the ether also, and like it is without beginning or end. Now the spiritual flame within all forms attracts to itself the amount of intelligence that is required by that particular form, be it grass, flower, moss, vegetable, fish, bird, animal or human. This intelligence remains with that spirit form, held to, and with it by the magnetic or spiritual flame after it throws off the material covering or matter. Spiritual flame and intelligence are both invisible to the material eye, as is

earths or worlds.

Now all forms, after they throw off the material covering, rise up, or from the material earths, where they form spiritual zones or spheres around these earths, and as intelligence and magnetism, or spiritual flame, are both invisible to the material eye; these zones are also invisible to the material eye; they move and exist within the ether as the material earths do.

Now if the ether has no beginning or end, how can it be used up? If matter has no beginning nor end, how can it be used up? If intelligence has neither beginning nor end, how can it e used up? If germinal points have neither beginning nor end, how can they be used up?

Worlds form and at length: fall apart They use a specified number of germinal points, but the spiritual forms can go on forever and forever because there is no end. If anyone can find an end to space, or ether, rather, we shall ask, What is beyond that? We reply, Ether, ether, ether, permeated by in-telligence, spiritual flame, translucent matter and germinal, points. There never was a time when worlds were not forming and falling spart. Each earth marks its own time and period of existence and the number of forms it develops, but time in and of itself is

Evolution, standing alone, is a very poor thing, and will at last land where. If nothing was immortal but man, then, indeed he would stand desolate and alone; but all forms whatever are as immortal as man, and when he leaves his body of flesh, he minds himself surrounded by all the various forms that he has known on earth, in their spiritual state, devoid of matter, but not of ethereal substance or magnetism, or spiritual flame.

Nothing is evoluted from matter until it is first involuted into it.
MRS. CARLYLE PETTERSILEA. Garvanza Station, No. 1, F. F. D., Los Angeles, California.

Wake Up! Stupid Sister!

The Declaration of Independence asseris; the Constitution declares; and the laws of the United States of America provide that "all men are equal be fore the law," but that the use of the word male necessarily includes the word female; that the use of the words he, him or his necessarily includes the words she, her or hers; that the use of any words indicating the singular number necessarily includes the plural numper; yet a certain Woman's periodical has continued for years to stupidly declare that WE demand Equality before the law."

JAMES SELDON COWDON:

Mashington, D. O.

"THEOSOPHY AND CHRISTIANITY." These Religions Must Not Be Considered as Contradictory-Are Not Contradictory.

Sometimes those who are attracted

by the teachings of Theosophy have nevertheless a certain hesitation in accepting it, lest they should presently find in it some contradiction of the reigion in which they have been educated. Such a fear is entirely ground less, Theosophy opposes no religion, but endeavors to explain and harmon ize all. It considers all religions alike as efforts to state the truth from different standpoints and to various races and amid divers circumstances. would emphasize whatever in any of

them is pure and good and true, but would reject whatever in any is impure and unreasonable, considering that any such doctrine must be degrading to the Deity, and therefore obviously untrue. Most people never think of applying their reason to their religious belief at all, but when they do they find various dogmas submitted to them for acceptance which are very difficult to explain rationally. The majority put the mat ter out of their minds and vaguely hope it is all right, somehow; but some cannot do that, and find themselves forced into unbelief. Any one who has these uneasy doubts should undertake study of Theosophy, for that will provide him with a rational explanation of these uncomprehended teachings, and will make of the unconnected frag-

Let us think of the prominent teachof these are contradictory to Christian doctrine when properly understood. We can hardly state our leading idea bet ter than in the words of three great truths given in one of our earlier books. I will take them from the little Outline Theosophy," recently published. First-God exists, and He is good He is the great life giver who dwells within us and without us, and is undying and eternally beneficent. He is not heard, nor seen, nor touched, yet is

ments a coherent and reasonable whole

perceived by the man who desizes per-Second-Man is immortal, and his future is one whose glory and splendor have no limit.

Third—A divine law of absolute jus-tice rules the world, so that each man is in truth his own judge, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punish

And be it ever remembered that these propositions are put forward, not as articles of faith, but as definite facts, known to be such through personal investigation by many of us, verifiable by all who are willing to take the trouble to qualify themselves for the study. Now, is there anything in these three great truths which is in opposition to there is nothing which is in opposition to the true primitive Christianity when it is properly understood, though there may be statements which cannot be reconciled with some of the mistakes of modern popular theology. Let me

try to show you how this is so. The principal points in this scheme of ours to which the modern orthodoxy would take exception are the implied doctrines of reincarnation and karmathe latter meaning the divine law of eternal justice under which every man must inevitably bear the consequences of his own misdoings, and no one else can under any circumstances relieve him of this responsibility.

Take, first, the question of reincar nation: is that contrary to Christian doctrine? If so, how do for Christ's perfectly definite statement about John the Baptist, in Mat-thew xi 14: "If ye will receive it, this is Elias which was for to come? Orthodox theologians say: "He did not mean what He said." We think he did. Again, remember the case of the man who was born blind, and the question of the disciples: "Lord, who did sin, this man or his fathers This distinctly implies that they believed it possible for a man to sin before he was born-that is, in a previous birth. If you will read the writings of the early Christians, the fathers of the Church, you will find that many of them very clearly understood

the doctrine of rebirth. Furthermore, it relieves us of many and great difficulties. It is impossibl for any one who looks around him and sees the sorrow and suffering in the world, and the horrible inequality in opportunity of progress, to harmonize these facts with the love and justice of God, unless he is willing to accept this theory that this one life is not al but that it is only a day in the real life of the soul, and that each soul, there fore, has made its place for itself, and is receiving just such training as is best for its evolution. Surely the only theory which enables a man rationall to believe in divine justice hutting his eyes to obvious facts is theory worthy of study.

C. W. LEADBEATER.

Why Friday is a Lucky Day. When you hear anybody say that Fri day is an unlucky day, if you feel dis-

posed to show how foolish the superstition is, you may mention a few events of vital importance to this country that happened on that day. For example: Columbus sailed from Palos on his voyage of discovery on Friday, August 3, 1492, and he discovered the New World on Friday, Octob

lucky day in America?-Exchange. 12, 1492. On Friday, January 4, 1493, he started on his return voyage to Spain, and on Friday, March 15, 1493, ne disembarked in Andalusia. On Friday, June 13, 1498, he first saw the continent of America. On Friday, March 155, 1497, Henry VII. of England gave to John Cabot his dispatch for the voyage that resulted in he discovery of the North American

continent On Friday, November 10, 1620, the "Mayflower" first disembarked a few immigrants on American soil at Provincetown, and on Friday, December 22 1620, her passengers finally landed at lymouth Rock.

George Washington was born on Fri- intellect.—Higginson.

THE SIXTH SENSE.

It is Critically and Comprehensively Analyzed,

Nothing, possibly, can more vividly demonstrate the truth that we have a sixth sense than the way in which litrary men work.

It has been vividly put by Dr. G. Thompson, who, in relating the conditions under which his book of psychology was written, said: "I have had a feeling of the uselessness of all voluntary effort. It has many times seemed to me that I was merely a passive instrument in the hands of a person not myself. In view of being obliged to wait upon these unconscious processes, I collected material in advance, and left it to digest itself till I was ready to write about it. I delayed those portions of the work relating to attention, association and representation for a month. I went to my library

morning, and persevered days in succession, reading Aristotle, Locke, Hartley, Mill, Bain, Spencer, Lewes, Paine, bring power; power to help all mediout of the window at the park.
"I was conscious of thinking of noth-

ing. I would take my field-glasses and watch people. I wanted to write, but could not, because I knew that I was not yet in a proper mental state to say what ought to be said. One evening, when reading the daily paper, the substance of what I wanted flashed upon my brain and the next morning I began to write. This is only a sample of many such "In writing this work I have been

unable to arrange my knowledge of a subject until I experienced a 'clearing up' of my mind, when I unhesitatingly wrote the result. I have best accom plished this by leading the conscious mind as far away as possible from psychology."

The reason we are so little conscious of our sixth sense is because it is obscured by our conscious mind in exactly the same way as the high tide obscures the sand. Yet who would deny that the sand exists beneath the surface of the waves?

How does the sixth sense influence the older five with which we are fa-

First, with regard to seeing. It has been proved by physiologists that if a certain portion of the brain is destroyed the consciousness of sight is gone, yet the unconscious vision remains, and is sufficient to guide the animal. An example of this is furnished by the mechanical way in which a blind pigeon will pick up its food. Again, if a blind man is struck on the eyes he will "see stars," to use the com-mon expression, although he has no power of sight, merely through the irritation of the sense of sight.

How long the unconscious mind, actnot really in existence to be "seen" is related by Professor Stivelly. He said: "One morning, soon after breakfast, I stood gazing at a hive of bees just be ginning to swarm. They were dashing rapidly about against the bright sky in a most curious, yet regular, confu-

"In the evening, as it grew dark, I again went out to look at the beehive, and was much surprised to see, as I thought, multitudes of big flies coursing about in the air. I told my sister-inlaw, who said I must be mistaken, as she had never seen an evening on which so few flies were abroad. Soon after, in my bedroom, I was surprised to see between me and the wall swarms of bees, all in rapid, whirling motion, as in the morning. This scene continued as long as I remained awake; nor had it entirely faded by the next night, though much less vivid."

The influence of the unconscious nind on the hearing is no less remarkable. I recall that at one time, when was constantly being called out at night, I frequently heard, as I thought. the night-bell ring. I would go down stairs only to find that the bell had not been rung. Even with long practice I could only distinguish doubtfully tween the real bell and the imaginary

Even more striking is the fact, which everyone who has had anything to do with children knows, that loud noise fail to even disturb the mother, while the merest whimper of her baby will produce complete mental alertness. To such an extent can this phenom-

enon be carried that the eyes are ac tually required to prove to the ears that they did hear. A careful consideration of the points mentioned cannot help but prove that

five is not the sum total of our senses but that there is another, distinct in itself, which has the capability of acting by itself under certain conditions of the mind and body.
DR. ALFRED T. SCHOFIELD.

day, Feb. 22, 1732, and the union of the Colonies was formally made on Friday, May 20, 1775. The battle of Bunker Hill was fought on Friday, June 17, 1775, and the surrender at Saratoga took place on Friday, October 17, 1775, which event resulted in France's acknowledging us as a nation, and offering us material aid and encouragement On Friday, October 19, 1781, the British surrendered at Yorktown, and on Friday, June 7, 1776, Henry Lee read the Declaration of Independence to the Continental Congress. Who will say that Friday is an un-

He alone is wise who can accommo date himself to all the contingencies of life; but the fool contends and struggles like a swimmer against the

tide.-From the Latin. I love science, but I also love liberty. Nothing is good out of its proper place. Tyranny in the name of science is as bad as tyranny in the name of anything else. Priestcraft is odious, whatever its denomination.-G. W. Foote.

Virtue itself turns vice, being misapplied.—Shakspeare. The purer the heart, the less will it shrink from the conclusions of the pure

NO. 759 SOMETHING ABOUT THE GODS.

As Set Forth in the Home Circle.

To the Editor: - Several weeks ago there was published in The Progressive Thinker an account of some of the doings at our Home Circle, and that my next would be a chapter on the "Gods," Now, according to the teachings of our supreme or celestial guides, this, to some called the "mystery of the Gods," can be explained in a few words. We are taught that in the spirit world here are seven spheres, and seven cir-

cles in each sphere, making forty-nine circles in all. The inhabitants, so to speak, of the seventh circle of the seventh sphere are all Gods or God-angels.

Conditions on the earth-plane have thanks to the efforts of Modern Spiritualism) become such that these gods can remain in or near the earth-plane, and give great power to the movement. These Gods never control any medium personally; but their office is to ums and all circles that are honestly laboring for the good of the cause, and not for the dollars and cents they

might make out of it. Now the chief of these Gods is Jesus

Now the onier of these Gods is Jesus of Nazareth. He calls himself the Master or God of this planet.

The guides of Mrs. M. Klein, of Van Wert, Ohio, write through her in the same vein or mode as that taught by Cour Cours Solomon and Daniel our own Solomon and Daniel.

In an article written by her (Mrs. Klein) several months ago and published in The Progressive Thinker, entitled, "The Key to All Miracles and Mysteries," I find the following: "Each new cosmic evolution for a new world and its outfit, man included, is under the direct supervision of one wise tute-lary spirit and his selected assistants. These are compacts of creative masters. This chief master of such compact of great works is, in a sense, Father and Guardian of the newly brought forth races, and is bound by immutable and general law to see to their individual progress from the crude to the angelic states. It is here the distinction of world's savior comes in for Jesus of Nazareth, or Jesus the Christ. He came by special flat. An exalted spirit, he took upon himself the mortal form to show by his life and labor the way to heaven, and to demonstrate the love of God for all people. The sinners and afflicted were especially sought and helped, for, said he, the well need no physician, and the righteous no redeemer.

Now, in "Oahspe," in the Book of Discipline, chapter 1, we read: "Howbeit the kingdom of thy God embraceth all the heavens of the earth; so it is with all corporeal worlds and their atmospherean heavens-a God and belonging to them. Nor is this all, for there is a third resurrection, in which the angels rise still higher in wisdom, love and power, and are sent by thy God into Etherea, midway between the planets, the highest of all heavens, over which there are chiefs, who are also Gods, and Goddesses of still more comprehensive attributes."

"Behold I will send my prophets and apostles," said Jesus. and apostles," said Jesus. That time has come; is now here, and they are choosing their mediums, and the Gods from the seventh circle of the seventh sphere are coming with them, and the great red dragon, the hydra-headed monster (the Catholic church) must go down. Although as Carlyie Peter-silea's father told him (see The Progressive Thinker of April 16) streets within the cities will yet flow with the blood of the so-called heretic." And why Spiritualists are so slow to wake up as to the importance of working and voting against the advance of this slimy octopus in America, is something we are unable to explain. We are now, and have been for four years, working to enlighten the leaders of Catholicism on the spirit side, as they are trying to obsess and kill off all mediums they can. We enlightened several popes, one, Plus IV, said he had killed two mediums and had come to FRANK C. COLLINS.

WORDS ALONG THE WAY.

Is the night long, my friend, the bond-Until vou faint and sink beneath the

Then help some brother on the weary Where bleeding feet have marked the path before.

Is the day dreary? Look across the height. See how the sunset paints the West with gold—
Soon shall that glory tenderly enfold

Your fainting flesh in its effulgent light. s love unkind or faithless, friends un-

Give love for coldness, pity for each Be weak in hatred, but in mercy strong And in man's nobler nature firmly trust

Have your feet stumbled on the upward way? Courage; for he who falls some Of hidden pitfalls in his neighbor's path; He will not harshly judge his brother-

clay. Are you grown heartsick in a fruitless quest? Patience and wait, for you shall surely gain. No earnest effort e'er was made in

vain. Your guerdon waits you in the Land of Rest. A little way—a little time o'erpast And you shall read this riddle of

your life And, from the training-school of trial Rise to the fitting recompense at last.

NORCISSUS AGAPA. Through Beatrice St. George.

# Pluto's

For if God spared not the angels Hegira, or flight of Mohamed from that slined, but cast them down to Mecca. hell, and delivered them into chains of darkness, to be reserved unto judg- tations on the base of thirteen, in mem-

first estate were sinners, and were cast curred. So they made weeks of 13 down to hell (or Tartarus—Greek), in days, weeks of years of 4 times 13 or consequence of their sins. The Tar- 52 years, and their great cycle of 13 tarus seems to have been a sort of a times 20, or 260 years, as we are inprison, or rather a reformatory, where formed by Father Pedro of Beltram."—people might have opportunity to Queen Moo, p. 146. change their characters, undoubtedly the prison where were confined the spira translation of these narratives and its to whom Jesus preached, after his one of them gives the exact date, stat-death (1 Peter 3:18, 19). These spirits ing that it occurred 8,060 years previto whom he preached had been mortals ous to the writing of that record, who had lived in the time of Noah, as shows the record to have been written we learn by the 20th verse, and unless 1,000 years previous to the time in there was a way of escape from that which Solon received his account from prison it is not probable that Jesus the priests of Sais. would have preached to them. That he did, demonstrates that they were in a state of probation. Jude 6 shows that these angels or spirits mentioned in above and to whom Jesus preached

chains unto judgment of the great day. chains unto judgment of the great day.

Even as Sodom and Gomorrah and the

Even as Sodom and Gomorrah and the

make an adhominem application of cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth Lucifer, because, I suppose, in the for an example, suffering the vengeance

Gomorrah in their first estate were Gomorrah in their first estate were mortals, or people who lived here upon the earth. Therefore, the angels in "Vesper," or the "Evening Star," after "Vesper," or the "Evening Star," after their first estate were also mortals.

In a manuscript work on the Gods, soon to be published. I hope. I think I Gods of so-called paganism were once mortals that lived here upon the earth. All Pagan mythology sustains that idea. Osiris of the Egyptians was a king who lived some nine or ten thousand years Isis was his wife, while Set, his brother, who was also called Typhon. the evil genius of the Egyptians, because like that evil genius who lurks in the malignant pools of that country, he slew his brother Usiris and earth and as nine days more in failing seized the reins of government. The from the earth to his destination—hell. tombs of these deities have been found Pagan mythology represents hell as beat Abydas by M. Amelineou in his exing as far beneath the earth as heaven cavations only a few years ago. Yet is above it, but Jupiter, who reigned his Osiris and Isis, and Horus, because ling on Mount Olympus. All pagan these kings had been translated there, mythology represents Pluto's dominand had become Gods. The tomb of ions as under the earth, and when he Zeus is actually pointed out to this day, abducted Proserpine he is representing in the Island of Crete, -but I am in-clined to think the Cretans whom Paul said were liars were mistaken. But ever, only be a way of accounting for since Zeus ruled Asia and Europe, it may the way he reached the upper side of be possible that he had that island as the earth from the nether side, since it

### WAR IN HEAVEN.

In Rev. 12: 7, we read of a war in heaven in which "Michael and his angels fought against the dragon and the dragon fought against his angels." This has reference to a war between Zeus and the Titans, in which the Titans were overthrown and cast down to earth and mountains were piled upon them. The priests of Sais in Egypt when talking to Solon probably re-ferred to this war, it was a war be-tween the Atlantians and the whole of Europe and Asia, but they were overcome by the Greeks. Plato relates it in his Critia as follows: "For these histories (the sacred Reg

isters of the Egyptians) tell of a mighty which was aggressing wantonly against the whole of Europe and Asia and to which your city put an end. This power came forth out of the Atlantic Ocean, for in these days the Atlantic Ocean, for in these days the Atlantic May have received it from Central lantic was navigable; and there was an island situated in the front of the straits which you call the Columns of Heracles (the strait of Gibraltar); the put together, and was the way to other logical, then Spiritual, the spirits of journeyed all the gods and goddesses their noble dead continuing their au after quitting their mortal habitations. island was larger than Lybia and Asia islands, and from the islands you their noble dead continuing their aumight pass through the whole of the thority over their subjects after death. opposite continent which surrounded and their translation to the sun and the opposite continent which surrounded the true ocean; for this sea which is within the straits of Heracles (the Mediterranean) is only a harbor, haven that other transplanted in their several localities. is a real sea, and the surrounding land It is therefore evident that in an early (of North and South America) may be day, before the dawn of history, that most truly called continent. Now in the people of the two continents were the island of Atlantis, there was a great in communication with each other. The and wonderful empire, which had rule evidence that such is the fact is abun-over the whole island and several dant, but I am unable to use it and conothers, as well as over parts of the con- fine myself within the limits of this tinent; and besides these they subjected essay. Not only was the rotundity of the parts of Libya within the Columns the earth well understood in an early of Heracles, as far as Egypt, and of day, but also astronomy, and many Europe as far as Tyrrhenia. This vast other sciences, some of which power gathered into one, attempted to scarcely yet comprehend. But neither subdue at one blow our country and the Greeks, nor the Romans, nor, peryours, and the whole of the land which haps, any other Asiatic or European was within the straits; and then, Solon, your country shone forth in the excellence of her virtue and strength among any knowledge of the rotundity of the all mankind, for she was the first in earth. Notwithstanding much of their courage and military skill, and was the mythology may be interpreted only by leader of the Hellenes. And when the the admission of its spherical shape, as rest fell off from her, being compelled we shall see. They had received a trato stand alone, after having undergone the very extremity of danger, she defeated and triumphed over the invaders and preserved from slavery those who were not vet subjected.

### DESTRUCTION OF ATLANTIS.

This was about 11,500 years ago, being 9.600 years before the Christian era according to Solon's account. Plato goes on to relate the destruction of the island (Atlantis) as he had read it in Mayapan, in 1880, proves conclusively ting sun." In his dream he is told, Solon's account as follows:

"But afterward there occurred violent earthquakes and floods, and in a well as we do how to calculate the lati- thou shalt see the white-crested mounsingle day and night of rain, all your warlike men in a body sunk into the solstices and of the equinoxes; the di- of heaven. There thou must cross the earth, and the island of Atlantis, in like vision of time into solar years of three dark waters, then thou wilt find thyself manner disappeared, and was sunk be hundred and sixty-five days and six in the land of the Graiai, who are of neath the sea. And that is the reason hours; that of the year into twelve kin to the Gorgon sisters, and thou will ster with three hodies, who dwelt in why the sea in those parts is impass- months of thirty days, to which they see no more the glory of Helios, who the island of Eightheia (the red), so-

"One of these relations carved on stone in bas-relief is preserved in the city of Chichen. The slab on which it most accurate is the time when its rules are which he could see the image of her plications, and from them the Greeks are the city of Chichen. The slab on which it most accurate is the time when the object of the could see the image of her plications, and from them the Greeks are the could see the image of her plications, and from them the Greeks are the could see the image of her plications, and from them the Greeks are the could see the image of her plications, and from them the Greeks are the could see the image of her plications, and from them the Greeks are the could see the image of her plications, and from them the Greeks are the could see the image of her plications, and from them the Greeks are the could see the image of her plications, and from them the Greeks are the could see the image of her plications, and from them the Greeks are the could see the image of her plications, and from them the greeks are the could see the image of her plications, and the could see the image of her plications, and the could see the image of her plications, and the could see the image of her plications, and the could see the image of her plications, and the could see the image of her plications. end of the building called Akkabshib, perior perfection of the table becomes only did the Maya historian record the ther back into antiquity."—Historica submergence of Mu (Atlantis) in such Disquisition concerning Ancient India lasting manner, but the date of its oc- p. 236.

Dominions, or Hell Located. By D. W. Hull.

"They also arranged all their compuory of the thirteenth Chuen, the day of We here learn that angels in their the month in which the cateelysm oc-

### VALUE OF MYTHS.

Behind every myth there is a fact, and though metaphor and hyperbole played such a part in poetry then, as it were once mortals:

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting or the vulgar and ignorant, the original idea after all was somewhat preserved by that really was somewhat the control of the c often does yet, that it seemed to somepreserved by that method. It was also these myths. As an illustration, in Isa. By this we learn that the angels that sinned in their first estate were like the inhabitants of Sodom and Gomorrah. The inhabitants of Sodom are some suppose, in the alted position from which he would fall. Venus is a star that appears at certain times above the suppose, in the alterdate and the solution from which he would fall. sunrise. He is then called "Lucifer," or the "Morning Star." But he falls sunset. He has fallen from his position above the sun to a place beneath

have made it clear that many of the Atlantians who had once risen above it. And again it may be referred to the all the powers of the world, even threatening the realm of Zeus, so that "the violent would take the kingdom of heaven by force." But in one night it went down, taking with it the whole Grecian army.

UNDER THE EARTH ANTIPODES. Milton, in his Paradise Lost, repre sents Satan as nine days falling to the Egyptian looked toward heaven for over heaven and earth, had his dwelplace of his sepulture. Jehovah had been impossible to sail to the Ex. 3: 2, 6, 13, 15, 18. Compare was known the earth was round, then Gen. 18: 1, 2, 13, 16, et seq.; 32: 1, 24, under the earth must have meant the

under or opposite side of the earth. The Titans, we have seen, were buried under a great mountain, but we also learn that in all probability civilization that the Titans were banished to the opposite side of the earth, or perhaps were confined to the opposite side of whole earth, to that land mentioned by potent of the three brothers." It was Plato as encompassing the Atlantic Ocean; and no country does that so as every person usually extols every. nearly as North and South America.

Much of Grecian mythology was im ported from Egypt and Persia and other countries. There is a resemblance in all mythology, showing that at some time in the past it all had a common origin, and that that origin was with a more enlightened people, who had a logical reason for their ideas, thus rep resented.

It is now evident that all our religious ideas were imported from Central America. It may be that they received

### ORIGIN OF RELIGIONS.

All religions commenced with Sabianism and eventually became Astropeople, except, perhaps, the Phoenicians, Egyptians and Carthagenians, had earth. Notwithstanding much of their dition that the ocean surrounded the land, which was explained by supposing the earth to be a flat surface, around which the ocean moved as a it. river. Speaking of the Mayas of Central America, Dr. LePlongeon says:

THE SCIENCES KNOWN AT AN EARLY DATE.

"The analysis of the gnomon discovered by the writer in the ancient city of errand, he "journeyed toward the setthat they had made advances in the "Far away toward the setting of the science of astronomy. They knew as sun lies the Tartesian land, whence tudes and longitudes, the epochs of the tains where Atlas holds up the pillars HERCULES AND THE OXEN OF

of the inner chamber of the southern rules were founded. . . . The su-'the awful, the Tenebrious record.' Not always more conspicuous as we go far-

In another place he speaks particu-"From it they began a new era, and larly of the metric system, which was

brilds, with the form and magnitude of the earth, and motion of the stars. Hence it is evident that the world had been circumnavigated at an unknown epoch, and colonists formed in the old and new world, all making use of the same standard in the construction of the first this literally, we should unlike the first the stars of the Blest, the carterior of the popular whom he met the bright the late of the lists of the Blest, the ruddy isle Erytheia on which the bright the Garden of Hybroreans."

Taking this literally, we should unlike the Hesperides. (Bulfinch's Mythology, pp. 180, 182.) The golden as coming This registion is given to Central apples so often mentioned as coming their religious monuments. So the Babylonian or Sabean standard may be said to have been universal.".

PARTITION OF THE EARTH.

After the war of the Titans, it seems the earth was divided between Zeus. or Jupiter, Poseidon, or Neptune, and Pluto, or Hades. Zeus was said to reign in heaven, Poseidon reigned over the themselves the Hyperboreans, sea and its islands, and Pluto reigned GARDEN OF HESPERIDI on over the underworld. The account of Plato which he received from his grandfather Dropidas, which was in the original writing of his ancestor Solon, as he had received it from the Priests

of Sais, was as follows "The tale, which was of great length, began as follows 'I have before remarked in speaking of the allotments of the gods, that they distributed the whole earth into portions, differing in extent, and made themselves temples and sacrifices. And Poseidon, recelving for his lot the isle of Atlantis, begat children by a mortal woman and settled them in a part of the island, which I will proceed to describe."-Plato's Dialogues.

Dr. Rees, in the British Encyclopedia. under the article, "The Titans," gives it as his opinion that Zeus, Poseldon and Pluto were the Shem, Ham and Japheth of the Hebrew scriptures. It is as follows:

"The most judicious among our mythologists, such as Gerard, Vosius, Marsham, Bochart and Father Thomassin are of opinion that the partition of the world among the sons of Noah-Shem, Ham, and Japheth-was the original of the tradition of the same partition among Jupiter, Neptune and Pluto, upon the breaking up of the great em-pire of the Titans. The learned Pezrom contends that the division which was made of this vast empire came, in after times, to be taken for the partition of the whole world; that Asia remaining in the hands of Jupiter, the most potent of the three brothers, made him looked upon as the God of Olympus, that the sea and islands which fell to Veptune occasioned their giving him the title of 'God of the Sea,' and that Spain, the extremity of the then known world and famous for its excellent mines of calls himself an angel and a man, and Western continent after the fall of gold and silver, falling to Pluto, occa-was probably a human departed spirit. Atlantis, on account of the mud. If it sloned him to be taken for God of the infernal regions.'"

I think I have shown that the existence of the American continent was known to the prehistoric people and spread eastward from the American continent. Spain then was not the "ex-tremity of the then known world." Nor naural for the Asiatics to think he was, thing in his country above all others. Pluto was no doubt far ahead of him, and he it was that inhabited a land of gold. He and not Jupiter dwelt in the Elysian land, a land of gold, where dwelt the Hyperboreans and a country to which the good were assigned after

was sinking, the beholder saw the reflection of the golden country in the
sunset, in the fleecy clouds, and he was

Says Bulfinch, in his Mythology, pp:

transported with for as he peopled the

100 preze of zepnyrus; the paysum of the gardens, fixe those described, beflection of the golden country in the
Blessed in the Western Ocean.

Says Bulfinch, in his Mythology, pp:

transported with for as he peopled the

222.4. transported with joy as he beheld the elysian fields, which one day should be his, provided he should earn the right to them. This bright country was always in the west-never at our zenith, When Orpheus lost his wife Euridyke by a snake bite, she was "taken to a" was told he could return with her, provided he did not look back upon her face till he returned to his own land; but so eager was he that he turned to look back and by so doing he lost her. "So at last he laid his head upon the earth and fell asleep and died; and then he and Euridyke saw each other in the land which is far away, where the sun goes down in his golden cup,

and were never parted again." When the golden-fleeced ram carried away Phrixos and Helle, from the persecutions of a cruel stepfather, he flew vestward and in crossing the Hellespont, Helle lost her hold and fell into Phrixos was taken far to the till the rain died from old age. The

### PERSEUS' JOURNEY. When by order of Polydektes, Per-

seus, in order to secure his mother's freedom from imprisonment by obtaining the head of Medusa, started on his y of Chichen. The slab on which it most accurate is the time when its rules are which he could see the image of her which he could see the image of her plications, and from them the Greeks the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded. . . The sunder the inner chamber of the southern rules were founded as a sunder the inner chamber of the southern rules were founded as a sunder the inner chamber of the southern rules were founded as a sunder the inner chamber of the southern rules were founded as a sunder the inner on his way back he exposed it to the ern date, whereas in Egypt they have view of Atlas, who was immediately been in use for the remotest antiquity." turned to stone, referring probably to (Ibid, 58.) We are farther told that the ice mountains in the north. He must have passed southward on his tiers of Lybia and Europe, where he way back, for we are told he "passed raised two mountains of Abyla and

earth's circumference to the monumental records of science, prove that where the golden fruits glistened the Druids of Britain, the Persian Magi, whole year round, but from beneath the Brahmans of India, the Chaldees of Babylonia, the Egyptian Hierarchy, the Priests of Mexico, and Peru, were all took the the light of Hades (which renacted the respective of the dered him invisible) from off his head 10 yety appearance of the western sky at any asked the results whom he met the supervision of the supervi acquainted, as Caesar says of the dered him invisible) from off his head lovely appearance of the western sky at Druids, with the form and magnitude of and asked the people whom he met the sunset, viewed the west as a region of

> America. This position is strengthened from the fact that on his return, "Far away stretched the mighty Lybian plain," which he seemed to cross on his eturn with the head of Medusa. Here then is the nethermost parts of the earth, but to them it was the up-

ermost part of the earth, as they called

GARDEN OF HESPERIDES.

Murray, in his Mythology, tells us that Tartarus, or Hades, was located under a mountain on an island in the midst of the ocean in the remote west." (P. 58.) 'He also tells us that "Accordng to the traditions of the Phoenicians, the Garden of Hesperides was in the remote west." 4 (P. 288.) And on p. 156 he tells us "The Garden of Hesperides, with their golden apples, were believed to exist in some island of the ocean, or as it was sometimes thought, in the islands of the northwest coast of Africa. They were far-famed in antiquity; for it was there that springs of nectar flowed by the couch of Zeus, and there that the earth displayed the rarest blessings of the gods." Homer de-scribed it as follows

Stern winter smiles on that auspicious And fields are, florid with unfading

prime; From the black pall no winds inclement blow. Mild the rain, hall, or fleck the fleecy snow;. But from the breezy deep the blest in-

The fragrant murmurs of the western gale."i.. Du When Aeneas descended into Pluto's dominions, he is represented by Virgil, as entering the days near the dark lake of Avernus and arriving at the black iver Cocytus he meets the ferryman "Charron, old and squalid, but strong and vigorous, who was receiving passengers of all kinds into his boat, magnanimous heroes, boys and unmarried girls, as numerous as the leaves that fall in autumn, or the flocks that fly southward at the approach of winter." But the stern boatman refused all except those who shad received due burial rites. All others were compelled to

wander a hundred years before crossing. Arriving at the opposite shore, he found that all who came over judged by Mines, according to their deeds. He finally came to "the place where the roads divided, one leading to the Elysinm and the other to the regions of the coffdemned. Aeneas beheld on one side the walls of a mighty the earth when they desired to rule the do I think that Jupiter "was the most city around which Phlegethon rolled its fiery waters. Before him was a gate of adamatic that neither gods nor men can break! through." can break through."

track of flarkness and came upon the Elysian fields, the groves where the happy reside."

This knowley direction virgit has Aenaus govio the Elysium, but Homer "places it in the west of the earth, and describes it as a happy land, where there is neither wind, cold, snow, nor PLUTOS DOMINIONS IN THE WEST, there is necessary family by the delighter Looking toward the west as the sun ful breeze of Zephyrus. The Dlysium of

### THE EGYPTIAN IDEA:

"This idea of the Elvsian Fields is palpably derived from Egypt. Diodorus Siculus, an historian who lived in the time of Julius and Augustus Caesar, tells us that near the Egyptian town was a common remetery, and gives us an account of the customs in use at Memphis. Their abode of the dead was on the other side of Lake Acherusia, on whose hither shore sat forty-three judges, who inquired into the life of the deceased; if he had been a bad citizen he was refused interment; if otherwise, the lamentations of his friends turned to expressions of joy, for he was about to enter "the happy hunting fields." ()n the shore of the lake was an unbending boatman, who only on the order of the judges received the body in his boat; this even applied to the kings of Egypt On the other side of the lake was a lovely region filled with all that was beautiful in nature. This they called Elizont—that is, "a region of repose and joy." At the entrance was their symbol of attachment, the dog called Cerberus; it had three throats to sigthe sea, from which circumstance the Hellespont received its name, but nify the three cries of farewell, which good men."

there he remained with the good king EGYPTIAN ELYSIUM IN THE WEST. In another work, Story of the World's fleece was nailed up against the wall of Worship, by Frank S. Dobbins, A. M., a house and was at last obtained by p. 108, we are told of the Egyptians' Jason, who sailed westward to obtain idea as follows: "He arrives at the banks of the subterranean river separating him from the Elysian Fields, there a new danger awaits him. A false boatman, the envoy of Typhonic powers, lays wait for him on his way, and endeavors by deceitful words to get him into his boat, so as to mislead him and take him to the east instead of the west; withstanding the rotundity of the earth, his true destination, and where he ought to land and rejoin the sun of come up through the earth; or possibly the lower world."

GERYON. Hercules was required to bring to Eurystheus the oxen of Geryon, "a monneath the sea. And that is the reason why the sea in those parts is impassable and impenetrable, because there is such a quantity of shallow mud in the way; and this was caused by the subsidence of the island."

That such a catastrophe did occur through the excavations in Central America by Dr. Augustus Le Plongeon. "The records of the catastrophe are to be found full of the catastrophe are to be found full of details in the writings of four different Maya authors in the Maya language. Each of these has written the relation in his own style, but all agree as to the date of the occurrence, and the manner in which the destruction of the Atlantean land was affected.

come down to our times the more the Graial sisters, and as Medusa's face divination, as now practiced in our temteral tean land was affected.

come down to our times the more the come down to our times the more the come down to our times the more the turned to stone all who looked at it ples, is thus derived from Egypt; at

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason "From it they began a new era, and larly of the metric system, which was way back, for we are told no passed reckoned the epochs of their history, based on the measurements of the into a soft and tender light, in which as the Christians do from the birth of earth's circumference and was the all things were the colors of a dream. Christ, and the Mohammedans from the same as it is yet, as follows:

It was not the light of the sun or moon, mountain in two, and left half on each Cata to cents.

THE METRIC SYSTEM.

"The adaptation of the Babylonian standard, based on a knowledge of the standard, based on a knowledge of the morning through the sky, earth's circumference to the monu-where the standard that the bright the two mountains being called the clouds of the morning through the sky, or stirred the deaves of the forest trees the Pillars of Hercules, he evidently from the Garden of Hesperides, no

### MEANING OF HESPERIDES.

Before leaving this part of the sub-ject, I want to say that the word Hesperides, from which we derive our word Paradise, always means evening. Hence as the stars usually made their appearance in the evening, it was sup-posed to refer to the upper regions. This would not account for the ancient interpretations which always placed it toward the setting sun, and represented it as a land of gold. The word Hes perides always refers to the land of the evening, which reflected itself upon the world at the setting of the sun.

There were traditons of gold in Pluto's dominions, and even down till the time of the Spanish conquest, Mexico, Central America and Peru were emphatically golden countries. Even the island of Atlantis was richly endowed with gold and another metal was found there which has never yet been rediscovered called orichalcum. If we knew where the great Atlantian central city. with its magnicent temple, was located and had the means of going through the hundreds of feet of volcanic debris, we should probably be able to find so much gold as to force our monometalists to cry out for a limited supply of paper money and the demonetization of gold Prescott in his Conquest of Peru, speaking of a temple, says:
"The western wall emblazoned and

representative of the deity, consisting of a human countenance, looking forth from amidst innumerable rays of light which emanated from it in every direc tion in the same manner as the sun, is often personified with us. A figure was engraved on a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal, that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were everywhere encrusted. Gold, in the figurative language of the people, was "the tears went by the sun," and every part of the interior of the temple glowed with burnished plates and stude of the precious metal. The cornices which surround the walls of the sanctuary were of the same costly material, and a broad belt or frieze of gold let into the stone-work encompassed the whole ex-

"All the plate, the ornaments, the utensils of every description, appropriated to the uses of religion, were of an break through."

"They hassed through the middle of the latter metal stood on the floor of the great saloon filled with grain of the Indian corn; the censers for the per-tumes, the ewers which held the water for sacrifice, the pipes which conducted t through subterraneous channels into the buildings, the reservoirs that re-ceived it, even the agricultural implenents used in the gardens of the temple were all of the same rich materials. the gardens, like those described, be-. Animais were als to he f among which the lama, with its golden fleece, was most conspicuous."— Prescott's History of Peru, pp. 59, 60.

Atahualpa, when Pizarro had him as a captive, proposed to fill a room, the room in which he was imprisoned and which was 17 feet in breadth by 22 feet in length, to the height of 9 feet, if they would give him his liberty, and he would have done so, but fearing an intrigue he was murdered by the Spaniards after they had received something over the value of \$15,500,000 in gold.— See Prescott's Conquest of Peru, p. 260, et sea.

In his Conquest of Mexico, Vol. I, p. 223, the same author gives account of some of the rich presents sent to Cortez

at one time, and mentions that-"Among the articles was the Spanish helmet sent to the capital, and now returned, filled to the brim with grains of gold. But the things which excited the most admiration were two circular plates of gold and silver, as large as carriage wheels, one representing the sun, was richly carved with plants and animals, no doubt denoting the Aztec century.' It was thirty palms in circumference and was valued at twenty housand pesos de oro" (233,,400). We thus discovered that Pluto, who

was a real characer, and one of the three sons of Saturn between whom the world was divided, that he and his suc essors reigned over North and South America, which in Asia was called the 'Under World," or "Infernal Regions," and that the country over which he reigned was a land rich with gold Plutus was caled the "God of Wealth," and his name was either a parody or or a corruption of the name Pluto, who was immensely rich. The Grecians, notit was necessary that, since the ocean was impassable on account of the shallow mud. occasioned by the sinking of the Atlantis, he should come up through the earth. But tradition uniformly points out the direction of his kingdom towards the setting sun. Tartarus seemed to lie in the direction of Pluto's dominions, but in an oblique course. Pluto was not a myth, but an actual king, and his realm was west of Atlantis, over what Plato calls "a large con-tinent." This establishes as a fact, beyond a doubt, that Pluto's dominions covered North and South America.

### A Change to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the ruit, just put it up cold, Keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duly to give my experience to such and feel confident anyone can make one or two hundred dollars round ome in a few days. I will mall sample of fruit and full directions to any of your readers for ainsteen (19) two cent stamps, which is only the actual cost of the samples, postage, etc. ctual cost of the samples, postage, Bancis Caser, St. Louis, Mo.

and man's highest aspirations. A plea for justice and equality in all the rela-

## LIBERAL THOUGHT.

IT IS BEING MANIFESTED ALL ALONG THE LINE.

Unitarianism is Attracting Great Attention, and as a Pulverizer of Creeds, It is Doing a Grand Work.

According to a statement in the New

York Sun, recently two conspicuous Congregational ministers of Boston exchanged pulpits with two equally inguished Unitarian ministers, and on Washington's Birthday the Congregational and Unitarian clubs of that town came together fraternally in a common meeting. These indications of a Congregational surrender to Unitarianism ed a Methodist paper, the Zion's Herald of Boston, to ask with some alarm if actually the doctrinal differences between the two churches have come to an end in the triumph of the religious school which rejects the divinity of Christ.

The question is pertinent, for Dr. Lyman Abbott, nominally a Congregational minister of eminence, expressed great satisfaction, at the joint meeting of the two Boston clubs, that there should be such an exhibition of fellowship; and he spoke of the theological separation between them as merely a difference in "metaphysical conceptions of the Trinity and the divinity of Christ." If this is the general feeling of Congregational ministers, there is no reason why the two denominations should not get together.

Such a prospect is contemplated painfully by the Methodist paper, for it makes it harder for every evangelical church in New England to carry on its intrinsic and special mission," everywhere the tendency and drift, the spirit and influence of Unitarianism, not only chill and restrain evangelistic effort, but also condemn and ridicule evangelistic preaching and work." Uni tarianism, says the Zion's Herald, was never more emphatic than now in the rejection of the prime article of orthodox faith; and in proof of its assertion t quotes from a tract by a representa-Unitarian minister, lately published by the American Unitarian Association, concerning the Incarnation, thus:

We shall see in these strange accounts of a miraculous birth, of singing angels, of the healing of the sick and the raising of the dead, only the won der stories that blossomed in the imagination of loving but credulous dis ciples. We shall see no God masked in human flesh, no superhuman being vicariously suffering for the sins race, no personality or act or event that transgresses the laws of experience or that baffles the reason to explain."

This view of the subject, however, is not now peculiar to Unitarians, or to the contemporary Congregationalists who would affiliate with them. In an Episcopal magazine, the Church Eclectic, it is described as rampant in the Anglican church, thus:

"Clerical correspondents in the Lon don Times, and for that matter all over the church, are constantly telling us that they do not believe in the open and supernatural statements in St. John's Gospel, that the writers of the Old and New Testaments alike were allowed to grope their way in the dark, that the cause of God has been advanced by legends and fabrications that Christ himself was very fallible and that the church at Pentecost was raised on a foundation of falsehood. As an illustration, this high church

critic of the school of denial quotes the Bishop of Ripon as saying that the argument that Jesus "was wonderfully born and miraculously raised does not evoke, at any rate to-day, an adequate and satisfactory response; even if it could be considered valid, it would create a worthy or acceptable faith. In such ways, continues the Church Eclectic critic, "Christ's divinity is either openly or covertly assaulted, and therefore, by inference or direct asserion, his goodness denied, from numbers of Anglican pulpits and in books and pamphlets, until Christianity as represented by Anglicanism is reduced 'to a system of wilful deceit and shameless wickedness.'

If that is the situation there would seem to be nothing in the way of essential doctrine to prevent the unity of all of the school of the "New Theology" with Unitarians. So far as we have been able to interpret the somewhat loose-jointed expressions of Dr. Lyman Abbott on the subject, he is practically Unitarian, and the Bishop of Ripon. in the remarks quoted, seems to put himself in the same category; in which also, the Church Eclectic puts other Anglican Bishops who "pull down to the level of the purely natural everything concerning the Incarnation."

### IN THE VALLEY OF SHADOWS.

went down the valley of shadows, Where the darkness of sickness lay The sun seemed hid by the mountains, And I thought it would never come day.

Thick forests and marshy swamp lands Spread round me on every side, Where I felt as if venomous\_reptiles In dark recesses might hide.

But is this all I saw in the walley? Ah, no! strange lights beamed round me oft-times And I saw, instead of this region, Most healthful and beautiful climes The lights seemed to come from the

ocean And for a few moments would scatter The clouds of that hideous night. and in that valley of shadows I found I was never alone or oft when the way was darkest.

Of radiant, infinite light,

My loved ones who long had been gone Would come forth out of the stillness And silently walk by my side. We talked, but our language was voice

As thoughts on life's limitless tide. never had known till that journey Down into the valley of death, Where the fever griped my vitals-Almost stilled my heated breath, How close they lie together-This world and that one there-How the shadows that darken this one Burst forth into beauty rare.

So closely lie these countries. And so nearly are they one, That when I walked in silence That vale without a sun, My kindred souls from both worlds Most sweet communion found As they worked and prayed together On one common meeting ground. They have borne me from the valley. On the golden waves of love, And I thank my blessed angels-Those on earth and those above. But I know they dwell together

Where the two worlds interblend, And upon love's shining ladder Everlastingly ascend. LAURA B. PAYNE. San Antonio, Texas,

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# On Psychic Phenomena.

Psychic! Seven letters form this but I knew it to be that of a guarding could see nothing about it that could word, [says the Indianapolis Sentinel] spirit, for that voice of command have caused the phenomenon. word, [says the indianapons sential, the peace, sorrow or joy. Desiring to even that of a general in the hells of only spirit as psychic powers could be the understand war. own being. This, therefore, is the open

so much, a greater meaning? No, none came sensitive to spiritual vibration greater, but as great, perhaps, and it is through years of unfoldment, caught the one of love, life, first cause and psy- these sounds which were spoken seemaction in results. These phenomena may be classed in two parts, namely, pendent psychic phenomena. the results in visible matter and the re-

universal changes by evolutionary pro-cesses, and are in their nature (the at-to make my visit a short one, but not oms) more powerful in their actions than the forces which produce the former, in which it dominates in rocks, plants, flowers and the physical body of man and beast.

We have a beautiful illustration of both phenomena in the oak. How wonderful are these processes of the oak tree. First the tiny seed; we place it in its seance-room in the earth (in the dark, too!) away from the personal observation, and undisturbed save by that law of growth and the hand of nature. Soon there comes up out of that chamber of silence the birth of a new being from the kingdom of plant. We pluck this baby oak, search each root from whence dwells life, but we find it not. We see the results of the spiritual forces only, for the life element still remains invisible.

Placing this green stem in the earth we may again see the results of physical phenomena in branches, leaves and buds. Unfortunately there are many who go through life satisfied with an observation of that life, caring nothing for the grandeur manifested nor do they care to become students of the higher spiritual laws, which laws ever are pushing onward in their processes life to-gether with the pictures that reof unfoldment.

Nature never retrogrades. Every atom in all formation in either world is action. The attitude of the masses is yet but that of the observer and not student. However the thought of science is sweeping over our globe and the city for the New York harbor to not long will it be until the greater part of earth will understand, and men will become a universal part of these phenomena of which the human race is capable.

The simple laws of nature have confused some times, where they should have benefited, because of their simplicity and perfect harmony in produc-

We base thought transference with the purely psychic, which is capable of marvelous results but all must be governed by the atomic-mental action.

I have given a short explanation of the scientific bases upon which the few personal psychic phenomena in my experience may be explained. I could give hundreds, but I will here relate a few, hoping that the reader will understand them, and may be benefited

First, allow me to say that this mental and soul power acts alike upon all things save in a different degree only, and, that the spirit of man as an indileaves the body.

Death does not change the psychic power, nor is the individuality effected, have much to do with what I shall rebut Brown remains the individualized late. Brown and Smith the same Smith as in earth life. This being true, it is reasonable and not unscientific to say that this power is capable of greater action after so-called physical death.

either plane and both worlds are govunderstood, as far as man is capable. give us the spiritual phenomena, anfit us for a greater one in the realm of the spirit.

The phenomena of music and its like some great celestial imploring us bration are low we have the phenomena of visible matter; when in high vibra-

Life, intelligence, affection, love and morals are the manifestation of the indwelling spirit, and not a quality of matter, but is ever in processes in the organism and form. Casting no doubts upon the ability of nature creative power, we claim that the study of her laws is the only true religion for mankind to with immortality and takes us into that world that men have looked for and without results. But not until this psychic phenomena of modern times bewe one iota of truth upon which to base life hereafter.

Some time ago during the festival season and while in Washington street, I met a poor woman who was waiting for a car and who held by the hand a very poorly-clad boy about three years old. I spoke to her and after learning her condition I promised to bring her and the boy a basket of ransferred on to a West Washington ly replied: "Very well, daughter," street car, a line over which I seldom which was said with a laugh that sound-The neighborhood was, and is ed like a blessing. I had expected some ct, strange to me. Leaving the car I opposition to my proposal. found myself facing an alley, on the corner of which stood a factory, from which deafening sounds were sent forth upon the winter air. Not far from this I learned some years after from those was a railroad, and the continual passing of street cars made it impossible that she was versed in psychic laws. for a person to be heard if speaking to although this fact she had a another unless by shouting, and if my life had depended upon doing so I could not have heard any human being calling to me. Alleys and such places are very repulsive to my nature. I could not find the house of the poor woman for I had expected to find a street. So there I stood, basket in hand, very much undecided what to do or whether to go on and find her or to return home. While thus engaged in meditation and in uncertainty above all other sounds I heard a voice, loud and clear, as though coming from heaven, and directly to me, every word clearly spoken,

"Espas puer! Va!" which means, Fear not, go!"

So loud was this voice that it startled me, and just at that time there was not a soul near me. To say that I went, our allotted time.

To say that I went, our allotted time.

To say that I wish to say that on the following Spiritualists.

Have we another word which holds erfully developed. My brain having be me as I caught the thought wave. inclosure. This belongs to the inde-

Not many years ago, and while visitsults in invisible matter. The latter is ling a friend in Ontario, I experienced are enabled to almost fully understand the cradle to wisdom for the mental a phenomenon that was not independ causes and effect upon nature and men. ent, but which was produced by means The invisible phenomena (to the of a trumpet from the spirit side of the very heavens and safely return to physical sense) deals with the indestructible and the immortal. These el- ous to my visit I had suffered with my ements have passed through periods of arm, and having bought everything to governing laws, fixed in their relation

> as short as it turned out to be. My friend's home was about two Would that the noises of nature miles from the city and everything around us could speak to all men alike about the place was unusually quiet, sometimes painfully so, Early one morning at break of day I was awakened by a loud sound of a trumpet that came from the corner of my room. with my psychic vision I saw this tube reached far down to earth from the spirit world. The voice said:

"Leave the city to-morrow and have your arm doctored. Do not fail." I did so and was told that had I waited a few days more an operation would may be addressed at my residence. 835 have been necessary, and, perhaps, Broadway, Indianapolis, Ind. with the loss of my arm.

In the production of this phenomena, conditions were such that the sounds had to be protected by the walls of a trumpet. Being asleep at the time. Will some learned D. D. explain these if he can intelligently do so? If the call was not from divine spirit power, then what?

In the colleges of science in the spirit world there are tubes as telescopes that reach down to the earth and hear a great deal of what the actions of men are in their different departments of flect upon the other. All this is neither strange nor mysterious, but only the

esults of unfoldment and study. In the year 188—, while attending chool at Rochester, N. Y., together with my teacher and friends, we left sail across the ocean. It was my first trip to Europe. Being yet under a teacher's care I was very silent and respectful, but very observing of all that we saw and heard. I did not re-

alize at the time that I was a good psychic and knew nothing whatever about it, aside from the dreams. Our party consisted of four. One of the women look sick and had to remain in Lucerne, obliging my teacher and me to travel alone part of the time and changing our course. We visited Milan and from there we went to Venice. We arrived there at twilight with the moon just rising and casting her pale light over the water and deepening the shadows.

As we entered the city a feeling indescribable took possession of me, as though I knew the thoughts and motives of those with whom we come in contact. We were booked at one of the leading hotels for one week. If I remember correctly this hotel had at one time been the abode of kings and royviduality continues to unfold after it alty. In connection there was a prison where, perhaps, innocent victims suf-This I mention because it may fered.

After the first evening of our arrival we attended a musical concert on St. which gives the assailed no chance for Mark's Square, after which we returned defense. Such men as control the to the hotel. My room was a large one Gloucester (N. H.) Union and Port Huwith a window looking over the bay. ron (Mich.) Times, or Pittsburg, (Pa.) to set up a small bakery. spirit The bed stood in the middle with head world is in continual motion upon close to the wall. From overhead a heavy curtain fell covering it almost erned by fixed laws, which when rightly entirely from sight save the projecting posts. My teacher's room opening into mine and was much smaller. The door cient or modern. Skepticism of these of which had no lock. After our can-Spiritualistic claims will not change dles had been lighted I carefully looked these laws in nature, and the sooner we around and made sure that the door became students, the more life will leading to the hall was securely locked. hold for us. Its knowledge will then retired, my companion having strengthen our inner life or soul and been asleep for some time. But as I broaden our conception of this life, and approached my bed a feeling of uneasiness crept over me, a fear not ac-countable and which repulsed me from t, with a compelling force. I had put the window which intensified the dark-

waves and colors, and inspiration and my light out and had only the moon's the rhythmical melodies of nature, are pale light which which came through to follow. Whenever the rates of vi- ness of the room. I tried to throw aside this fear by telling myself that I was a coward and such feelings were tion we have the invisible to physical unworthy of me, bringing my maidenly pride to bear on this statement.

I finally parted those (no doubt as know them now to be) crime-stained curtains, aside, and got in bed. I must have slept for a little while. I was suddenly awakened from my slumber by some unknown force and was at once

This unseen power which was, as far follow, since it deals in direct lines as I can learn, beyond the realms of mortals chilled my very blood. Horrified with a creeping sense of danger theorized upon for so many centuries and feeling like the victims of Dante's "Inferno," I leaped to the floor, for the room seemed to have become filled with wherever I looked which were intensified by the window's ghastly light. I cried as I ran to my teacher's room: "I shall die if I remain here in this

"!moor The rest of the night I passed in the small room with my teacher. With the partial and gives the bad as well as the dawn of the following morning I boldly commanded my teacher to leave, saving that "we must go." How vivid is the good things. The following morning I picture of the sweet face of my teacher took a College avenue car and was as I recall this experience, as she quiet-

> Does not this seem rather strange that my learned companion should listen to me and take my advice? No. for who knew her well while in earth life known to her school. Did her knowledge then of this subject, leading her to obey my request to go, save our lives? Oh, who knows. But that she did wisely proved true. Were this experi-

ence given me again I should stand my

ground, remove all doubts and await re-The question is, what was this phenomenon and from where? Ah, you of little faith, whom the angels of guidance could never convince of their presences, and who must need the iron touch, what say you? The very impulse I acted on proved beyond a doubt that behind it all an intelligence was at work directing them, and impressing my brain with that sense of danger to us, which would have, from some

ing, we consult Webster for a full defi-nition and are told that it relates to sound and words were carried by di-mind and soul!" Surely all must be-recting them by the will of the spirit, me, as a band of spirits, who finding me The scientific theory is that the have awakened me. The same might lieve in this and the phenomena of your and traveled in line with the waves of sensitive to these impressions used me ether-the will directing its course. thusly, filling my very being with their door to mental unfoldment, and its philosophy, the metaphysics.

For be it understood that matter is spiritual aura and though as the psylosophy, the metaphysics.

Crime thought brings fear; selfish ness brings danger; lonesomenes brings a sense of sleepiness, while that chic, the recorder of life's universal lingly without the muffled walls of an of love brings a sense of joy, goodness and honesty brings a feeling of res and neace, and gives confidence.

With the light of modern science we We to day can leave the body, look into ter. But both realms are the center of to the other. Although this is true yet with the proper conditions all things can be made dear in time to come.

and teach the spiritual laws found in the breezes, trees, the rippling of waters or the fierce thunder, the whis pering of the grasses and the insects hum. Then will the human race enjoy and lead in the unfoldment of nature laws and in her psychic realms.

I am prepared to answer all questions pertaining to Spiritualism and the phenomena of psychic power. VIRGINIE BARRETT.

### EDITOR-AT-LARGE.

Report to the Executive Committee of the N. S. A.

Respected Sirs:-I have the pleasure to report to you the work for the quarer commencing March 1 and ending June 1, 1904.

You will note that while I have found the field of secular journalism enlarged by the many and vicious attacks. I have contributed independent articles in more than usual number to the spiritual

Progress of Fifty Years; for the Banner of Light. Reply to Evangelist Hartwell;

Gloucester (Mass.) Times. Reply to Dr. Quackenbos' article in New York Herald, "Bpiritualism a Ma-niac Religion." Here I must say was an exhibition of intolerance and hate rarely manifested, even by the "great dailies." Dr. Quackenbos' article was infamously untrue, and slanderous in its charges. At the request of Dr. Lyman of Brooklyn, and Judge Dailey of New York, I prepared a reply. These well-known gentlemen personally wait ed on the editor of the Herald and not only for themselves but for the Spirit-ual societies of Brooklyn and New York, and the Psychical Society they represented, and the National Associa-tion, and requested that their side of the great subject be presented by the publication of the reply. They were un-ceremoniously and discourteously refused, and the editorial czar would not listen to any argument. I had reserved a copy and it was published in The Progressive Thinker. Such papers as the Herald do not need to print a running headline that they are in the clutches of the Catholic church, and bound to support the "Conspiracy of Silence." There are some secular editors who scorn the cowardly, sneaking attack win favor and natronage their fearlessness in presenting both sides of all questions.

Instructions How to Investigate: Har-

oinger of Light, Australia. Spiritualism and Joseph Smith; reply o editorial in Kansas City Star; copy

furnished The Progressive Thinker.
Divine Telepathy and Spiritualism; review of Rev. Frank DeWitt Talmage's sermon; in The Progressive Thinker. Rev. Manley Wrestling With Evil

Spirits; in Indianapolis News, and also n Sunflower. Why I am a Spiritualist; in Harbin-

ger of Light. "Mediums, Witches and Other Personalities." Reply to Rev. N. L. Brown; n Pittsburg Times and Banner of

Review of "The Widow's Mite;" copy urnished Banner of Light, Sunflower and The Progressive Thinker.

A Bitter Sermon. By Rev. W. N. Scott, Baptist; reported in Port Huron Times, and answered in the same.

An answer to his rejoinder; in same. "Hit Hard at Spiritualism;" Manchester (N. H.) Daily Union. The "Blue Book"—Some Inquiries;

all the spiritual papers. Article for the Sunday Sentinel, In-Article on American Spiritualism, for The Medium, England.

The most notable event of the season

is the publication of "The Widow's Mite," by Dr. Isaac K. Funk. The commanding position of the author; his igh standing in the church, places his light on a mountain-top and calls the attention of the world. He does not confess that he is a Spiritualist. He takes the ground of the Research Society, and holds the facts in abeyance. He is imgood. Yet if he does not believe that the voluminous messages he gives his readers as purporting to come from spirits have that source, it is anoma ous why he endorses them. After compiling a mass of facts from his own experience and that of others, which would prove any other contention a thousand times over, we are constrained to ask, if these do not con-

I am respectfully, HUDSON TUTTLE. Berlin Heights, Ohio.

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# Physical and Spiritual Dietetics.

SETTLEMENT OF ACCOUNTS.

THE MORALS OF MUSIC.

Drunk All the Time.

Yea, verily, and thereby hangs a tale in my own life's history I will tell, with corrobative testimony from that of no less a personage than royal Edward of Great Britain.

f Great Britain.

Some years ago account was given in the London press that the august gentleman was in such critical gogical value of music which was current among condition as to baffle the family physician; and that, in the dire extremity, the top specialist of the great city was called in consultation; and when his majesty had been stripped to the waist, giving free play to thorough examination, the big physician diagnosed its close association with mathematics as a form of the trouble in two concise sentences: "You eat too much! You drink too much!"

have been that given by the renowned Dr. Abernethy to a wealthy lady so overlaid with fat as to be barely able to waddle:

"Live on sixpence a day, and earn it!"

eating and drinking had seemed to be the chief things many persons whose acquaintance with the mechanics I was credited for, little dreaming that some day this of music is slight, the thing, is a "great magic" of would call for sharp settlement of accounts. Of course, subtle, airy, intoxicating power. Falstaff's descripmere little troubles like headaches, stomachaches, boils, pimples and such like, calling for nauseous doses a description of the effect which many people experiof jalap, castor oil and other drug-store condiments ence from a Tschaikowsky symphony. "It ascends my good mother always kept on hand, I looked on as me into the brain; dries me there all the foolish and the inevitable accompaniments of human existence in dull and crudy vapors which environ it; makes it apnatural order of events, like fogs, hailstones and thun-

interest.

two steps with red hot pincers on every nerve in my body.

for a steady diet. No good. Tried another doctor, ligence, which stands rigid with terror looking down and still grew more and more crippled, in spite of the drugs I shovelled down.

that I should become as "weak as a cat;" have to be of the swaying bows of the Thomas orchestra. nursed and coddled like a sick baby. I became dis-

to office, letting me know he had come to stay. After choosing right from wrong, had been swept out of her a year or more of this sort of Spanish Inquisition, I soul. was little better than a walking drug-store, and the pitying looks in the eyes of my friends said as plain kind of thing which is being done now in the public as a big sign-board: "Ah, poor devil; you're not long schools. People who have really learned how music is for this world!"

By great good fortune, at this critical time, I fell gans become so clogged and disabled that the fell republic. poison, uric acid, instead of being eliminated as by Nature intended, streams into the blood, permeating joints and muscles until the fiend infernal, rheumaism, gets in his deadly work to kill.

The moment I read how the awful torture was brought about, I knew that I was a prime sinner. Staring me straight in the face, I was presented with the years of stuffing indulgence I had steadily gone into on each evening. First, on a hearty supper of fried beefsteak, with all the special relishes and fiery condiments, topped off with cake and pie enough

with hickory nuts, washed down in a pint of beer; ment, the old man made a last attempt and died. followed by occasional runs to the buttery for another' piece of pie!

Food drunk? Shade of Sardanapulas! Time and long, white fangs glistening to devour me!

Following the sublime inspiration of the great poet, I "threw physic to the dogs," and straightway established a course of semi-starvation dieting in its place. One small bowl of boiled rice and milk, with pinch f salt, but no sugar, for breakfast. Ditto, thin soup, with slice of unbuttered bread, for dinner. Half pint of milk and slice of bread, with a little fruit, for supper. Did I grow hungry? Instead of the old nightmare sprees I began to feel the solid belief I could eat mind. my finger-ends, as I kept up the sober eating for a year. A tough dose for a man with such a vigorous turned from a distant part of the city and found him gifts according to the most approved

appetite as I was endowed with. fernal implements of torture, and became "knocked age and failing sight prevented him he had been ininto a cocked hat" of innocuous desuctude.

orously held to temperate indulgence in plain food, up his life's work and the melody of his violin was and especially abstaining from the poisons of tobacco seldom heard. Recently his playing had been abanand saloon tipple. And now, in my eighty-second doned entirely. He became melancholy and desponyear, after standing ten hours each day to a work- dent, but had never intimated that he contemplated bench, I start forth as erect and walk as spry as the suicide. He died because he could no longer give exaverage man of forty.

CONTRACTOR CONTRACTOR DE LA CONTRACTOR DE

The Startling Statement Recently Made by Thos. A. Some Pertinent Suggestion Thereon—Its Spiritualiz-Edison, "I Know Men and Women Who Are Food ing Effects. ing Effects.

Various persons have said a good deal lately about the "moralizing" effect of music and the consequent need of having it taught, and taught well, in all public schools. Certainly this was the view of the peda-Greeks. Sweet and harmonious sounds were supposed by the Greek philosophers to bring sweetness and harmony into one's character. In modern times this view has received many shocks. Music has got away from intellectual discipline. The medieval "quadrivium." or course of scientific studies, included arithmetic Surely, in such case, the correct prescription would geometry, music, and mathematics. What school in sists on a similar collocation to-day? To the average person music is a matter of emotion. It might almost be put down as an emotional stimulant.

Hence it is that we have Tolstoi in the "Kreutzer My own fix, precisely; but not a move of it up to Sonata' denouncing music not as a "moralizing" my sixtieth year. Born with a vigorous constitution, but "demoralizing" agency. And undoubtedly, to tion of the effects of sherris-sack might well pass for prehensive, quick, forgetive, full of flery, nimble, and delectable shapes; which, delivered o'er to the voice, But one day I found myself doubled up with rheu- the tongue, which is the birth, becomes excellent matism, having the healthy grip of a blacksmith's wit." To a person who does not understand the strucvise, or the grab of a shark money-lender collecting ture of music the wonder of it is much like the wonder of intelligible scratches on a piece of wood to a Did it hurt? I felt as if Satan's imps were dancing savage who does not understand the art of writing. When music is not intellectually apprehended its effect upon the emotions is intensified by its mysteri-Doctor in a hurry, and began swallowing medicine ousness. The rabbit, full of emotion but not of intelthe mouth of the hypnotic cobra, is not more helpless than the person of acute sensibilities, but of complete I had always been so strong it did seem ridiculous musical ignorance, who sits in ecstasy under the spell

This is the reason why in "The Mill on the Floss" gusted with the doctors and began swallowing outside George Eliot says that after that famous evening of remedies, "sure cures for rheumatics." It was won-music Maggie Tulliver was left "strong to do but derful what a host of my friends had each one of these weak to resist." The effect of music upon her had been simply to intensify. She was stimulated. Her But it continued to be the same old no account. Old powers of doing were quickened. But her powers of Rheumatism still hung on like a ward heeler politician resisting, that is, of reasoning, of judging, and of

What is the remedy? The remedy is in just the made, just like people who have really learned how poetry is made, escape from a subjection to art into a in with a book by the emment Boston doctor, Dio mastery over it. They know how the "great magie" Lewis, in which I made the astonishing discovery is accomplished, and their enjoyment of it becomes HERESY, OR LED TO THE LIGHT. that rheumatism was not a disorder caused by expos- rational instead of animal. Tolstoi's and George ure to cold and wet, but the work of gluttonous eat- Eliof's heroes and heroines would have been differenting and drinking, and indulgence in the wrong kinds by influenced by music if they had gone through the of foods, carried to the point where the digestive or- kind of discipline in it which Plato commands in his 30 cents.

The above from an editorial in a Chicago paper contains some excellent hints. Like everything else, music may be applied to a base purpose, and do great harm. Rightly employed and under the right conditract for mission work. Singles copies, tions, it becomes a great spiritualizing and refining 5 cents; 100 for \$1.25.

### Life Goes Out in Music.

William Kern, an aged violinist and music instructions. 225 pages, beautifully bound. tor, committed suicide at his home in Chicago. No Price \$1. Then after, all through the evening, apples, mixed longer able to call forth melody from his loved instru-

In the absence of his wife and daughter he took up his violin in a vain and feeble effort to recall his failing powers. Alone in his home he handled the old inagain I had the delirium tremens of nightmare, tum- strument affectionately for the last time, and his trembling down immense heights, my limbs torn by savbling fingers, stiffened by age, produced the uncer
50 cents; by the dozen, 40 cents. Exage dogs, with a grinning devil astride my breast, his tain and melancholy chord that constituted his fare

> The notes floated through an open window and were heard by neighbors, but no one interrupted the aged musician's last effort. The melody was short and the music soon ceased. With the last strain the old man tenderly laid the instrument aside and ended his life with poison. Advanced age and despondency over his failing talent are believed to have affected his

Later in the afternoon the wife and daughter redead. The veteran violinist was 75 years of age and But I was cured. Rheumatism picked up his in- had lived in the neighborhood but a short time. Until structor of a large class of pupils at his studio. As That is twenty years ago, during which I have rig- he grew older and feebler he was compelled to give W. WHITWORTH. pression to the music in his soul.

AN IDEAL SPIRITUAL SOCIETY. An Illustration of the Grandeur of Harmonlous Work.

spell success or defeat. The plant must have proper soil, climate and conditions in order to grow, so we must have favorable surroundings in order to individuality is caused largely by the

different environments. O 1000 Even so Spiritualist Societies must have favorable conditions in order to insure a healthful prosperous growth. free. The Ladies' Aid Society has 47
Harmony is one of the greatest, in fact members, presided over by Mrs. Lapan absolute necessity. Social survoundings are a great inducement to growth and he who possesses social every week at 217 Denny Building, and cover's only joy and sweetest balm; For me a crown, the chorus a real members, presided over by Mrs. Lapan way.

Ah! Thou dost hold in thy paim, Love's only joy and sweetest balm; For me a crown, the chorus a real members, presided over by Mrs. Lapan way. qualities has a pearl of great price.

I have never seen these facts exem- or Mrs. Prior. plified so strongly as when visiting the First Spiritual Society of Seattle, Washington. It was my pleasure to deliver a couple of lectures there on April hall is always taken at this meeting. 10, the first Sunday I spent in America after my return from Australia. Rev. Mr. R. H. Little is the president; Mrs.

Hall, the finest in Seattle.

In visiting the societies of this and made especially interesting because so other countries and finding some flour- many take part in the discussions. At ishing while others are struggling to the close, the conference resolves itmaintain an existence, I have tried to sell into six to eight large circles, prediagnose the most prolific causes which sided over by the different reputable mediums in the city, and thus another hour is spent.

They have a lyceum, founded by Mrs. Prior, which has over 50 children; also develop our best; the great variety in a large social club which meets every Monday evening, and a dancing class of over fifty members, who pay one dollar dues, which is turned into the building fund, as the teacher gives her services

is presided over by Judge L. Williams

At her Sunday evening meetings she delivers an inspirational lecture, fol-This society is indeed alive: the com-

mittees active, and each member doing Loie F. Prior is the founder, pastor and his share. Some persons are earnest central thought of this exemplary body. workers themselves, but to find one who not only a hard worker but who A. Swan, secretary and Mr. George has the enviable quality of inducing Campbell, treasurer. Mrs. Prior se everyone else to help, this in rare incured a charter for them under the Na- deed. What a power such a society is, tional Organization seven years ago, not only to Spiritualism, but to the city Last June she returned and found that where it is located. This is loyal citilove genuine poetry, and especially by Last June she returned and found that where it is located. This is loyal citi-Bpiritualists. The volume is tastily they were still in existence with a few zenship. Any pastor who can infuse in members. She became the pastor of her members this spirit is indeed an Price 75 cents. For cale at this office, portrait of the author. Price 75 cents,

the society and it now has 175 members ideal conception of a Spiritualist leadand holds public meetings every Surer; and when this kindly spirit permeday afternoon and evening in the K. P. etc. ates a society all are blessed and up lifted. Upon such, the sun never sets The afternoon meeting is a general for it shines in the hearts of its memconference in charge of the officers and bers and of such is the kingdom of LAURA G. FIXEN. Chicago, III.

TOKENS OF NATURE.

I love to wander by the hillside, Where the blue-bells grow, And o'er life's sweetness ponder; Thus Nature's secrets to know.

We must solicit her mercy lest stray, Alf-Seeing Spirit! come in our way; Brighten, oh, Thou! our every day,

For me a crown, the chorus a psalm, Stealing o'er me a restful calm JOSEPHINE E. FIRTH. Philadelphia, Pa.

"The Present Age and Inner Life; Ancient and Modern Mysteries Classified and explained." By Andrew Jackson Davis. We have a few copies of

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains mar- this office. Price. cloth, \$1. riage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the

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Well, this is a l

TO FOREIGN COUNTRIES. The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, JUNE 11, 1904.

HUDSON TUTTLE.

Editorat-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religlous press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

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The analytical and practical study of psychology in its most modern aspects has resulted in some wonderful discoveries, that are of great interest and im-

For instance, it is stated that mental sentiment frequently produces marked physical effects, and as showing the influence of the mind. Professor Elmer Gates, a psychologist of wide repute, claims to have recently made the discovery that unpleasant emotions create harmful chemical products in the body which are physically injurious. Good, benevolent, cheerful feelings are said to create beneficial chemical products which are physically healthful. These products, it is declared, may be detected by chemical analysis in the perspirasays he found more than forty of the bad products and as many of the good. a mother's milk; in fact, it generates an injurious quality so intense in character as to sicken an infant.

Of all the chemical products of emotion that of guilt is said to be the worst. If a small quantity of the perspiration of a person suffering from an emotion of this kind be placed in a glass tube and exposed to contact with scientific acid it will turn pink. None of the other poisons similarly generated exhibit the same phenomenon.

Pink would appear to be the peculiar color of wrong doing. It is found that for each bad emotion there is a corresponding chemical change in the tissue of the body which is life-pressing, exhausting and poisonous. On the other hand, every good emotion makes a life-

Death Foretold Girl in a Dream.

Sterling Ill., May 18 .- In a fearful dream three weeks ago Miss Gladys Anderson was foretold of her own death under the wheels of a switch engine, and the dream in all its reality was consummated at 3 o'clock yesterday afternoon, she being run over and her little body fearfully mangled by a switch engine on the Chicago, Burlington & Quincy railroad in the Rock Falls

Three weeks ago the parents of the child, Mr. and Mrs. John Anderson, were awakened by the awful screams their little daughter's bedroom. Fearing that something of an unusual

nature had happened, they rushed to her room, where she related to them that she had just awakened from a fearful dream, and then described that she dreamed she was being killed by a switch engine near the "Q" depot, in Rock Falls.

The child trembled like an aspen leaf, and her description of the dream was identical with the fearful accident. even to the place and hour of its occur-

·Will some unbeliever in the existence of the mind independent of the mortal body explain how this little girl while dreaming, was able to become cognizant of an event that occurred three weeks later? This is not an isolated case. They are transpiring all the time, frequently in a wakeful condition. It is a state seemingly identical with clairvoyance.

If the mind can project itself forward, either in dreams, or by clairvoyance, does it not suggest a possible existence when the body is in ruins? All such phenomena seem to corroborate the teachings of returned spirits through mediums, and may be cited as cumulative evidence of a great truth. the immortality of the soul.

The Bible Convention

Conventions there are of all kinds out the latest and most singular is the Bible Convention that lately met in New York. There are great scholars engaged in Bible criticism, attempting to carry the subject to higher than ver bal grounds, and they have cast a glamor of learning over the convention, and represent an onward movement away from the childish reading and accepting the text as it reads.

This convention was made up of all the unknown preachers, who have the misfortune of having their eyes in the back of their heads, and see only the past. They met, organized, and have taken the tremendous job of putting up a dam across the Niagara of progress. They are going to have an end of "higher criticism," and the turning of the search light of knowledge on the origin of the scriptures. They claim this leads to unbelief, and the rejection of the book, and they are determined to

Well, this is a large undertaking for a band of preachers, and they put themselves in the position of Mrs. Partington in her attempt to mon up the Atlantic Ocean.

They are too narrow-minded and short-sighted to see that they are damaging the claims of the Bible believers more by the acknowledgment of its weakness, that it will not bear the researches of scholars, that to have faith one must be ignorant, than all the infi dels that ever existed?

What do these cranks intend to do with those who do not fail into line? Few of the leaders in the churches believe in the absolute inspiration and infallibility of the Bible, and hence are as much under the ban of this conclave of moss-backs, as the outspoker intolerant speeches, they regret their inability to use the old time remedies for unbelief. They would delight to save souls by means of rack and thumb for five cents, and then you are per screws, and a few examples of burning at the stake would be pleasing to them.

But alas for these plous preachers fortunate for humanity, the advance of knowledge has dispelled the fog of su The Arcana of Spiritualism. perstition, and the devil of theological perstition perstition are perstition and the devil of the devil o hate is bound fast by law. All that they can do is to meet in convention, pass resolutions, and gnash their teeth because the age has escaped their

Justice Demands It.

A correspondent of the Truth Seeker New York, has resurrected the fact, that on Christmas day, 1802, Thomas Paine, being then at Lowell's Hotel, Washington, suggested to Dr. Michael Lieb, a member of Congress from Penn sylvania, the propriety of purchasing the vast domain of Louisiana from the French, who had recently acquired it from Spain. Mr. Lieb insisted the suggestion should be communicated to President Jefferson. This was done by a letter in Paine's own hand, still preserved. Its importance at this time, while the Centennial celebration of the acquisition of that territory is in session at St. Louis, justifies its publication. The head lines are omitted:

"Spain has ceded Louisiana to France and France has excluded American from New Orleans and the navigation of the Mississippi. The people of the Western Territory have complained to heir government, and the government is of consequence involved and interest ed in the affair. The question then is: What is the best step to be taken?

and remonstrance against an infraction dation—still keeping the right in view, but not making it a ground work.

"Suppose, then, the Government bein by making a re-purchase the cession made by Spain of Louisiana, provided it be with the consent of the people of Louisiana, or a

"By beginning on this ground anvthing can be said without carrying the appearance of a threat. The growing power of the Western Territory can be stated as a matter of restraining them from seizing upon New Orleans, and the equal impossibility of France to

"Suppose the proposal attended to the sum to be given comes next on the carpet. This, on the part of America, will be estimated between the value of the commerce and the quantity of revenue Louisiana will produce. "The French treasury is not only

empty, but the government has consumed by anticipation a great part of the next year's revenue. A monied proposal will. I believe, be attended to: if it should, the claims upon France can be stipulated as part of the payment, and that sum can be paid here to the claimants. .... I congratulate you on the

Birthday of the New Sun, now called Christmas Day; and I make you a present of a thought on Louisiana. "THOMAS PAINE."

President Jefferson acted on that 'suggestion" of Thomas Paine and all that great region embracing the present states of Louisiana, Arkansas, Oklahoma, Kansas, Nebraska, Colorado, Montana, Wyoming, the two Dakotas and Minnesota are ours in consequence.

It would be but just to give the name of Thomas Paine an exalted position in the St. Louis exposition. "Let justice be done though the heavens fall."

An Honest Clergyman.

At a session of Southern Baptists held in Nashville, Tenn., recently, Rev. Dr. DeFord, of St. Louis, entered a vigorous protest against teaching children belief in the Santa Claus fiction. He said: "It is a myth, an abomination that should be relegated to the rear. To teach children this falsehood is exceedingly hurtful. It trains and encourages the young to practice fraud and deceit."

Are not all the Catholic holy days equally deceptive, including Easter and Christmas? Every one of them is a survival from Paganism, and may well be dispensed with in the interest of Truth. Scholars trace the origin of these sacred days back thousands years before the Christian era. The Roman Catholics inherited those festal from where? He could not tell. Where days and their fast days, from Roman drecian, Egyptian and Babylonian Mythology. Their Sabbath day, even It was certainly placed the name, was in vogue in Babylonia slates by immortal hands. and Assyria many centuries before a Jew was ever heard of. It is a gross outrage on truth to credit any of these

sacred days, or holidays to Christianity. "Death Defeated; or the Psychic Se cret of How to Keep Young." By J. M. Peebles, M. D., M. A., Ph. D. Price 31. "Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail; 15 cents.

Spiritualism Triumphant!

The Cry of Fraud, the Blue Book, Fakes and Tricksters, cannot block the way. The angels are at the head of the movement, ready for any emergency, and are rapidly casting aside the bogus wherever it exists, and installing the truth, Never a movement yet, that fraud did not creep in, only to be finally expelled. The discussion of "unpleasant subjects tends to clear the mental and spiritual atmosphere. The "Blue Book Fire Brand" has aroused Spiritualists, as The Great Psychological Crime did, and much good will arise from the discussion, and pure Spiritualism in the end will be the gainer. Never yet a discussion in The Progressive Thinker, that did not tend to advance the Cause to a higher plane.

its pathway, it is eventually removed; dence that it exists in our ranks, and whatever dark and portentous storm- we are never surprised when we hear pated; whatever threatens it with de- prised if we didn't hear it. This man struction, only aids to keep it before had lost a dear wife, and he had after the people, and to place it in a more ad- many months of investigation about vanced position.

ers itself together, and astonishes the thereon. world with its remarkable manifestaorthodox churches.

Injure true Spiritualism? Never!

It is full of pure potency, of spiritual angelic vigor, and can stand forth smilingly, serenely, powerfully, against all opposition!

Experiences with frauds in Spiritualism almost invariably lead to the genuine. Here is a case in point: An exceptionally bright gentleman

stepped in our office one day, with the 'CRY OF FRAUD" upon his lips. His sweet little daughter, his only child, had died, and he had tried to reach her. through various mediums, but had met ing test after test of her identity—anwith nothing, as he said, but disappointments and fraud. "Yes." we said. "plenty of fraud,

Your 'cry of fraud' is the plaint of many who come to this office. The cry real man unless you 'cried fraud' in harlittle daughter."

stranger to the gentleman, pointed him angel guides will not allow it!" out in the audience, and told him to go finally consented to accommodate him. She selected two small slates-told him to wash them, clean and dry them, and tie them securely together, and then button them under his large coat The lady then held one of his hands and placed her other one on his shoulder. In a few minutes she said, "The

message is written." He took the slates from their place strings, and opening them, he was stunned, bewildered-lost in astonishment! There, on the inside of the slate, was a chrysanthemum flower. a lovely message signed by his daughter, saying she had brought him a flower inst like the one placed on her body when she was buried!

Thank God and the angels, truth had at last triumphed over the gentleman's "cry of fraud!"

He was more than delighted! He was overflowing with joy. His life had become radiant.

The angels had smiled upon him. His own lovely daughter had written him a message, and more, she had brought him a chrysanthemum flowerit was plucked, still remains an enigma. It was certainly placed between the

Here we have the truth-the unalloyed truth. The gentleman had to POINTED OUT BY WISE SPIRITS, BY mated, to find it, but he was well repaid for his trouble.

Another bright gentleman from Lima, CESS NEVER ENJOYED BY ANY Ohio, later on, called at our office with OTHER SPIRITUALIST PAPER ON adopted of bringing to the front the the "cry of fraud" on his lips-a cry THIS PLANET, AND THEY WELthat doesn't disturb us in the least; in COME THE "CRY OF FRAUD," WHEN skeptic and investigator.

True Spiritualism is always triumph- i fact, we give an optimistic smile when int! Whatever the obstacle placed in we hear it, for we have startling evicloud hangs over it, it is finally dissi- the "cry of fraud"—we would be surcome to the conclusion that Spiritual-Apparently injured to-day by the "cry ism was fraudulent throughout-he

of fraud" by many of our prominent had only encountered fakes, fakes of speakers, by those, too, who are off the the worst kind, and he, too, was about rostrum and who think for themselves, to give up his efforts to find the genuand by others who are loud in their as- lipe. But we took him in hand also, and sertions that our Cause must be puri- gave him our personal attention. He fied and kept clean,-apparently injured exhibited two slates, tied securely toto-day by that "cry," to-morrow it gath- gether, and desired a communication We told him he could procure one,

tions, its astonishing growth, and its and we took him to the residence of wonderful influence in liberalizing the Lizzie Bangs, and introducing him, solicited her best endeavor to get a communication for him. She promised to do so. He had a sitting; no results. A second sitting was tried, and absolutely nothing was accomplished. Then the third and last trial came. The slates, which during all this time were in the gentleman's possession, were tied in a handkerchief and hung on the chandeller. In a few moments it was announced that the message had been written. The slates were taken down, unloosed from their secure fasten ings, and, glory to the angels! a long message was written from his wife, givother achievement by us over the "cry of fraud." The man thanked us profusely for our interest in his case, and plenty of deception to be met with. went back to his home the happiest man, apparently, on earth.

Spiritualists, act your part well. is a just one, and we don't blame you in Don't be offended in the least, or disthe least for making it. We are not of couraged, when you hear the "cry of the kind who believes the 'cry of fraud' fraud," but do as we have done repeatcan injure Spiritualism. It is the legit- edly, and are still doing-convince them imate outgrowth of your unfortunate that the genuine, grand and beautiful experiences, and you would not be a can be easily obtained if they will act wisely, discreetly.

mony with what you had seen. BUT You can only banish the "cry of THERE IS ANOTHER SIDE TO THE traud" in our ganks by overcoming it QUESTION. THERE ARE MANY with the genuine article, as is the cus- To maintain that a printed book is in MOST EXCELLENT MEDIUMS, HON- tom in this office almost every day in EST. PURE. NOBLE: THEIR HOMES the year. That cry is in some respects ARE HEAVENLY; THEIR WORK DI- healthful; to suppress the "cry of fraud," VINE: THEIR LIVES ANGELIC. Go when you positively know it exists, is on in your investigation for six months, an insult to honesty, purity and good to produce a copy of it, nor testify puband if you are not finally fully con- intentions, and a wrong perpetrated Spiritualism, come to us, and we will dium; it makes the investigator give your case our personal attention, more careful, more critical, and some and will bring you in touch with your times more anxious to witness the genuine. How can you prevent this "cry" The gentleman, thus encouraged, when so many materializing mediums went away. In a short time he visited from all points of the compass have Minneapolis or St. Paul, we don't re- lately been exposed, with artificial togmember which, and went to a meeting gery on their persons-mere imitators, where Frank T. Ripley was lecturing fakes of the worst sort! and who will and giving tests. Mr. Ripley, a total not submit to any test whatever—"their

And what about the Blue Book? It and see Mrs. Thayer, and he would get doesn't disturb us in the least. Per a communication from his little girl sonally we have no doubt whatever as He obtained the address of the lady, to its existence, judging from the many and called upon her requesting a sit- prominent and thoroughly reliable Spirting. She declined, saying that she itualists who have seen it, and we was not a public medium, and did not would not deem it polite or wise to disrequire pay for her services, and only pute their word. It has, according to used her gifts in behalf of her personal their evidence, existed for years, and, of friends. He importuned her so strongly course, is not intended for the public and with such tender pathos, that she gaze, but for the exclusive use of fakes, who keep it in secret, and there is no use in any one demanding that it be placed before the world. What is in tended to deceive will not be brought forth to the pure light of day. So far he had on, it being winter. He did so, as we can learn the Blue Book is small (in fact, there are many of them) with well-known prominent names therein, and causes us no uneasiness whatever. Notwithstanding all this whirlwind of excitement over this book, of confinement, carefully untied the etc., see where Spiritualism stands today, the DOMINATING FORCE OF THE WORLD! It has invaded private | sically, but because of the gross injushomes, where on the outside it is rarely mentioned. It has infused itself into damp, as if just plucked, and beneath it the churches, and it is a fact well known in this city to a select few, that a prominent Catholic priest residing here has a materializing medium in a member of his own flock, and while sitting in full-view spirits materialize and talk with him. ldt has softened the tones of the orthodox ministers, and they do not talk so much of hell and the Devilor The religious atmosphere of the world has been purer since Spiritualism came: Cocultism is being studied as never before. Thousands upon thousands who are not identified with our cause, are firm believers therein. Under its advancement, errors are vanishing and people are becoming in many respects wiser and better. THE

DUCTED AS NEARLY AS POSSIBLE ALONG THE LINES THAT ARE SUCCESS FINANCIALLY—A SUCgenuine article, and convincing the

The Blue Book Analyzed.

THE "BLUE BOOK,"

Bring Forward the Evidence Concerning It.

in circulation that there had been comnames of deceased persons with dates of their deaths and other data by which those who desired to play the part of a nedium, could give "tests" and convince the skentical.

It has been claimed that all mediums rehearse for each performance. There wonderful book and some of these desire to be known as Spiritualists.

To be of service, such a book must contain a list of the cities and towns in places to which mediums may by chance be called. Under each of these headings must be arranged an exhaustlives of each. It would have to contain also the names of living relatives and their relations with the dead. In short it would have to be a "Who is the living.

ceedingly expensive. Who would take

ism, and many Spiritualists give a halfway credence to the assertion. As the matter stands it is a reproach to every medium, and they should as a means of redress and satisfaction unite and deinvestigation. means of deception exists they should know it, and if it does not, the slander should be silenced. We have no fear of the truth. We do not make deception less by closing our eyes.

Much as I have heard of this book, I have never seen a copy, and yet according to the stories, there must be many in circulation. Just now I want to see a copy more than of any other book in the world. Will not some one possesswho have had the privilege of seeing this eluding volume, send their testi mony? Bring the book into court, and the witnesses. If this cannot be done. let it be known that the case is decided by default and breaking down of the evidence. HUDSON TUTTLE, Editor-at-Large N. S. A.

THAT BLUE BOOK!

An Analysis of the Same by the President of Clinton Camp, One of the Ablest Speakers on the Spiritualist Rostrum To-day.

To the Editor: - Permit another Missourian, "who must be shown," a word on the question of the mysterious "Blue Book."

The rather heated controversy as to its existence arises, it seems to me from failure on one hand to ne explicit, and on the other hand, to a disposition to be too literal in the Interpretation of the charge.

The term "Blue Book," as I interpret it, is rather figurative than otherwise. circulation containing stock tests, and per conv. seems to me a manifest absurdity, and the fact that no one is able licly to having seen one, serves still further to discredit such statement. NEV- to know, I do not pose as a degenerate DERSTANDING AND QUASI CON-FEDERACY EXISTS AMONG CER-SEEMS TO BE PRETTY THOROUGH-ALSO MORE THAN PROBABLE. To designate these practices under the general term of "Blue Book," is perfectly legitimate, and has many precedents to support it, but to use the term in a literal sense, as some seem to do, is to inject a quality of the humorous into what is otherwise a very serious, even

tragic subject. To deny that there is a vast deal of manufactured and counterfeit phenomena practiced by professional mediums, and that there is also a great deal of trading between them of this commodity, is to betray a lack either of perspicuity or of experience. TO CONDEMN A SINCERE EFFORT TO SEPARATE THE ARTIFICIAL FROM THE REAL. THE CHAFF FROM THE WHEAT, IS TO CONDONE THE EXISTENCE AND who uses this book, for I do not deem it ENCOURAGE THE CONTINUANCE OF FRAUD.

Fraud-hunting may not be a very commendable occupation, BUT SURE-LY FRAUD-HIDING IS IMMEASUR- and place. ABLY WORSE-Worse, not only intrintice it inflicts upon honest mediums and the injury it does to genuine mediumship.

· One of the greatest incentives to honesty and right doing is appreciation. To countenance and coddle the arrant trickster, whose skill produces marvels, and treat with indifference the honest medium, who is unable to duplicate those marvels, is to offer a premium to fraud, and tempt virtue into the paths of vice, and every judicious attempt to make the distinction clear and unmistakable, should meet the hearty com mendation of every Spiritualist.

It is scarcely necessary to say that the attempt to weed out fraud requires great care, and the most thought ful discrimination in order to do no in justice to the genuine medium. AS IS istence of man is a fact no longer WELL KNOWN, THERE IS NO PHASE | doubted," but Science following lines PROGRESSIVE. THINKER IS CON. OF MEDIUMSHIP THAT CANNOT that mediums have suggested, has done BE COUNTERFEITED, AND VERY

travel through fraud knee-deep, he in- THOSE WHO FOR FIFTEEN YEARS FRAUD EXISTS, WELCOME THE HAVE MADE IT A PHENOMENAL DISCUSSION IN REGARD TO THE BLUE BOOK, and recommend to each one the method we have uniformly

OFTEN THE COUNTERFEIT AP- tell the whole truth and nothing but the LURING THAN THE GENUINE. Mathe importance of cool and careful analysis and great patience.

supply themselves with this book and the same instance, that it would refrom India. Where long prayers and quire little less than infallibility to septitles reign. I walk with caution. You arate them. anything to fear, and the other the sooner we are rid of the better for the

The ease with which genuine phenomena may be duplicated by trickery is the secret of the many tricksters who the United States and of all the smaller disgrace the cause. The genuine medium, finding that the skillful juggler attracts the attention and the dollars of we list of the names of citizens with the people, and, finding still further the leading events connected with the that it is far easier to produce the imitation than the real, is tempted to pad out with the false, and so little by little the tendency grows into a habit; the Who in America," both of the dead and exception becomes the rule, and IN AC-CORDANCE WITH THE UNERRING To compile such a book would be a LAW OF NATURE THAT DISUSE OF tremendous task and its publication ex- A FACULTY RESULTS IN DETERIO-RATION, SO THE PROCESS OF DE-This book has been constantly re. GENERATION SETS IN AND CONferred to by the opposers of Spiritual- TINUES UNTIL COMPLETE ATRO-PHY AND DESTRUCTION OF ALL THE MEDIAL POWERS ENSUES.

I am profoundly of the conviction that Spiritualists as a mass are as much Spiritualists to blame for fraud in mediumship, as should demand it. If such an elaborate are the mediums who trick. They demand quantity, rather than quality; astounding and overwhelming surpirses rather than gentle ministrations, and the demand brings the supply no mat-

When we seek for quality rather than dium. quantity; when we are content with gentle drippings from the spiritual skies, and above all, when we resolve ing it, send it to me for inspection? I to cultivate our own spiritual faculties promise to insure its safe return. Or if so that we may ourselves come in touch with the realms of the spirit and know through our own organism the immanence of our spirit friends, and the reality of the soul life so that we will not require a test every day to keep from backsliding, then, and not till then, will the "Medlums' Exchange" cease to be and "Blue Books" be numbered among the things that were and are not. St. Xouis, Mo. W. F. PECK.

ANSWER TO MARGARET GAULE.

Elizabeth Harlow Steps Boldly to the Front and Defines Her Position-She Is a Great Favorite in the East as an Inspirational Speaker and Her Views Will Make an Impression on Spiritualists Generally.

The Banner received and your letter

was the old saying, "Hit birds flutter," but of course this cannot apply here. In the first place, Miss Gaule, you make me say many things that have never passed my lips in public or private First, the article you refer to was not an attack on mediums or phenomena on the contrary grew out of a defense of both. You and the public in general are laboring under a false impression, when you apply it in that way. The article was written as a result of a prinounced all phases of mediumship. Now I want you and all who read this their own special friends.)

the lowest kind," and then went on to are "spiritual mediums." what I know to be the truth.

tricks with which to get money, and many Spiritualists believe in them I said as well, what did not appear in reply in a low tone from the spirit. the article (for that is a trick in journalism): "Independent of all of this. I KNOW mediumship is a fact.' had experiences with, such as Mrs. Jacobs, Mrs. Herbins, Mrs. Kates and Mrs. Pepper, each of these representing

If you had read the whole article carefully, you would have seen he gave legitimate Spiritualism a very good

I shall not grant your request, as to the proper place or time, because I did and to answer you would accomplish nothing. When I am called to give evidence in a specified case it will be time

"Thanks to the Blue Book, mediums do not have to rely on inspiration, or spirit control," you quote something I never said: on the contrary was what the reporter said. But I will say to you that any person that in any way resorts to these methods, does not depend wholly on spirit control; the moment these things come in, that moment dependance on the spirit ceases, and to me this is crime. Again, when you make me claim

Clara Banks as my control, you make me claim what I NEVER did in private who my control is, for I do not know The public, and you illustrate it, have said it was Mrs. Banks, Mrs. Luther, R. G. Ingersoll. Thomas Paine and it for several reasons. It is true the world has a right to

doubt my inspiration, and I shall not try to stop them. Indeed, "the future exquite as much as mediums to establish I am glad I have your pity in my mis

fortune to have been associated with "fraudulent imitators of Spiritualism." I have not only pitied myself, but have been ashamed to be known as an advocate of a movement that tolerated so much; and I am free to say I have had to stand on the platform and listen to memorized tests, and to others that had confederates in the audience, and all To draw, not thee to earth, but me to ghat goes. And I feel that if you would

PEARS MORE STRIKING AND AL. truth you would sum up about as I do.

LIIRING THAN THE GENUINE Ma. It is silly for anyone to try and deny terialization, slate-writing, spirit pho. Take, for example, the many material tography, blindfold tests, ballot read izing mediums in our ranks, lately exing, clairvoyance, trance-all may be posed, dressed in artificial garments es-For several years the report has been simulated very successfully and the dif- pecially prepared to personate a spirit, ficulty of drawing the dividing line is In Philadelphia the Rev. Howland was piled and published a book containing often almost insurmountable, and hence exposed, and his wife was practically names of deceased persons with dates the importance of each and containing nude when the lights were turned on. It would seem from your letter I was the first and only person that ever sug-Then, too, the fraudulent and the gested such a thing as there being genuine will not unfrequently be found fraud. This honor I do not claim. The so close allied in the same individual or above named are a sample of the army

> Yours for the truth ELIZABETH HARLOW. Haydenville, Mass.

know as I know, no true worker has

cause. I shall always stand for hon-

esty, honor and common sense Spirit-

ualism wherever and whenever I am

- THE BLUE BOOK.

There Are Several Kinds of Them, and N. C. Westerfield, a Prominent Spiritualist, Gives an Account of one in the Hands of the Notorious "Medium," Hugh R. Moore.

To the Editor:-I have read carefully the articles you have published on the question of the so-called "Blue Book." and I am glad to have an opportunity to

give my testimony.

I have known of the existence of this book for the last ten years. I have had it in my hands, and I was greatly grieved to see the names of some of my best friends, recorded therein as easy marks." I saw the name of my dear illustrious uncle, John W. Westerfield, of Indiana, and other dear friends and workers in the cause of truth.

I was permitted to see a copy of this work by Hugh R. Moore, the noted me-

This book is published by subscription, and is so arranged that additions can be made from time to time. I know several mediums, and if they do not actually possess one of these books, they have access to it in the hands of

I have seen with my own eves, mes sages prepared for members of the Blue Book trust, who were going to some other place for a night or a day, so that Some of these mediums are considered very high, and apparently are doing a great work. It is time now that this outrage be stopped. We have enough to contend with, without carrying such burden.

I notice that one of your contributors makes an offer of \$25 for a copy of this book. HE MIGHT AS WELL OFFE PRIZE FOR A FULL SET OF BURG LARS' TOOLS; HE WOULD GE THEM ABOU'T AS QUICK.

Every subscriber to the Blue Book is recorded and registered, and the book really belongs to this association and can be recalled at any time. I trust these few lines will be understood by your readers as entirely for the great read. My first thought after reading cause we all love.

N. C. WESTERFIELD. Philadelphia, Pa.

"SPIRIT" WAS OF THE FLESH, LAND (Here is an example of what has been ry—the exposure of materializing modlums, each one, strange to say, having on artificial toggery to represent the spirit. Not one of them will submit to the innocent mosquito bar test in a vate interview with a reporter that de strange house where a confederate is impossible, even when surrounded by

"Rev." Clarence Howland and his ERTHELESS, THAT A TACIT UN. or fool neither as a saint or intellectual wife, Lizzie, were arraigned before Maggiant, but try to be a common-sense we istrate Polinger at the Twenty-third FEDERACY EXISTS AMONG CER- reporter said to me, "You know as well cused of having collected money under TAIN PROFESSIONAL MEDIUMS, as I do, all these mediums are fakirs of false representations. The Howlands LY ESTABLISHED, AND THAT tell me his experience with several he seance at their home, No. 1541 North WRITTEN MEMORANDA, NOTE had really caught in the filmsiest of Twenty-second street, on Friday even-BOOKS, AND SO ON, HAVE BEEN of mediumship, I was not going to play Scattered through the audience were tricks, imitating three different kinds ing. The price of admission was \$1. EXCHANGED BY THEM, AND, IN the fool and say: You were looking for policemen in plain clothes. Outside SOME CASES HAVE BEEN SEEN BY fraud, so found it. That is too weak, the house were more policeman. Spe-THOSE NOT IN THE "COMBINE," IS Where truth is you can find it, no mat- cial Policeman Hoagland had been deter what your opinions are, and if fraud tailed to capture the "spirit." When is there. you will find that. Nature does the seance was well under way Hoagnot tell lies or play tricks. So I said land was informed that his dead mother was about to appear. Hoagland stepped There is an army of traveling fakirs | quickly forward near the cabinet.

who pose as mediums, who depend on a A moment later the "spirit" apsystem called the "Blue Book," and peared. "Are you my mother?" asked the policeman of the draped figure. "Yes, I am your mother," came the "Then let me kiss you," exclaimed the policeman, as he clasped the figure in his arms. The "spirit" gave him the names of several I had Howland, dressed in artificial toggery. A policeman in the audience turned on

> licemen from outside of the house. Everybody in the audience was arrested. The "spirit" and Howland were taken to the station house and locked up. The policemen recited the story of the expose to the Magistrate, and the Howlands were held for trial, while the spectators were discharged on their promise to appear as witnesses at the trial.—Philadelphia (Pa.) Record.

"NOT TRANSFERABLE."

"Good for This Trip Only."-It is Suggested that "Tests" Be Thus Stamped.

I would kindly and respectfully suggest to our platform test mediums, now that the season of camp-meetings is soon to open, to have printed on the back of each one of their tests, on stamped across the face thereof, the an-

Not Transferable. Good Only For This Occasion.

The adoption of this practice would, in my opinion, obviate the necessity of further continuing the use of the "Blue Book," if it be true that such a book has been in use among them, and prove much more satisfactory H. V. SWERINGEN.

MOTHER LOVE.

My child, my glorious, translated childli From the deep beauty of thine angel would I, in yearnings vain, or wishes Withdraw thy feet, o'er earth's rough ways to roam-Wither the rose upon thy brow that lies, And dim the light of heaven from thy,

No! to my love for thee let power be given

-Mae Myrtle. heaven.

A Discourse Given by the Guides of MIPS COPA L. V. RICHIMOND.

and unto God, the things that are God's."

do not render unto Caesar the things that are his, he will come and get them. The modern text might be: Pay your rent when the collector calls, for if you do not you will be evicted.

the results of the physical, industrial and moral state in which you find yourselves.

and not caring anything about it.

landlord very long; he who cares for his tenants, who keep it shut up like a mausoleum. You embalm your is but the least of the servants of the mind. cares for those who inhabit his dwellings. But hu- suffering and memorialize it every little while. Then You do not believe it? You are taught differently; man's wealth, of man's avarice, of man's greed, of all man beings are, as said before, occupying rented you call that your house of life. You had a great sor- the curriculum of the universities teaches you of the that landlordism implies. And it is in the upper stoism. The king, the ruler or Mammon govern.

Orient said: "See that the house of life that you have light of that horrible place. And you call that life; stepped out from their limited views and refused to upon your rights. built is yours, that you may possess it, and when you call it entertaining your friends.

We tell you, you are paying the usu

lordism in the spiritual building of the people.

People talk about the outward monopoly, but they tribute to serve your individual selfishness.

Did you ever hear of any person asking as much for do not think anything about the monopoly of the Selfish sorrow is a great deal worse than selfish a basement as for a well-lighted, airy, spacious room? People talk about the outward monopoly, but they tribute to serve your individual selfishness. vade and inhabit but do not.

If you are a glutton, that is your landlord, and you of their houses to get it. dulgence in pleasure brings. You pay the rent in- in a vault or sepulcher? stead of inhabiting a body that you possess. And all Over in England, at Newstead Abbey there is a cy-other to possess that heaven which is yours. of the house in which you live.

erned?

eral times by his life-blood; brain and nerve are being life. That comes from paying life-blood rent.

If you are an athlete and think only of physical sult of human conditions. prowess, you succeed for a decade of years, very rare- Your intellect sometimes dominates you, and people valuable is taken with them. That which is required body is for use, and nothing else should be full at this ly longer; then you pay the rent. And that is of say, who are thus dominated: "See what a lordly only by the material nature passes back to the dust. hour with the wonderful beauty and glorious knowl-

THINGS IN GENERAL

Letter From Mrs. Clara Watson.

that that action is good) and where

tor" or "reverend" or missionary or

e speakers say, but nevertheless there

nerals since the year commenced, or be-

tween the dates January 6 and May 9, the states of New York, Pennsylvania

and Ohio covering the field of action.

Those for whom these memorial occa-

sions were held represented all "faiths"

except the downright orthodox; Spirit-

ualists, Unitarians, Universalists, Lib-

erais, Freethinkers, etc. On two occasions it was distinctly stated the friends

departed were Freethinkers, and a ser-

vice in accord was desired; no stale or-

thodox forms or customs were wanted,

and as all true Spiritualists are Free-

thinkers, and as I am not given very

much to imitation of church shams any

way, the task imposed was not a diffi-

cult one, and these services were con-

ducted without religion or church, or

But did I leave out the Spiritual? No.

I never fail to make my point there.

The spiritual nature is a natural na-

ture; death is an event in life and con-

prayer or God, or Bible or Jesus.

and Progress the beacon star.

is work for the common ones.

writer may interest some.

of being a tenant is the idea of not owning the house centers one must know the record of those who pay forth. rent to the financial defaulters and embezzlers. When you pay this tribute to the mere intellect you century to know that a little light, a very small per-

the shop to the field of battle it is a state of landlord- awful thing to their gaze. You tell it all over again ilar period.

The house of life that most people occupy is a rent- this house that you live in when you do that. The sion not made with hands;" of the larger learning not ed one only; the government is not theirs, the city or first thing you know, with nothing seemingly done, it fashioned by the intellect, the human intellect, of the community is not theirs, and they occupy a habitation slips away from you, and you say: "Well I have not larger proprietorship that comes of man's right to his temporarily that they have not builded; there is land- accomplished anything that I thought I was going soul as well as his body and mind. Just as soon as lordism in the body, mind and spirit. There is land- to." But you do not think it; you do not think it anything shuts the door of this higher habitation, that hard enough. You have not outgrown paying this thing is demanding you to pay rent.

will of the theological landlords. They talk a great families where there is scarlet fever or small-pox. basement.

quered, you are paying the landlord who owns and oc- to have all the windows opened to the sunshine and to a knowledge that this great, upper and more divine cupies your body. If it is drink, see what it does in the fresh air and the light of heaven. It is only in the habitation belongs to all souls; that it cannot be taken wrecking the habitation. If it is any other outward sickroom, or where there is a person whose eyes are away from them; that no one can possess that portion to the higher mansion of the whole human dwelling. excess, see what it does to ruin the structure of life; if afflicted, that the window shades are pulled down. of the kingdom of heaven that is yours, individually. pleasure is your landlord, see what mere physical in- Whoever heard of a well person walking all the while And whatever they say about it; whatever they claim

this is because you are not the master of the mysteries press walk, dark and shadowy, where there are all As soon as you enter into your inheritance; as soon

nerve exhaustion and breaking down to-morrow. something that had ereated the heavens and the in your eternal possession. It is said that drink causes a great deal of insanity; earth. When God said, "Let there be light," there This great truth that has forced itself through and that religion—so-called religion—causes a good deal was no light according to that kind of reasoning. The into human consciousness in this age produces, of Everyone is sensitive just at this time of the year of insanity. These as said before, pay the rent. But truth is, if you know something, or think you do, you course, a great many peculiar, interesting, startling, about paying rent. Landlordism and Tenantism are Boards of Trade illustrate what we mean. No man can reason about it and tell what to do with it. If vague and extreme conditions. The fact that the can continue in the atmosphere of violent financial it does not amount to anything, you can reason about world can have other Messianic lives crops out in which you find yourselves.

The tenant thinks he has the hardest time. But which he does. More people become insane, in pro- ionth of a grain of intuition is worth a field full of 18 or 20 in Chicago within the last twenty-five years just try and be a landlord. Of course there are more portion to the number engaged, through operations reason. Because whon intuition is awake, you know (Christs in their own estimation); each having a numtenants than landlords, and naturally there will be on Boards of Trade and other financial marts than the thing, you do not have to question the rea- ber of followers. But the false light shows that just as long to there are either. But the landlord from any other eause. In England and America son why. And that knowledge is the result of that somewhere is the true. The counterfeit must illusdoes not have a good time either. Because the idea (London and New York) and other great financial which is within the soul, if you only allow it to come trate the real, or the counterfeit would be of no value.

Just here we will say: While we do not admire These are legally protected and defended, but private are carefully shutting and locking the doors of intui- centage of inspiration and a great deal of egotism landlords as a rule, we must say this in their behalf: and public asylums are filled with people who have tion. That is why the doctors in the temple could not produces a modern messiah, or a modern prophet. when a tenant moves into a new place or is occupying to pay this undue tribute of their lives to Mammon. compete with the Jesus twelve years old; that is why But it also shows that somewhere in the luminous upan old place, unless that tenant takes as good care of Your fears, and your doubts, and your hatreds, and the wisest professors of the universities cannot tell per chambers of this dwelling, which you do quite that place as he would if he owned it he is not a good your various passions occupy your human dwelling; you anything about the soul of man here or hereafter. reach, is the real Christ. It illustrates the thought tenant. People say, "this is a rented house and I they are the bats, ravens, spiders and vermin that you They are paying rent on the grand vantage ground, that the world is growing to this ripeness, to this esdon't need to be careful about it." That state of have not kept out of your house of life. You are not as they think, of intellect and reason. They not only tate, mind produces landlordism. Of course, the landlord good tenants nor good landlords.

Pay it there, but everybody induces them to pay No pay it there, but everybody induces them to pay Now, of course these buildings in your cities that go is not ideal by any means; if he is he does not stay a Here is a corner where you have suffering. You double tribute. They shut out that of which reason on stretching up from year to year toward the phys-

houses, living in the cities, or cultivating the soil on row sometime, and (unless you are wise, self-con- realm of reason only. The schools try to grind you ries where there is the most light and the best air. leased farms, just according to the present state of trolled, good and the great sorrow has been a great out through their particular mill. One poet inspired Yet the habitable earth receives an average amount of human unfoldment. When a man can be taken from baptism) just as soon as your friends come in, you by genius—as was Tennyson, as was Longfellow—sunshine everywhere. But in the basements where the plow to the gun; when a man can be taken from beckon them to this silent chamber and open up this tells more truth to an age than all the schools of a sim- the poor are crowded and in the buildings where

Your house of life is not your own. One in the you grope around with them in the shadow and dim and Spencer taught. But Alfred Russell Wallace had luminate them. This is usury upon your senses and pay the landlord of Agnosticism and Materialism. He

kingdom of heaven, as made of the select, the few greed. You cast a miasma and gloom over your habi- That is exactly what mere physical and intellectual ordinary human beings that have it are not noticed. saved, and of the many mere tenants, paupers at the tation and your friends. You quarantine houses and culture does. It demands that you shall live in the

deal about industrial conditions as being wrong, but We wish there was a moral quarantine for people that Now, the world, awakening to this thought they forget the divine intent or personality that they have undue selfish sorrow. Because the former mala- branches out in new directions. Of course, theology have not regulated to the human body as the human dies are not half so dangerous—in fact they are really tried to put this great and everlasting usury upon you tabernacle, the physical temple that they may per- not dangerous. But these privileged people impose of accepting the kingdom of heaven altogether by the upon you; they claim your sympathy and they go out narrow pathway of a little bridge or a little space or room; but, one by one, people have broken away from weep, that can come into the presence of that which is pay tribute. For every physical excess not con- It is a terrible thing not to inhabit your bodies; not those fastenings, little by little the world has grown called grief in their own personal relations and overconcerning it, you know that it is impossible for an-

kinds of hideous figures of men, beasts and reptiles, as you will inhabit your whole tenement, you may versary of the passing on of any friend, or any loved How can you govern society, a nation, a world, or representing the human passions and the various know that is yours; the body for physical use, the one instead of going up into the House of Life you all even your own little children when your own house temptations. Along that way the monks once walked brain for mental and intellectual use; the spirit to im- go down into the house of death? It is because you is not yours. When your appetites are all ungov- for penance. Lord Byron walked there to sneer; he part life, pervade and use the organism, and when are paying rent to death not dwelling with life. It is was the greatest slave. For they were sincere; they finished do what it likes with it; ashes to ashes or dust because your human habitations, your human condi-You pay the rent if you pursue the seeking of walked through the cypress avenue out into the sun- to dust, or to the clinic if you like, no matter, but tions, tethered, blinded, filled with the dust of ages, money. Do not envy the millionaire; he is not only shine when they felt their penance sincere. Lord By when you have finished leave it. The great lesson have not yet been renovated by the light that comes paying the rent on every mansion, palace or building ron, in his synicism, walked there, but never got be- and illumination that has come into the world because from the realm beyond. that he owns, but he is paying usury to Mammon sev- youd the cypress walk into the sunshine in mortal of Spiritualism, is not only to leave it when you have Even Spiritualists, who stand in this new, perfect finished with it, but to know that your friends who light of the world beyond, have not yet learned the exhausted; and at last the great financier collapses. People pay dearly for the shadows. They begin have left their bodies when they had finished are in a lesson. But those who know that the soul chooses its this paying of rent, or usury, as said before, by the re- better, larger, more perfect, more spacious, more re- habitation, remains for a day or a hundred years, acsponsive habitation of the spirit state. All that is cording to its needs and state, and that the human blood, muscles, and nerves overwrought. The sights house Ilive in, see what a wonderful ruler I am. I The great, wonderful lesson of life, the great, com- edge of, how fair are thy tabernacles oh, my soul!

"Render unto Caesar the things that are Caesar's that you see in the circus of trained human beings, never bend to anything that my reason does not tell manding force that is within you, the great dominat-who can do extraordinary things, may illustrate the me is true." See what usury people pay to reason, ing light that is within and beyond and the opening the possibility of what the human being can do, but they since reason never told a human being anything that up of this larger and more perfect mansion is the do not illustrate any human need. Those who do the he did not know, And people keep up paying this right of every living human being. You can distrust extraordinary things pay the rent by accident to-day, tribute; they talk about reason as though reason was and dispute, and deny anybody who tries to limit you

It is a very useful lesson in this age, generation and

ical heavens are an illustration of man's power, of most of the work of the world is done, you have to use as though it were but yesterday; your tears come and You have learned a great deal that Darwin, Huxley artificial light when the natural sunshine should il-

But it is just the same with you personally. You We tell you, you are paying the usurer's price for would not do it, because he knew of the larger "manare paying all this price for physical, mental, intellectual and, to strain a point, moral supremacy. And you are not paying any attention to that which makes the whole of this possible.

> The spirituality of the race comes by this growth which is illustrated in individual lives, and is found where those lives bear forward the same great truth or great presentation of truth to the world. But the Sometimes the man that lives alone in the woods, or the man who dwells alone in the busy daily haunts of life, or on a little farm, or somewhere and realizes the equilibrium between the spirit and the body, is never noticed or accounted of any worth. But these constitute the great moral and spiritual force of the world. The man or woman that can meet adversity and not come it, that can understand that the experiences of human sorrow are the passage ways that admit them There are unfrequented gates; the passage ways that have been overgrown with moss, with tangles, with briers; that have never been opened, but will one day open up to the glad sunshine of the upper world.

> Why is it that with every recurrent season or anni-

# DEAFNESS GURED

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> middle ear. The air pas catarrhal deposits, stop bratory bones. Until these deposits are removed a cure is impossible. The in-ner car cannot be reached by probing or spraying hence the inability of aurists or physicians to cura Ear drums are worse that useless. That there is a scientific cure for deafness and catarrh is demonstrat ed every day by the use of

generated in the Acting passes through the Eustachian tubes into the iddle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slight-est vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks' use of Actina. Actina also cures asthma, bronchitis, sore throat, weak lungs, colds and headache; all of which are directly or indirectly due to catarrh. Actina is sent on trial postpaid. Write us about your case. We give advice free, and positive proof of cures. A valuable book—Professor Wilson's too page Dictionary of Disease, Free. Address L 929 Walnut Street, Kansas City, Mo.

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### 759

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrap-per, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is ad-vanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on

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tional on each book.

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Life Paragraphs: Selections from the

SUBJECTIVE MIND

Fails to Explain the Facts of Spiritualism:

I have just finished reading Thomson Jay Hudson's Law of Psychic Phenom ena and I found in it many very good things and much useful truth, but it seems to me that the author pushes his ideas of the subjective mind too far and makes it stand for too much. Mr. Hudson's subjective mind theory fails to offer a satisfactory explanation of many things seen and heard by mediums and others. A voice from one unseen spelled and pronounced a name and baby before the mother had any knowledge of the infant's existence and the name was one I had never seen or heard previously. If this incident is explained by the subjective mind theory it must have been the subjective mind

of the spirit. I am acquainted with a lady who while under the influence of chloroform saw her body lying upon the open ating table just as it was and watched the operation performed. She is not a Spiritualist, but she says that she knows she has a mind and spirit form that can see without her body.

I am acquainted with a young man who saw his friends working over his body upon the shore, when to all appearances he had been drowned and

was lifeless. The author of The Light Among the Hills, which we have all read with so born of faith in the life words regarding a spirituality that is much interest, in a personal letter to the writer gives an account of some of her own experiences which can scarcely be explained by the subjective mind mortality, we might say that modern theory. Mrs. Lewis says 13' I drove up Spiritualism is a fact for the spirits to my friend's house where I found a write a letter. He said that if I would go into the house and write the letter he would take care of my horse and so I trusted him to do so. I trusted him to do so. After the letter was written I went up to my room and took some sewing I was auxious to finish. I sewed for some time and so far as I know my whole mind was concentrated upon my work. Suddenly I heard a voice say, 'Go to your horse—go now. "Beyond the Vail." A Sequel to I dropped my work and fiew down the stairs and through the house and shed for there was a decided ring in that voice that impressed me as meaning business. At the stable door I met my full-form materializations; setting up a horse and if I had been two minutes later he would have been running a wild career through the village streets and the possibility of what might have hap pened is not pleasant to contemplate

The next day I returned home, and

while going down a steep hill I heard a voice say, 'Look out for your harness.'

I supposed the harness to be safe, but I

stopped, and standing up in the carri-

age I looked over the horse and seeing

nothing wrong I drove on. I had gone

but a few rods when the voice spoke

letting the harness fall about the horse's knees. I saw at once that but for that warning voice the horse must have been thrown down. As it was, I was obliged to hold the harness to gether with my hands and walk beside the horse for about half a mile to a neighbor's house, and it served me right. When we do not give our full

attention to our warnings we ought to tion. She leaves two sons and a be punished." daughter. She was a devoted Spiritual-If the soul of man lives after death, ist for many years, and derived much why is it unreasonable to believe that satisfaction, peace and comfort from it can communicate with souls still in personal communion with the higher

the flesh by telepathy or otherwise? Mr. Hudson after his lengthy argument to prove that the subconscious mind explains the phenomena of Spiritualism, finishes the subject by saying (page 304): "We must still look for immortality with the eye of faith alone, relying upon the promises of the Master."
He accepts as truth the record of Jesus and the old traditions, but asks us to disbelieve greater evidence. In other words, he asks us to give up . what we know to be true, the evidence of our own ears and eyes, and accept something we have to take by faith alone. On page 346 he speaks of the spirit of truth that is abroad in the land and the faith in the Christian church. Our

brother certainly needs more clay applied to his eyes if he cannot discern the lack of true spirituality in the churches. Civilized (?) nations still go to war and slaughter each other by the wholesale and the earth is drenched with the blood of animals slain to pam per the depraved appetite of mankind. These facts speak more plainly than

If anyone chooses the Bible testimony in preference to any other to prove im Moses and Elias were seen and heard talking with Jesus. It seems strange ments of which we have no proof. "A chain is just as strong as its weakest link." If we as Spiritualists are deluded it is certain that Mr. Hudson is

not the Messiah who saves us. Spiritualism demonstrates facts which the churches preach but never prove. If Spiritualism is not true we are with-out any evidence of a future life, we are opeless and better keep on singing, Hark! from the tombs a doleful "Hark! sound." Let us be true to ourselves and spread the blessed truth.

HORTENSE M. PHELPS. Otterville, Ont., Can.

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ophy and the Spiritualistic and Occult teresting book. Neatly bound in cloth phenomena it contains each week, is and gilt. Only 50 cents. the marvel of the age. No one can at. "Love—Sex—Immortality." By Dr. again, this time sternity. Look out for the marvel of the aga. No one can at the marvel of the paper. Its price w. P. Pholon. For sale at this office, and as I did so the neckstrap gave way is within the reach of all.

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# KEEP POSTED

life. A noble soul, pure, affectionate, gentle and progressive, beloved by all. A home circle being held in the room where her mortal form was reposing, she made her spirit presence manifest and gave verbal communication to her beloved ones. How cheering and hap-pifying this evidence that so-called death hath no power over human affection. Again was the reality of immortal life demonstrated in the midst of the funeral services on the following day; the hymn hereunto annended (which had been previously selected by the deceased) was being sung, when a dis-tinct and loud rap was heard by all present upon the glass of the casket, above the dear face resting within:

Special Manifestations at Funeral.

City, Mo., April 22, 1904, Mrs. Sarah

Cadwallader. She was born at Daven-

port, Iowa, April 22, 1848. The latter

portion of her earth life was passed in

Missouri, mainly in Springfield. She

suffered long and severely, but bore it with remarkable patience and resigna-

Passed to spirit life, from Kansas

The Silent City. There's a city just over the hill. Where daisies and buttercups grow; lever city so peaceful and still As this with its gates white as snow. There grasses grow close to each door, Air birds warble music at will; There the zephyrs blow softly all day, In that city just over the hill. From that city just over the hill

There comes no complaining strife, strife, For its inmates so peaceful and still

Have laid down the burdens of life Within those pure mansions of stone, So white like a symbol of peace, All their physical sorrows have flown, Through the door of a happy release

But away from the flower-spread street, Above the mansions of stone, There are voices harmoniously sweet, Hearts thrilling with love's tender They call thro' the stiliness of death

To souls that are bleeding with pain, and they whisper in sympathy's breath. "You shall meet ev'ry loved one again. Funeral services by J. Madison Allen and Mrs. M. Theresa Allen.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philoso-Price \$2 per volume. For sale at "The Romance of Jude. A Story of

You can do it by reading each week His People." Through the mediumship The Progressive Thinker. The Philo of Mrs. M. T. Longley. An intensely in-

tinuity of being a fact in existence, a fact in nature. And I am sure from the attention given and favorable remarks made and appreciation expressed, that inteligent people are ready for the progressive thought and newer methods. And omitting or excluding all orthodox formula from funerals does not rob the on of tenderness, sweetness, symmy individuality), if I had not experi- By Carlyle Petersilea. A pure psychic enced those moments of illumination story, elevating and reformatory. Paoccasion of tenderness, sweetness, sympathy, sacredness or spiritual uplift-

...... karana karan from the spheres supernal.

were avowed Spiritualists. It has been some time since I have struck our city, and our board of educahad my say through The Progressive Thinker. I am quite human, and consestruck our city, and our board of course the price of spiritualism tion passed a resolution closing the doors of our high school against all and read the spiritual papers, I think I should conclude Spiritualism was "no should conclude Spiritualism was "no should conclude Spiritualism was "no But quently like other people, and I note others like to tell where they are and were barred out, and then the war was what they do, and we readers like to on in dead earnest, and I had a hand in have them, and thus we keep posted regarding the work being done, and also in touch with the workers; and maybe a word regarding the workings of the press. I wrote one strong article to help the agitation along, and then was Well, I am at home, and to me there invited to address the citizens of our is no place like home. "Home is where city upon the subject, which I did later city upon the subject, which I did later at the city hall. A large audience was the heart is." Home is where love present, and once at least, the prophet broods as a sweet benediction; where interest in the other's welfare is manireceived honor in his (her) own country. Two rousing meetings were held fested; where harmony reigns, where individuality holds sway and yet where and public sentiment stirred to white no one is "boss"; where the right of heat and the agitation resulted in the

relenting of the board of education, and each member to their own opinion and the pupils returned to school. the expression thereof is respected; And I might add in this connection where freedom of action for all memthat one of the victims of small pox bers is recognized (assuming, of course, was a leading Christian Scientist, and by the side of the notice on the door, Liberty (not license) is the watchword "Mrs. ——, Christian Science," was posted: "Small-pox; keep out," and yet This is home, and fortunate am I to the "science" declares there is no such be the inmate of such a place. Yes, I am at home, and yet I am away from thing as disease. But "God is good,"

home much, although I am not a "pas- and the lady recovered. And then later the "revival" craze traveling lecturer; not president of a came to town and we had an old-fashioned hell-fire and brimstone revival school or camp, nor yet a test medium conducted by "evangelists" imported (wish I were, for there are so many conducted by "evangelists" imported people who long for the proof of what weak-minded people were scared into religion and into the chuch, and I had a The reaper, Death, is busy at work, hand in that, too, after it was over. I could not let the opportunity pass to give the wind-up to the affair, which I and I have officiated at seventeen fu-

did through the press.

Really this cry of fraud in Spiritualism is getting to be something terrible, and is becoming monotonous, too, and what good comes of it anyway? Surely the constant hue and cry about fraud dominant in Spiritualism is enough to discourage any candid, upright person from engaging in its investigation, and if I believed all I read and all I hear about fraud in Spiritualism, and had no self-knowledge of its truthfulness. its grandeur, its sublimity, its elevating nature, its mighty power for good, I think I should conclude that Spiritualism was a humbug of the deepest dye and a

fraud upon humanity. In a word, so much has been said by Spiritualists themselves derogatory to the movement, that as stated, if I were not possessed of some degree of selfknowledge regarding the truth of Spiritualism; if I had not felt its magical influence thrill my own being; if I had not tasted the sweets of its inspiration; if I had not basked in the sunshine of its had not basked in the sunshine of its radiance; if I had not breathed in its very effulgence; if I had not sensed the very effulgence; if I had not sensed the love the Ohio Liberal Society. For sale notency of its mighty power molding at this office. Price 10 cents. and shaping my life's actions and labors (and yet never to the sacrifice of lon. A Tale of Southern California."

does not exclude the spiritual helpers | bued with super human power; if I had not realized its quickening influence in About half of the number of the fu- the realm of individual mentality; if I nerals attended were for those who had not received through mediums golden prophecies and glowing promises, And then I have had some other work and met their realization and fulfill to do. In February a small-pox scare ment in my life's experiences; if I had struck our city, and our board of educanot had satisfactory "tests"; if I did not good" and let it severely alone. But

> knowing this, my confidence is not shaken by the cry of fraud. That fraud finds its way into Spiritualism no one doubts. Indeed if its ranks were free from this element of society it would be the only ism on earth behind which fraud is not entrenched, and so long as humanity is on the plane of life that characterizes today, there will be those who will encourage and countenance deception. some through ignorance and credulity,

> and some willingly and knowingly. There is a large class of people whose intellectual caliber does not admit of good judgment nor keen discernment, and this class are easily duped by

the trickster.

Since writing the foregoing I have added two more to my list of funerals and this writing was laid aside to attend them. And added to the work herein mentioned, several written "messages" have been given to sorrowing. suffering and discouraged ones, and thus though not in the "ring" or "deal" nor yet in the "field" still I am trying to fill my place or small niche of usefulness in this great world.

CLARA WATSON. Jamestown, N. Y.

INDU CE Your Neighber to Subscribe for The

Progressive Thinker. Now is the time to extend the circulation of The Progressive Thinker, it will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

tion, with notes and explanations, of narrations and illustrations of spirit experlences, spoken, written and made by scientific and personal verification of "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest fe-licity attainable in the future life. A very remarkable book. Large, octavo, 500 pages. Price, \$1.75.

"Mark Chester; or a Mill and a Mill-

THE SPIRITUALISTIC FIELD-ITS WORKERS. DOINGS, ETC., THE WORLD OVER. 

CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with lnk on white paper, or with a typewriter, and only on

one side of the paper. ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

quire. TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

ANNOUNCEMENT-Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box

462. Syracuse, N. Y. C. J. Barnes will hold a trumpet seance at 522 West Monroe street, Tuesday night and Friday night, at 8 o'clock. He will only be in the city for a short time, as his health is better now. He will be glad to meet all Iriends. Mr Barnes has an excellent reputation as a trumpet medium.

Five hours after relating a presentiment to a younger sister that she would be burned to death by an accident, Louise Osenbauch, Mahanoy City, Pa., rushed down three flights of stairs in her home there, aflame from head to loot. Her clothes were completely consumed, and the flesh hung in shreds. Death followed soon after. The woman's dress caught fire while she was heating a curling iron over a kerosene lamp. Miss Osenbauch in describing her feelings to her sister prior to the accident said her mind had been tortured for several days with the fear that she would be burned to death.

L. M. Cobb writes from Norwich, Ct.: "The regular Sunday and midweek services at the Spiritual Academy ended for this season on May 29. In accordance with the request of the speakers flowers were brought in memory of the friends who had passed into spirit life. The platform was prettily decorated by variety which were generously donated. Memorial services of a very interesting character were conducted in the morning by Mrs. Geo. W. Kates, who delivered a most able and never to be forgotten discourse. In the evening Mr. Geo. W. Kates spoke in an equally interesting manner and the large audience listened attentively to his re marks, and regretted that it was the close of a most successful series of meetings conducted for five weeks himself and wife. I am confident that their earnest work for the cause of Spiritualism has imparted to those that heard them a fresh impetus, and we shall look for an abundant harvest for the good seed sown must bring forth an hundred fold. That they may be per mitted to enjoy a season of rest in their country home, and be able to go forth with renewed strength to labor in the vineyard of the Master, who while on went about doing good. is the heartfelt desire of one who was greatly benefited by their sojourn here."

Oscar A. Edgerly writes: "On Sunday, May 29, I concluded a very successful five Sundays engagement with the First Spiritualist Society of Hamilton, Ont. My engagements as made for the near future are as follows: June with the First Spiritualist Society of Conneaut, Ohio; first two Sundays of July with the society at Townville, Pa.; last part of July with the spiritual campmeeting at Freeville, N. Y.; month of August with the Grand Ledge camp, Michigan. I have the month of April, 1905, engaged with the First Spiritualist Society of Lynn, Mass. would be pleased to engage the months of February and March, 1905, with eastern societies."

Richard Lee writes from Waterloo, lowa .: "Max Hoffmann, the well known and favorite medium among Waterloo eople, lectured here last Sunday even-Too much can't be said in praise if him, His lecture and tests were fine. The opera house was packed to the His personality and dramatic calent held an intellectual audience spellbound until almost eleven o'clock. He is an honest medium and has done a great deal for the uplifting of human-

Correspondent writes: "The Metropolitan Spiritualist Society closed its doors for the season, Sunday, May 29, to an overflow hall. An excellent memorial address was given. Two solos were beautifully rendered by Mrs. Falds, also recitations by Lilian Fallis. The evening closed with the answering of questions and spirit messages by the pastor, Mrs. Maggie Waite, who never rave more accurate communications than on her closing Sunday. Many regrets were expressed that this popular society must close until fall to give Mrs. Waite a much needed rest for her camp labors."

Theodore Franck writes from Louis ville, Ky .: "At the Church of Spirit Communion on Sunday evening, May 29, Mrs. Annie Throndsen chose for her subject, 'Our Rights.' This was the last service to be held by this church until after the sultry summer months; re-opening in the early fall. Mr. H. Throndsen sang an inspiring solo. The conditions were in perfect harmony when the speaker commenced her tests The accurate, detailed manner in which they were given should mark a record in the history of this church."

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast Into the waste basket.

ATTENTION LYCEUMS. - During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription onehalf its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston, Texas.

Isa Wilson-Kayner, the lecturer and test medium, who has been doing some most excellent work in Texas, has returned to Chicago, and is at her home, 619 Jackson Boulevard, where she can be addressed.

Lincoln Neb.—A Spiritualistic me-dium having declared that Eli Feasle, a wealthy bachelor farmer of Nuckolis county, who disappeared three months ago, had been murdered and his body hidden under the kitchen floor, boards were taken up and the ground found disturbed, but no corpse was unearthed. The medium said the body had been reburied in a field. This, too, was dug up and then the medium said it had been thrown into the river. This was dragged for several miles downstream, but to no purpose. Recently, however, a farm hand working in Feasle's field plowed up a severed hand wrapped in a piece of bloody clothing on the spot that the medium had located as the burial place of the body. The hand was identified as that of the missing man. The discovery resulted in a renewal of the search for the Meanwhile Feasle's house body. keeper, Mrs. Hutchinson, her son and a nephew of the missing man have been arrested charged with the murder. three are in jail at Nelson and held without bail.—Denver Post. H. F. Coates writes: "Sunday, June

12, promises to be a day of more than usual interest for those who attend the Church of the Spirit Communion at Kenwood Hall, 4308 Cottage Grove avenue. Geo. H. Brooks, who is one of our oldest and best known workers, will be with us, both afternoon and evening, to lecture and give psychometric readings. His subject will be taken from the audience in the afternoon, followed by messages by himself and other mediums. At the afternoon meeting Mr. Brooks will unite in marriage two of our members. His evening sub ject will be, 'Why Is the Soul Immortal. This subject no doubt has been a perplexing one in your mind. Perhaps some thought will be given on this occasion which will make the future clear to you. Come early. We will begin at 3 and 8 p. m. May 29, T. W. Sherk spoke for us, his subject being progression. Mr. Sherk's remarks showed reason and logic and many thoughts were given old Spiritualists to ponder over. We need more lecturers like him, June 12 will be our last afternoon meeting for the summer. Our evening services will be conducted as usual each Sunday evening at 8. o'clock. You will always find a welcome and we will endeavor to give you the best talent possible to obtain. Our music is an added attraction."

The Czar of Russia is said to be controlled by a medium named Philippe. The Denver Post says: "Soon it became an established custom that before every important decision on state affairs seances were held by Philippe. These always took place in a suite of rooms situated in a side wing of the winter palace, not far from the one which in 1879 was undermined and exploded a few minutes before Alexander II. was to cross it on his way to attend a great That plot, it may ceremonial banquet. be remembered, was the forerunner of the one which finally cost the life of the czar-liberator. Nearly all the seances arranged by Philippe were wit-One by one Nicholas II. was brought into alleged contact with the spirits of his predecessors on the throne. At first it was Alexander II, who made his apparition, but later on Peter the Great Alexander III, and even ill-fated, halfcrazy Emperor Paul, himself victim of regicidal conspiracy, obeyed the summons of the cunning Belgian and gave counsel and warning to their crowned scion. In the matter of the Finnish problem, it is an open secret in St. Petersburg political circles that the whole campaign of Russification was planned, modified and carried out in ac cordance with the dictates of the spirits called from the vasty deep at these seances. As a curious coincidence it deserves mention that this policy, as adopted by Nicholas II., was precisely that strongly advocated by Pobyedonos teff and Plehve. And it was the ghost of his father, Alexander III., which de cided the czar."

of Karma as taught by Theosophy, explains and justifies the facts of life we know them. This doctrine holds that men are what they have made themselves; that their lot has been fashloned by their own acts: that they sufer or enjoy because they have earned either suffering or enjoyment. The condition in life is not an accident; it is an effect. If any man once clearly sees that his present condition is but the re sult of his conduct in prior lives; that it means and expresses not merely what what he has done, but what he is; that it is not an accident or a freak or miscarriage, but a necessary effect through invariable law, he has taken he greatest step toward contentment harmony and a better future. It stimu ates endeavor. If we are now what we have made ourselves, we shall be what we make ourselves. The mold of the future is in our hands to-day. It is just as certain that rebirth will be upon the lines we trace in this life as that the latter part of this life will be upon the lines traced in the former part. A deep and steady conviction of the truth of this law gives to life an immovable serenity and a perfect fearlessness Would that the world knew and could feel the strength that comes from the resting on the law. Unfortunately to most of the Western world it is a mere chimera. Only our deeds can hinder us; only our own will can fetter us Once let men recognize this truth and the hour of their liberation has struck Nature cannot enslave the soul that by wisdom has gained power and uses both

Mary Weeks Burnett says: "The law

in love. The officers and Society of New Or leans unanimously extend to Mrs. Nel lle S. Baade "their thanks on her de parture from their midst, for the valu able and faithful work she had done for the society and the cause of Spirit ualism, as a defender of the cause when

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

Baptist evangelist, and in his utter defeat of his denunciation of the truth of spirit return deserves special mention, and when the time shall come for Mrs. Bande to pass out of this mundane sphere there should be placed upon her tomb a commendation of her valor upon that occasion. It is the unanimous wish of the officers and members of the Association that her journey through life may continue, as it has been, that of earnest endeavor in uplifting the cause of Spiritualism, in furtherance of which she is heartily recommended to any society in need of a speaker. For the indefatigable and earnest work as paster of our society since in our midst she has been elected an honorary member of the same."

Dr. George P. Benson, magnetic heal-er and Spiritualistic trance medium, died at his late residence, 1130 Tchoupitoulas street. New Orleans, La. For forty years Dr. Benson practiced medicine here. He lived in the same neighborhood nearly all the time. He came from England to this city after receiving a diploma as a homeopathic physi-After remaining in this city for a while he branched off into magnetic healing. He was a Spiritualist and it is said was one of the best trance mediums here. He often entertained his friends with spirit meetings in his home. He did not pay any special attention to this particular line, however, devoting his time to magnetic healing. Some of his old friends at his home last night said he had effected many marvelous cures. They said he had patients from all sections of the city. He was at one time president of the New Orleans Spiritualists Association. He lought throughout the civil war as a Union sailor on a monitor. He made several trips around the world during his life. Since his illness, which has prevented him from following his chosen profession, many persons have called to inquire about his health, and frequently they paid him tributes for the good he had done some friend or relative of theirs who had been a patient.—New Orleans paper.

All mail for E. W. Sprague and Mrs. C. A. Sprague, the N. S. A. missionaries should be addressed to their home, 618 Newland avenue, Jamestown, N. where they will remain during the month of June.

The Republican, Rochester, Ind., pays the following tribute to Mrs. Cora L. V. Richmond: "Arrangements have been perfected whereby Mrs. Cora L. V. Richmond of Chicago, will deliver the funeral oration over the remains of Francis M. Ernsperger, Tuesday afternoon. Mrs. Richmond is recognized as the most eminent pulpiteer in America rep resenting the Spiritualists' philosophy. She has been a traveler of world-wide renown and spoken to the nobility and brain of the earth—scientists and eminent personages in all civilized na tions. She has spoken oftener and to larger numbers of people in McVicker's theatre. Chicago, than any other person in the United States, unless it might be the celebrated Dr. Thomas, D. D. As an orator she is the peer of her sex and the truth of the assertion is attested by the manner in which she ingratiates herself in the hearts of her audiences wherever she goes." Later the same paper said: "It will probably not be taken as an expression of disre spect to the numerous public speakers that have preceded her, in Rochester, o say that the address delivered by Mrs. Cora L. V. Richmond, at Spiritualists' church, Tuesday evening, was the most scientific and learned presentation it has been our fortune to hear and the general expression of those who listened to her is in the highest tone of admiration. Her subject, 'The Present Great Spiritual Cycle,' led from the time of the most ancien tory to the present era, embodying the glacial periods of the earth, great natural dis-turbances and cyclical phenomena, as well moral, mental and physical evolution of man and matter. The presenta-tion was scholarly, logical, psychological, geological, astronomical and edu cationally scientific. There was a goodly attendance of Rochester's cultured citizens but we are constrained to say that some who are most capable of enjoying such a mental feast were absent

probably by reason of social prejudice.' Mrs. Maggie Waite writes: "On June 2, Robert M. Phillips was united by the writer in marriage to Eugene Milton, at the home of Mrs. Isa Cleveland, The bride is a sweet young girl of 18 years. She looked very charming in her bridal gown of pale blue. Mr. Phillips is a young medium, and we hope what the angel world has joined to gether that inharmony and discord will not put asunder. Their many friends wish them long life and happiness." We have received the following:

First grand entertainment and festival given under the auspices of the Ladies Auxiliary of the Rising Sun Spiritualist Mission, on Saturday evening June 18, 1904, at their hall, 378 S. Western ave-A very fine vocal, instrumental and dramatic entertainment has been arranged for on this grand occasion. Come and bring your friends and enjoy yourselves. Ice cream and cake served free! Tickets 25 cents. Can be had on the night of the entertainment at the

C. A. Sollinger, secretary of the Ohio State Spiritualist Association, writes: "It is my pleasant duty to convey to you the heartfelt thanks of the officers and members of the Ohio Spiritualists Association for the kind assistance you have given them, and the helping hand you have extended through your valuable paper. The unanimous vote of thanks was tendered you at the state convention of said association, which convened at Columbus, Ohio, May 27, 28 and 29; 1904."

Mrs. Clara Wagner writes from Deflance. Ohio: "I attended the convention at Columbus, May 27, as a delegate of our societies. I enjoyed meeting with the different delegates, and also the officers of the Spiritualist association Our society is yet very small, but we have a hall for our own use, and have meetings every Sunday!"

Lucy S. Carroll writes from Washington, Pa.: "Georgia Gladys Cooley, by request of the Spiritualist Society of this city, came from Pittsburg where she has served the society for the month of May, and gave us two lectures that were pronounced by the audience the best they had ever heard. Her led ture was followed by messages which were recognized. The hall was crowd-I have been reading about thos frandulent mediums. I am so thankful we can have the genuine. The true me dium can stand the storms of life, and the 'fraud cry' does not scorch their

conscience." Mrs. Nora E. Hill writes: "I wish to tate that I have removed from 750 W. Lake street to 705 W. Madison street, where I can be found daily to serve the

ALWAYS GIVE YOUR FULL NAME at Lily Dale, the first of June. Mr. and address when sending no-TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THER WAY TO THE WASTE BASKET.

The present address of J. Madison Allen is 427 Scott avenue, Kansas City, Mo. He will answer a few calls from vicinity. b: 921

Mrs. Mary Ince, president of the Psy-chic Spiritualist Society of LaFayette, Ind., writes of the excellent work there of Dr. C. A. Burdette, of New City, from which much good has resulted in phenomenal lectures, and spiritual unfoldment. Many fine tests were given. A class of seventeen has been formed, auxiliary to the society, for de velopment under the Doctor's instructions, with very encouraging results.

M. E. Taylor writes from Santa Barbara, Cal.: "I see by the tag on my paper, The Progressive Thinker, that my year is nearly up, and as it contains so much first-class spiritual, intellectual food and nectar of the celestial ambrosia character, I must continue to have the pleasure of its weekly preshas contributed \$200 toward this lecture ence and society with me as long as I can, which according to the arrangement of nature's laws can't be a great while, as I have recently passed 86th birthday. I therefore transmit for your use \$1.25 for The Progressive Thinker one year, and Seers of the Spiritualism more popular. The follow-Ages."

Mrs. W. H. Wallace writes: "Mr. Max Hoffmann lectured in DesMoines, Sunday, May 23. He is not only a hard worker, but an honest medium, and of charming personality, and is also one of the truest friends the poor and needy man or woman ever met,"

The programmes for Maple Dell camp will soon be issued, and those desiring copies of same should send name and address to F. H. Sherwood, secretary, Mantua, Ohio.

Geo. Adkins writes from South Da-'Your Premium Book, 'The Great Debate,' came duly to hand, for which I thank you. I am anticipating a great pleasure in store."

Daniel W. Hull is speaking for the Spiritualists of San Pedro, Cal., during this month and part of next. July 17-31 he will be at the Harmony Grove camp meeting, Escondido, Cal., and will then go to Washington, to attend the state camp-meeting at Surprise Lake. Address him at 1410 Kellam avenue, Los Angeles, Cal.

Dr. W. P. Phelon, who has been very sick, writes: "I have been nearer the Gate of Death than I have ever been before. It was a sudden and fierce attack. I am slowly gaining, but still lack the surplus health and strength for long-continued service."

Henry Scharffetter writes from Baltinore, Md.: "Dr. N. F. Ravlin, the venerable pastor of the First Spiritual Church of this city during the past year, took leave from his congregation on Sunday evening, May 29, taking for his topic, 'Love.' His words were indeed baptism of love that thrilled his hearers with strong, responsive emotions. Dr. Ravlin's appeal for hearty co-operation with his successors during the coming year was very appropriate and in place, as the lack of co-operation of the pastor with his members cannot but prove disastrous to the usefulness of any church. Spiritualists should know something of the law of harmony as esential to success. It is deplorable that members of Spiritualistic organizations hould fail to co-operate with their officials when they have proven to be stanch, sincere and capable workers who can be trusted to carry out the manifest policy of the majority of the members. Those who do not entirely agree with the policy of their organization are doing a wrong in opposing the boring with the majority for the growth and usefulness of their organization. These are the stumbling blocks that Spiritualists are throwing across their road of advancement and one of the potent reasons that so many Spiritualistic societies have a mushroom growth and fort. Spiritualistic societies should ave a solid working basis, firmly established upon high, progressive principles of usefulness, complying with all the laws of the state governing religious organizations, and vesting their management in the hands of a board of trustees to be chosen by the whole membership of the organization. Thus firmly established, all the members should earnestly and faithfully co-operate with chosen officials. Success cannot fail the efforts of a society, thus bound together by the ties of harmony and raternity; and its usefulness is to grow rapidly and make itself felt in any community. In closing these few paramount remarks I wish to say a word in behalf of our former pastor. Dr. N. F. Ravlin. His work on the platform cannot be too highly recommended, the grandeur of his inspiration is sublime, and not withstanding his advanced age, l believe there are few public workers who can cope with him in force of de livery and flow of the highest and purest inspiration."

Alfred L. Cole, M. D., writes: "Your aper is bristling with good things, which I enjoy reading."

Mrs. J. Lindsy writes from Grand tapids, Mich.: "While the vineyard is n need of all the good work to help enlighten and awaken the people from their sleep of the past ages of ignor ance and superstitions, my soul is in the beautiful work of truth and right. When I read the grand lessons given through The Progressive Thinker. I wonder how thinking people can do without it; it is my, best reading for comfort and explanation of the occult questions. I have been working for the last two months. In April I held meet ings in Hastings. During the month of May I have worked in Middlefield. I will return to the southern part of Michigan to do some spiritual work; then I shall attend the Clinton camp, Iowa, where I shall be happy to see all my old

friends." Dr. Dobson-Barkerziwrites from San Jose, Cal.: "There is a new interest awakened in Spiritualism here in San Jose, and there are many new investiga We have, a social every two weeks, having, circles, or whatever seems to interest most. We have Mrs. Knight, of Cleyeland, Ohio, with us now. She is a wonderful medium and is surely starting the people here to thinking.'

E. R. Fielding writes from Washing ton. D. C .: "The First : Spiritualist. So ciety holds Sunday morning meetings at 11 o'clock, at Mrs! Farrows, 216 Eye street, N. W. This society will meet together during the summer. outside the city will be selected for Sun day exercises, and all who wish will take their lunch. This is a suggestion for all Spiritualist societies. Every orthodox church, no matter how small, is open during the summer to its mem-The Educational Spiritualist Society will discontinue their meetings for the summer. Mrs. Milan Edson will be the speaker for next season. Mrs M. J. Stephens, Mrs. A. M. Zoller, Mrs. E. R. Williams, Mrs. J. Warneke and Mrs. Mary Keeler will hold meetings at

Barle Leslie Keeler, son of P. L. O. A. Keeler, the slate-writing medium, graduated with honors at the Friends school. The First Spiritualist Society has selected for their speaker next season, J. Clegg Wright. Mrs. Mary Longley will donate one month to this soclety. Mr. and Mrs. G. W. Kates, Prof. W. J. Colville, Mr. P. L. O. A. Keeler,

Mrs. Zoller and others will give tests." W. F. Bogue writes: "The regular annual meeting of the First Spiritual Union of Norwich, Ct., was held in the Lyceum room, May 31. Our secretary's report showed that we have held this season 75 meetings; the average attendance good. There has been a growing interest in the work. We have had good speakers and mediums at all of our meetings, Mr. and Mrs. Geo. W. Kates have been with us the last six Sundays and closed our season's lectures last Sunday. Mr. and Mrs. Kates have done good work, and our society hopes to be able to secure them again in the near future. The treasurer's report showed that there had been paid

for the maintenance of these meetings, fund and it has a nice little balance in its treasury. We are looking forward to the opening of the next season with much confidence, and we expect to keep the increased interest that has been aroused here this season, and make ing officers were elected: Secretary, E C. Cook; treasurer, W. F. Bogue; auditors. Henry Bellows and Nathan Brewster; speakers' committee, W. F. Bogue, E. C. Cook, R. B. Parker, Mrs. R. EnJennings and Mrs. Nathan Brewster; music committee, H. R. Hayes, Mrs. M. E. Twist and Mrs. Nathan Brewster We are to have a basket picnic for all Spiritualists and their friends, June 28 at Raviene Park, on the Willimantic trolley line. All are invited. Come." T. F. Griffiths of 1201 Iola avenue

Salt Lake City. Utah, is trying to build up a society in that Mormon City, and desires those who can do so, to send him spiritual literature to aid him in the good work.

### DEVELOPMENT,

Moral and Intellectual-Which is of Most Importance?

There need be no discussion in re gard to the relative position that the two phases of development should occupy in the work of advancing human life to higher planes of existence. They should, if a successful advancement is to a higher civilization, be developed attainment of the object desired. That there are many instances where the individual has the moral and intellectual faculties harmoniously blended and such lives are a success in the very highest acceptance of what is meant by success. And there are also lives where one or the other of those faculties is in a dormant state, or at least dominated by the stronger one. In the case of the predominance of the moral faculties over the intellectual, the only drawback would be the curtailment of the power of the individual to accomplish the beneficent work that it dedesired. The track would be laid and the engine standing ready to proceed on its journey, but part of the propel ling power is lacking that would enable life to give full expression to the power that could be manifest if both were equally developed. There are also many instances where

the intellectual development dominates the moral, and when it is not restrained and uplifted by the moral faculties there is produced a state of moral de-The individual with that generacy phase of development becomes a dangerous character, and the more fully deconditions, the greater danger and menthey have not the power within that is able to accomplish that work. They are what the law terms "the criminal class;" produced many times by environments that prevented the development of either the intellectual or moral faculties, but when intellectually developed they are the characters that in municipal and state and national affairs cause the charge of dishonesty to be brought against their management. The only time that they do not materialize their nefarious ideas is when they do not have a chance.

The efforts that have been and are being made to bring to judgment the moral delinquents in the different municipalities and states proves the fact that we are contending for, that it is unsafe and moreover dangerous to place those who have not the moral faculties sufficiently developed where they would have a chance to defraud, whatever may be their intellectual qualifica-

The saving that "it takes a rogue to catch a rogue," is in a large sense true, from the fact that with the individual who has the higher moral development it is difficult and painful to bring themselves to realize that not all of their fellow beings have the same moral standard as themselves. Their ideal is a high one, and to come down and view ife from the lower levels is a great shock, and those who are on the lower planes of moral development take advantage and many times undiscovered pursue their dishonest transactions.

It is also true that with those who have their intellectual faculties well developed, all else being equal there is a greater possibility of their being able to comprehend the moral law and to develop along its lines, than there is with one who has not the intellectual culture. The lines of life are broadened and power is given to comprehend truths which otherwise would be useless to present to the mind lacking in intellectual force.

The fact that the necessity of the

barmonious development of the moral and intellectual powers is being understood at the present time more perfectly than ever before is encouraging. It is being made evident to the most casual observer that if what we call our modern civilization is to maintain its ascendency in the struggle with the orces of barbarism, to eliminate from its life those transmitted conditions that eclipse our civilization, the spiritual faculties of life must not be neglect ed but given a healthy development, that they may be able to use the intellectual forces of life as auxiliaries, enabling the moral and spiritual life to more perfectly express itself.

There has lately been under discussion in one of our leading monthlies the question: "What would have been the result if Lincoln had received a college education?" As viewed from the different standpoints there were differences of opinion. It was claimed by some that he would have been benefited, and by others that it would have worked to his disadvantage, changing the trend of his life and character, which at the present time is the admiration of the world, into an artificial resemblance of attacked by the foes of our holy relig. public. I will officiate at weddings, full their homes. P. L. O. A. Keeler and the real, but lacking in that dignity and ion, as in the case of Dr. Coburn, the nerals or societies, on short notice."

great minds of the age. To say that it would have lowered the moral standard would be an insult to the integrity of that character which no external envir onments favorable or unfavorable could essen. What would have been the result if Herbert Spencer had been oppressed by environments which from his infancy had prevented the normal manifestation of his intellectual faculties? The powers of his mind that were manifested so grandly would have re mained dormant. The spiritual forces of his life would not have been lessened. but would have been restricted in their

external manifestation Nature as a rule compensates for the loss of one or more faculties by a greater development of the remaining ones, and in the case of Lincoln the lack of opportunity for higher intellectual culture may have been the means of giving the other faculties of his being that glorious distinction which they possess. If it was a question of choosing between the two, well developed moral forces would be the most desirable, for with intellectual culture alone, unre-strained by the higher faculties, there would be a monstrosity horrible to contemplate: but that condition is not necessary for they can and should be developed together, supplementing and en-abling each other to more perfectly manifest the lines on which they are called to develop. HAMILTON DEGRAW.

West Troy, N. Y.

# MEDIUMS RELIEF FUND, ETC

Important Announcements from the N. 8. A. Office.

To the Editor:-It gives me much

pleasure to announce that the Mediums'

Relief Fund has so nearly raised the necessary thousand dollars, to secure

the other thousand promised for the

first of June, that the kind friend who

offered the thousand, provided another like sum could be raised from the Spiritualists at large, has extended the time for one month longer, and he has authorized me to state that it will close the first of July. We are very grateful for this extension of time, as we now feel certain that we will raise the amount of less than one hundred dollars that we need for the completed sum, for it will give some of the friends who have not been able to contribute to the fund time to do so during June. while those who have signified their intention of aiding in this work, as soon as their spring debts were paid, will now have an opportunity to do so. If during the month, we should happen to made along all of the lines leading up raise a little more than the, required sum, the contributions will be listed in equally, each occupying the place for it the special fund, and printed in the intended; co-operating together in the spiritual papers. All will be welcome, for we must not forget that the medium beneficiaries must be regularly paid, and that a constant expense for their care is going on. But a few days ago. the sum of \$24 was sent to aid a veteran medium in San Jose, Cal., who is quite disabled and about 85 years of age. All the time we are learning of cases that need temporary aid as well as those of regular pensioners. Please, friends, those who have not already contributed to this fund, send what you can, and the angels with mortals will sing your praise. The entire list, not before published, will be printed in the papers early in July.

Summer Meetings in St. Louis.

It gives me pleasure to announce that Spiritual meetings will be held in St. Louis during the summer, by the N. S. A. and its auxiliary, the First Spiritual Society of St. Louis, in the Temple of the said First Spiritual Society in St. Louis. Sunday meetings will be held, morning and evening which will be free to the public. Week evening meetings will be held two or three times a week. The Temple will be open daily for the reception and registering of visveloped the intellectual under those itors, with a free-reading room, where the Spiritual papers and other literaace and the need of some restraining ture will be found, and also a list of deforce that can control them, because sirable rooming houses. The best of talent among the platform speakers and mediums of our cause will present Spirtualism at these summer meetings. Full particulars can be learned from Rev. Thomas Grimshaw, at 5835 Theo losia avenue, St. Louis, Mo.

### Attention.

Anyone not able to show a plain and inequivocal endorsement from the N. S. A., has no right to claim to represent this association. All who truly represent the National Association have their certificates of endorsement signed by the president and secretary of the N. S. A., and bearing date of the present year-fiscal year, to October, 1904only. Some years ago, the N. S. A. is sued certificates for contributing membership, but they did not endorse any one, but were merely receipts for money contributed. These certificates were abolished years ago, as we found they might be mistaken for credentials from a superficial examination. The public is warned against anyone who may present such a paper as an endorsement

from this office MARY T. LONGLEY, N. S. A. Secretary. 600 Pennsylvania avenue S. E., Washington, D. C.

OUR ELEVEN PREMIUM BOOKS. They are our own publications. They are neatly and substantially

bound in cloth. No other publishing house in the United States excels them in the mechanical work-binding, printing and

paper. The three volumes of the "Encyclopedia of Death, and Life in the Spirit World." contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world. Then comes the valuable work by

Hudson Tuttle, "The Religion of Man and Ethics of Science." Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages." Then comes the "Great Debate Be tween Moses Hull and W. F. Jamieson

It will fill an important niche in your library. Then follows "Ghost Land." Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands,"

and the "Occult Life of Jesus."

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"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

prisel

### SPIRITUALIST MEETINGS

It is important when a meeting if suspended, that notice be given us, so that inquirers may not be mislead. We want new notices of all meetings being held here in public halls at the present

The Church of the Soul, Mrs. Cora Li V. Richmond, pastor, holds services every Sunday in Hail 309, Masonic Temple, at 11 a. m. Sunday-school at 19

First German Spiritualist Society on the West Side. Meetings every Sunday, at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street. The North Star Spiritual Union holds

services at Perl's Hall. 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland,

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Bixty-third street, every Sunday even-ing at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary, meets every Thursday afternoon at same number. Harry J. Moore, lec-

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor,

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isa Cleveland. Church of the Spiritual Truth holds

meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak. Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove ave-

nue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music. The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 207 Lincoln avenue. Lecture and

tests by Prof. R. S. Ray, pastor. Central Spiritual Church will hold services every Wednesday afternoon and evening at Taskinge Hall, Thirtyfirst street and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday after-noon and evening, the Hon. Robert GH ray, pastor. The renowned medium, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at &

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45. Sunday school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome. Spiritual Science Society meets every

Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter. the child wonder, will always be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspirational speaker.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every ser-

Spiritual meetings are held at 326 Wells street, by Dr. and Mrs. Carl A. Wickland; Sunday afternoons at 2:30 'clock and Friday evenings at 8 o'clock. Residence, 616 Wells street.
The Universal Occult Society holds ts meetings at 77 East Thirty-first street, Hall C. R. Gilray, pastor. Dur-

ing the months of June and July the

meetings will be conducted by the re-nowned medium, Mrs. Georgia Gladys Cooley. Her old friends will have an opportunity of hearing her once more. Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffle. Services every Sunday at 11 a. m. Brief address, closing with readings for all. 3 p. m., brief address, followed by tests and mental telepathic demonstrations. Mrs. Marie Jacobsen will give demonstrations of psychic and scientific palmistry. Speakers and mediums invited.

8 p. m., address, followed by messages. The Independent Spiritualists meet every Sunday, 8 p. m., St. George's Hall, 3337 State street. Mrs. W. Brockway with "proof positive tests" which dumfound the skeptic and set the serious to thinking.

### WHENCE AND WHITHER?

An Inquiry Into the Nature of the Soul, Its Origin and Destiny.

BY DR. PAUL CARUS.

This little book treats of the central problems of all religion; the nature of the ego; the origin, development, and destiny of the human personality; spiritual heredity; the dissolution of the body and the preservation of the soul: the nature of human immortality; mankind's ideals; the rational basis of ethics, etc., all from the standpoint of modern psychology and biology. 188 pages. Price, cloth, 75 cents.

"Dr. Carus answers the question: "Is Life Worth Living?" very fully and sat-isfactorily. The whole is a comprehensive and helpful treatise."-Journal of Education, Boston.

"The Priest, the Woman and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results of the Romish confessional, as proved by the sad experience of many wrecked lives. Price, by mail, \$1. For sale at this office.

Among other thingsowns almortgage of twenty-two hundred collarson the Insti-

interest and stand good for the princi-

The terrible and nearly fatal illness which attacked me last autumn as the

result of overwork, effectually spoiled

lied so nobly, financially and otherwise

to my rescue during that sickness. I

the cause which I try to represent: also

both earth and spirit friends, I should

have had no desire to remain on earth.

Every time I thought of recovery the

road to health here seemed so long and

through so much more suffering than

the road to usefulness on the other side, that were I to have consulted only my

personal feeings I should have pre-

ferred to have crossed."death's shining

I hope that no one will obtain the im-

pression from what has been here said

that I did nothing during the winter.

On the first day of January, though not

really able to travel, went down into

Iowa, and did what I rould. Not being

able to "rough it," as formerly, I worked

carefully and for a small salary, and

though I have no bill tagainst the Insti-

tute, only for some of the cash actually

expended for it, I did what I could at

home and abroad for the school. At

Clear Lake, Marshalltownoland Oska-

loosa, Iowa, I succeeded imc getting a

ittle money. At a meeting of the board of directors

one year, since, ProfieWeaver and my

self were empowered to employ Miss Agnes Chaffee as a general assistant

teacher, at such wages as could be agreed upon. Miss Chaffes has proved

to be a valuable assistant. Besider

teaching orthography, grammar and

rhetoric, she has, in tany absence taken the entire charge of the Bible class, us-

ing such lessons as Ivhave been able to

furnish either by lessons directly pre-

pared for the class or shrough my

been able to hand Miss Chaffee and the

benefit she has been able to receive

from being in a few classes, and her

room and board, her wages will cost the

fifty dollars. I most heartily recom

mend that her services be retained

candidates should work two years be-

ers, but the consensus of opinion in the

convention was that two years spent in the Morris Pratt School, with a diplo-

didate, should be the equivalent of two

Also the Iowa State Spiritualist Associ-

ulty of the Morris Pratt School might

see fit to give. While we are grateful

for these expressions of confidence, we

feel that they, in a certain sense put an

onus into our hands which should make

us careful as to whom we recommend

selves. Especially should we remem

the Lord." It is hoped that documents

our students will always signify intel

which will everywher be recognized.

lectual ability and a moral standing

I have said that a committee was se

ected by the N. S. A. Convention to

visit our school and investigate every-

thing possible pertaining to it. President Harrison D. Barrett was a mem-

ber of that committee, but could not

come with it to assist in that work. He

however substituted." Vice-president

place, who came and fully did his duty. Every other member of the committee

was here and on duty! The committee

went home on the 22d It is honestly

doubted whether any committee ever

did more conscientious; honest or intel-

ligent work. It not only examined the

papers by which this property belongs

to the Morris Pratt Institute Associa

tion, but it thoroughly examined the

teachers and students as well, taking them one at a time. Tatass witnessed

It went so far as to talk with the attor

igation. Of course if I as president o

committee is now a friend of the school

committee after the most thorough in

vestigation of all matters connected

with the school can be depended upon

. Besides this many others, prominen

to defend it against all attacks.

George B. Warne of Chicago

er the spirit of the text which says,

chool only the insignificant sum of



This department is under the management of

HUDSON TUTTLE. Address him at Berlin Heights, Ohio.

NOTE-The Questions and Answers have called forth such a host of respondents, that to give all equal hearig compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-The supply of matter i .lways several weeks ahead of the space given, and hence there is unavoidable delay, Every one has to wait his time and place, and all are treated with equal

NOTICE .- No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, correspondence of this department has ters of inquiry requesting private an swers, and while I freely give what ever information I am able, the ordinary courtesy of correspondents is ex-HUDSON TUTTLE.

D. J. W. Angell: Q. On what philosopnic principle is it possible to account for the recognizance of voices purporting to come from decarnated spirits? or from the living, when their forms may be thousands of miles apart?

A. The explanation of all such cases

is that of telepathy, or thought transference, through the spirit-ether, in exactly the same manner that electric vibrations are sent and received through the electric ether, by wireless telegraphy. These thoughts impinge on the receiving mind with such force that they become objective; that is they are so vivid that the mind refers the impression to the auditory nerves. from which the impressions of sound come to it from the physical world. This may be extended still farther, to the appearance of the living the "deviation" and the universe ance of the living, the "double, friends at great distances. And this applies to spirits under similar conditions, yet with them it is possible that they may not only appear subjectively, that is by the intensity of the impres sions they produce, but objectively, by attracting sufficient matter around them, to reflect light.

F. T. Cornist: Q. What is meant by a "cycle of time" and how many years of duration is at?

A. The term is indefinite, but is generally used to indicate the interval when two or more events of unequal length, again commence at the same time. Thus the cycle of the year is from the interval between the dates of the sun rising at the same second of time. The cycle of the sun, or solar cycle, is the time between the dates when the day of the week and year coincide. This is twenty-eight years.

The cycle of the moon is the time be tween the dates when the new and full moon fall on the same days of the tween the dates when the new and full. Preparations are being made for the ingon fall on the same days of the commencement of the sessions of the year, or nineteen years, when the sum Lily Dale Assembly on the forthcoming and moon return to exactly the same measures the time from one Easter day president of the institution, returned to the next which falls on the same day of the year. It is 532 years.

Equinoxes, caused by the attraction of with the management of the assembly. the sun and moon on the access of matlate form, by which the point when the ber. earth's path crosses the equator falls backward a degree in 71 60-100 years, visit the camp prior to the formal carrying the signs backward in the opening day the management has renosame time, is 25,800 years' duration, vated the hotels, and during the early There are many other recognized cycles, as the obliquity of planetary bits, which increase to a limit and then decrease to a limit, which are measured by millions of years. There are been cleaned and everything is being cosmic cycles which extend over hun-placed in readiness for the influx of dreds of millions of years.

you the following which seems almost tures and discussions of fundamental unexplainable, at least nothing satisfac- problems in the evenings. There will tory has as yet been given.

in which a delirious woman recovered In addition to the regular program it is her mastery of a language which she announced that such men as Rev. J. had been unable to speak for seventy years. She had been born in India and Wright and Prof. W. M. Lockwood. tothe first form of speech taught her was the native Hindostani of her nurses. At classes in their favorite topics the age of three she had been removed to Europe, living in turn in France and fore the opening of the season; but in Germany before going to England to the meantime the management has preshe had retained her proficiency in consideration of the public: French and German, but all but a few words of Hindostani had passed from Clegg Wright; 17, Carrie E. S. Twing, J. her memory. In her delirium she Clegg Wright; 18, Conference; 19, Cartalked fluently in Hindostani and rie E. S. Twing; 20, Charles Jacques; friends about her who knew the lan- 21, J. Clegg Wright; 22, Chas. Jacques; guage were able to follow ner sayings |23, Miss Elizabeth Harlow; 24. Miss to her nurses as she recalled her con-German, while when she was nearing sor Lockwood; 31, Mrs. R. S. Lillie, F. recovery her utterances changed to A. Wiggin. English. Sire had in her delirium re— August 1, ——; 2, F. A. Wiggin; 3 visited the scenes of her childhood and W. J. Colville; 4, F. A. Wiggin; 5, W. J English. She had in her delirium rethere was recognizable throughout a se- Colville; 6, Miss Susie C. Clark; quence in which appeared the scenes and friends she had known in the order in which they had come into her life. C. Clark; 10, Mrs. R. S. Lillie; 11, Chas. When she recovered all recollection of Brodie Patterson; 12, Mrs. Helen Camp-Hindostani had again left her.

There have been collected, by psychologists voluminous parallel facts. From Charlotte Perkins Gilman; 17, Woman's the standpoint of materialism they are Day, Mrs. Lillie, Mrs. Gilman, Mrs. inexplicable. With the large view of Campbell; 18, Willard J. Hull; 19, Mrs. Spiritual science they simply show one Charlotte Perkins Gilman; 20, Willard of the capabilities of the spirit. To J. Hull; 21, Paul Tyner, Willard J. quote a spirit's words:

"A spirit is the vortex of infinite 24, forces. All the energies and influences in the universe concentrate on each individualized spirit, which as a harp, responds to the myriad forces. It is in the center of multitudinous forces, com ing to it from every direction. It is sensitive to the touch of the sun, the moon and the planets, and to that of the From." "The Evolution of the Spirit farthest star that twinkles in the verge from Matter Through Organic Promoon and the planets, and to that of the of the milky way. If the magnetic cesses, or How the Spirit Body Grows." needle trembles because of a spot in By Michael Faraday. Prince 10 cents. the sun, if the magnetic currents of the For sale at this office.

earth respond to those of the solar disc, can we for a moment doubt that the more ethereal, spiritual perception will

feel such disturbances?"
These impressions come like waves peating the shore, but unlike waves they leave an abiding impress. On the hore a wave leaves the sands, the shells, nebbles, and wrack in certain or ler, which remains until the next wave makes a rearrangement. There is no record preserved. The spirit in the ody is the shore on which the count less forces from the physical and spirit-ual worlds break in infinite rhythm. They, however, do not efface each oth-The spirit registers each pulsation,

and increases in strength, and although perhaps unconsciously, in knowledge thereby. Every impression from the physical world, living beings or spirit-ual, are recorded on the spirit—indelibly recorded. Every thought, every action is so deeply carved in the tablets of memory as to be never forgotten. While the spirit is in the physical body, its highest powers are overlapped

scure the higher activities of the spirit ual. That memory is never lost is proven by the experiences of persons who have been restored to life after asphyxiation, drowning, etc. They invariably state that with the closing of the physical senses, there is awakened a consciousness of all the past events of their lives. Every impression received from childhood is clearly recognized. the name will not be published. The Subjects of trance often have similar correspondence of this department has experience, for they enter a somewhat become excessively large, especially let less freed from the overshadowing physical senses. In all these cases we catch a glimpse of the powers and faculties of the spirit freed from physi-

and obscured. The functions of the

material brain may and as a rule, do ob-

Admitting the preceding, which limits of space forbid further extension and the facts by which supported, the explanation of the instance given, and all similar ones, is easy of comprehension. Although it is not stated it is inferable that this woman's delirium came from fever which by prostration of the body, gave freedom to the spirit. It lifted the curtain, and that spirit reviewed its earth life, beginning at childhood. When the health of the body was restored the curtain fell, closing first on the earlier experiences.

cal bonds.

Wonderful as this and parallel cases are, they only faintly show the infinite possibilities of the spirit, whose immortality is among its least inheritances. It shows how readily the spirit receives,

A GREAT BOOK.

The Arcana of Spiritualism, by Hudson · Tuttle.

I have just finished reading Mr. Hudson Tuttle's new book, treating of the arcana or mysteries of Spiritualism. No man in our ranks to-day is better qualified to write upon this subject, either as an amanuensis for intelligent spirits, or independent of such service.

The reader, the intelligent reader, will peruse it with great interest from beginning to end. He will find much of true science, true philosophy, and true religion within its pages. It ought to be given a place in the library of every public school and university in the H. V. SWERINGEN. world.

Lily Dale Assembly.

July 15. During the middle of the past relative positions. The Paschal cycle month, Mrs. Abbie L. Pettengill, the from her winter sojourn in California, and her presence on these grounds has The cycle of the Precession of the stimulated those who are connected

Realizing that a large number will days of this month they will be opened or- for the accommodation of guests. Imsembly buildings, the grounds have

summer visitors. The features of the program will both Hon. R. A. Dague: Q. Your inspiration and enlighten the visitors as tion appears able to shed new light on a in the days of the past. There will be many dark subjects, and I send morning conferences, afternoon lecbe dances in the auditorium on Mon-In England last year a case occurred day, Wednesday and Saturday evenings. gether with others, will conduct private

Other features will be announced be Afterward sented the following program for the

July 15, Carrie E. S. Twing: 16. J Elizabeth Harlow, Charles Jacques; 25,

bell; 13, Charles Brodie Patterson; 14 A. This instance is not unique. Mrs. Helen Campbell, Charles Brodie Hull; 22, Conference; 23, Paul Tyner; 24, \_\_\_; 25, \_\_\_; 26, Henry Frank; 27, \_\_\_; 28, Henry Frank; 29, Conference; 30, ——; 31, Tillie U.

Reynolds. September 1, ----; 2, Tillie U. Reynolds; 3, ----; 4, Rev. J. Stitt Wilson.

"Origin of Life, or Where Man Comes rom." "The Evolution of the Spirit

# "How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and cons of the impending lawsuit will be discussed in court, not here.

In Mediumship and Its Laws, Its Conditions and cons of the impending lawsuit will be discussed in court, not here.

I shall perhaps find no better place than the present to say, what is well known to the Association, that Morris work. All these people, without excepted estate we have here. When that is

# Morris Pratt Institute.

The Association President's Reporting

Officers and Members of the Morris left many things unsettled which it is Pratt Institute Association:—For the well known he intended to settle. hird time we have met in annual convocation, to look over the past year's work, and to plan for another year. As tute building. This of Course, was president of this association it becomes secured to us by another mortgage, my duty to report to you, and through The first we realized that one were held you to the world, the status of the cause for the matter was when me were sued of education in our ranks as Spiritual for the yearly interest consthat money. ists, and to make such suggestions as We arranged to pay it, and also paid the may seem to be needed for the further- interest, last year. Both principal and ance of our cause; and to ask your guid- interest come due next, September. It ance and co-operation in laying and car- is evident that we will have to pay the rying out our plans for future work. It is said that "large bodies move pal. Of course it will in the course of

slow." Our school is not a large body, events come back to us, but the wheels but it is a new idea among Spiritualists, of litigation, especially in settling up and is therefore of slow growth. Even estates, move slowly. Something the thought of education among the should be done either towards paying Spiritualists is new. Spiritualists, like the principal and interest, or towards others, are generally conservative; they paying the interest and renewing the are fearful of new things and new meth- principal. I am informed that ods. Many of them are so fearful of holder of that note does not want his doing wrong that they seldom do any money if only he can get his yearly inthing more than to put the chocks in on terest on it, . It is hoped that the As-the wrong side of the wheel of progress. sociation will look after this matter. It the wrong side of the wheel of progress.

Many have informed the officers, of might be said here that another party this school that they are ready to assist holds the joint note of your president it as soon as they can know that it is to and secretary for two hundred and fifty be a success. When we get to where dollars, the interest of which must be we can live without help then help will paid in July. I think the holder of the come in abundance. I am happy to annote is in no hurry for the principal nounce that all Spiritualists are not The terrible and nearly fatal illi molded after that pattern. Some of them, and the number is steadily increasing, are looking upon this school the work I had laid out for the winter, with favor. Some even begin to think both at home and abroad. I cannot feel that it would be a great calamity to allow the Morris Pratt school to fail. I my thanks to the many friends who railtinks t think it safe to say that the opposition to the school, which was so rampant one year ago is dead with all except a take it as evidence on the part of the few individuals who expect to profit friends, of a great and abiding love for

financially by its demise. The citizens of Whitewater, many of of a personal respect of which I hope to whom were in the beginning strongly ever prove worthy. Had it not been prejudiced against Spiritualism and the prejudiced against Spiritualism and the school, would now regard its removal from this city as a thing to be greatly regretted. Indeed certain parties having no connection with Spiritualism nor he school, have been heard to boast that Whitewater has the honor of hav ing been the home of the first and only Spiritualist school in the world.

Our school during the last year has

been small, numbering the most of the time only seventeen students, several of whom attended at the expense of others. All who have attended the school and been diligent and studious have experienced results far beyond the expectation of their teachers or them-

It might also be said that all who have visited our school during the past year have expressed themselves as astonished at what it has accomplished. It is believed that the best advertisements of the Morris Pratt School in the future, will be found in the work done by its students and graduates. By a vote of the directors, Secretary

Stewart and your president went to Washington last October to the Nation al Spiritualists convention to represent the school before that body. Our visit was not barren of results.

On account of a tremendous pressure of business we were allowed only a few moments in which to tell the work, and present the claims of the school: yet we have reason to believe that much preju dice was removed and some friends made for the school. The amount of money and subscriptions taken for the school would much more than pay the expenses of your committee. Acquaintances were there formed, and others re newed with persons who have become life workers in the interest of the school.

Through a motion of Dr. George B Warne, of Chicago, a committee of five warne, of Chicago, a committee of nye that that the service before persons was appointed to come to through the coming year.

Whitewater and investigate the school. Miss Chaffee has now graduated and This committee consisted of Mrs. Caro I is regarded as well qualified to go out in line Catlin and Mrs. J. R. Francis of the world and begin her work as a Chicago, Dr. O'Dell of Michigan, Mr. preacher of Spiritualism and its cog-Max Gentzke then of Washington, now nate truths; also to teach many things of Chicago, and President Harrison D. in the curriculum of our school. I be Barrett of Boston.

arrett of Boston.

The Association also voted to help assistant and pupil of the school. the school financially to the amount of Permit me to here say that when the five hundred dollars. This promise has subject of licensing and ordaining our as yet been only partially fulfilled. I workers was up before the N. S. A conwould suggest that a committee be appointed at this meeting to lay this mater before the officers of the N. S. A., fore they should be ordained as workthrough its secretary, and to urge upon the board of that body that the present pressing demands upon us for money make it urgent that the Association ma, and a recommendation from its now redeem that pledge. While we are faculty as to the worthings of the canduly thankful for what has been done we with full faith in the promise by the vears' work as a speaker or medium. N. S. A., contracted debts on strength of that pledge made by its as-lation voted to ordain no one who could sembled delegates at that convention, not stand such examination as the fac-Our pledges must be redeemed, hence this urgent request.

Probably the reason of this partial failure on the part of the N. S. A. was because of unnecessary fears aroused that we were, through litigation, to lose all we have here. A few injudicious as fitted to take this work upon them words will sometimes arouse a timidity which it may take a great many words and a long time to overcome. We have "Be ye clean that bear the vessels of the positive assurance that this fear caused others besides the N. S. A. to in the hands of either our graduates or withhold, their offerings.

That bad advisors are to lead certain parties into open litigation, there is no onger any doubt. Out of this litigation it is not thought possible that any body except the advisors and attorneys for those who are to institute proceed ings can make anything. As to the termination it seems that no one who knows the law and the facts in the case can have any doubt. But should it even terminate against us, which does not seem possible, the Morris Pratt Institute Association will still be here. and the school will not stop its work for a single week. As Nehemiah said, "We are doing a great work and cannot come down." We surely cannot allow little

difficulties to overthrow our school. The only way to stop this work is by the removal of the present officers, either by sickness, death, or by a vote of the association. Even in such a case it is hoped that the Association could find others as capable and earn-

est as those who now direct the work. Some of those in charge of the work have been in too many hard-fought bat. neys on both sides, of the matters in lit ties to think of either surrendering or retreating before the foes of the work the association knews the gract report we are here to do. When the walls of that the committee is to make it would Jerusalem were rebuilded by Nehemiah, not be within my promince to anticipate the men had to work with their weap-lanything it may do. It is safe to say ons of warfare by their side. They also however, that every member of tha continually had a small army of watchers on the outlook. If necessary we It is believed that the members of the can and will do the same. Again I say, our association is here to stay. Should we not remain in Whitewater other localities are even now ready to bid for

Let it be remembered that the Morris in Spiritualism, have during the year Pratt Institute consists only of the little past visited and taken pains to acquaint real esate we have here. When that is themselves with the workings of the gone we still have the association left, school. Among them are Dr. J. H. Ran and it will continue its work. The pros dall and Mrs. Cora L. V. Richmond of

work that is here being done. Their trumpets will hereafter give no uncer-tain sound. The opposition to our work will in the future, as in the past, all come from those who are ignorant of the school and its work.

Our Prospects.

Though few, if any schools have ever paid their expenses during the first few years of their existence—though all have had struggles, yet very few have met with the opposition we have thus far encountered. If this opposition shall have effect on us analogous to what severe storms and hard winters do on the oaks, that is, cause them to put their roots deeper into the ground, we shall look back upon our troubles as blessings in disguise. ·

Our teachers and workers have, for the most part, given their time and services to the school, one or two of them even boarding themselves. There is now a deficit to be met, the amount of which will perhaps be stated in the secretary's report. Besides this we are in to the occasion; she gave up her aplitigation, which has already cost us pointments in Marshalltown and Wamany dollars, and which must cost many more before it closes. This, to a certain extent hinders the work of the school and causes a continual drain on our treasury. But our school is a worthy one, our fight is for justice and right: it has been forced upon us. and Spiritualists who do not assist us in fighting this legal battle and saving this magnificent benefaction of good old Father Pratt are derelict in their duty. This battle, instead of tightening purse strings should loosen them. The time to help is when help is needed. have both law and justice on our side. and, if we, as Spiritualists do not rally to the cause we are unworthy of our It is hoped that plans will be cause. set on foot by this convention which will give us the moral and the financial If one-half the students attend the

school next year who have already promised, the school will more than pay its expenses.

The best schools so far as I know all laye financial agents. Mrs. Stewart has thus far been commissioned to act in that capacity and has done well. We have always, when we have got into a tight place depended upon her to help as out; somehow she has succeeded where others would have failed. It seems to your president that she should be reappointed to that work, and urged to lay her own plans, and asked to immediately go to work for scholarships, for both yearly and life memberships, and also to work especially for the ten thousand dollar endowment fund which some of us feel that we are in honor bound to raise. Mr. Pratt signed a pa per releasing us from the obligation to raise that ten thousand dollars within the two years, first extending the time to ten years, and then giving us a quitclaim deed and leaving out the obligation to raise the ten thousand dollars. Notwithstanding this, I feel that we are morally bound to raise the ten thousand dollars as soon as we can do it without sacrificing other interests.

If that work among other duties could be placed in Mrs. Stewart's hands I feel that a start could at least be made, perhaps at this convention. seems to me that kind of carte blanche rom this convention for her to pay particular attention to raising funds, and to adopt any plan of work that may seem to her best would be good. for her wages I would suggest that it be fifty dollars a month and her expenses and the rooms she now occupies, or forty dollars per month and her expenses and rooms and board for her books: In through the inspirity of taxood Besides they every tew stations.

daughters. I would also be glad to see each member of this association become a com mittee of one to obtain financial assistlet us not be afraid nor ashamed to work in its interest.

Further Propositions.

We have learned by sad experience that with increasing prices for provis-lons, help and fuel we cannot board students, setting a good table and fur-same place with the malady with which nishing them comfortable rooms at the low price of three dollars per week. I recommend that where a student occuoles a room alone the price for room and board be raised to \$3.50 per week. Where two students occupy the same room the price be \$3 each per week.

The Length of the School Year. Two years' experience has taught us that thirty-six weeks is too long a term for our school. Toward the middle of May the students begin to get restless, many of them go home and others wish they could go. They are tired of study, and cannot get their lessons as they do in the earlier parts of the school. Many who would cannot stay for the regular closing exercises in June. I therefore recommend that our school, including the regular vacations, be thirty-four weeks instead of thirty-six weeks as peretofore, and the price for tuition con-

Our Library.

tinue the same.

As will be seen we have fitted up lower hall as a room for some of our classes, a general lecture room and a library hall. Through the generosity and skill of a gentleman from the East who spent the winter with us, attending some of the classes, we have a fine large bookcase in the south end of the hall-one, the work on which would have cost us considerably over one hundred dollars. Father Pratt in building a very nice cabinet furnished the most of the material for the bookcase. Other lumber together with hinges, locks screws, nails, paints and varnishes cost something near fifty dollars, as I happen to know. If this gentleman is will ing that it should be known that he did the work, I certainly would suggest that a vote of thanks be spread on the minutes of this meeting for him. This man did many other favors, such as building tables, repairing furniture, making repairs on the buildings, all of which will cause me to hold him in most grateful remembrance. As he is a church member. I understand in good standing and only an investigator of Spiritualism, I do not here give his name.

Delegates. It is all important that this association select and send one or two delegates to the annual meeting of the N. S. , which is to be held in St. Louis, Oct 18, 19, 20 and 21. As we have a charter with the N. S. A. we want especially to keep in touch with that body. In fact we should come in close communion with everything which is calculated to elevate Spiritualism and bring it properly before the world. Also it cannot be otherwise than that a proper representative or two can in some measire bring the cause of education before that great body of people. Your president and Mrs. Hull both go to St. Louis, as representatives of the Wisconsin State Association of Spiritualists, and of course will assist your represe tives in every legitimate move made to advance the cause of education. Gratitude.

We as an association are deeply in-

debted to all our teachers for their untiring work for the schools. When it is known that nearly all this work has been done gratultously, and that all worked as industriously as though they were serving for large salaries, it is known to the Association, that Morris work. All these people, without exception were serving for large salaries, it is real estate we have here. When that is tion went away astonished at the great thought that all will feel a wave of

gratitude which is hard to put into

Mrs. L. S. Weaver, the noble wife of our superintendent, has manifested as much interest in the school as though it had belonged wholly to her. She su-perintended the buying of provisions, also assisted in looking after the work in the kitchen and dining room, always assisting in the labor of preparing the meals, with her own hands, as far as her strength would permit.

Among the students, Mrs. Christine Cooper and her son Eugene, and Mr. B. K. Bowen have always stood ready to take hold of whatever needed to be done. Also, Mr. Woodbery, though circumstances prevented his staying more than half the term, made himself particularly useful in any place where work was needed.

Several weeks before the close of the school our cook was compelled to leave us, only giving us a day or two's notice. L. Stewart, as usual, was found equal terloo, Iowa, and went into the kitchen and proved herself as much of an adept in the culinary as in other departments of the work. By working several weeks from 5 o'clock in the morning until 11 or 12 at night, she kept up all of he other duties, except filling her appointments as preacher, and had as good a repast three times a day for the stu lents as they had been receiving since the school opened. Thus she sacrificed her weekly salary, and over-worked for several weeks because she deemed that ner duty to the school, and her pledge to Morris Pratt demanded of her to make this sacrifice.

I cannot feel that it is just to close this report without giving "honor to whom honor is due," in another direction. Dr. and Mrs. Mehrtens, of Ripon. Wis., and the societies to which they administer, in Milwaukee and Ripon, have been indefatigable in their assistance to the school. They have not only raised money to assist in its work, but they have personally solicited fruit and vegetable for our table, and even now are at work in their efforts to produce supplies for us during the coming year. A dozen or two of such friends rob the directors and faculty of every fear concerning the future of our school Our secretary will perhaps tell you of Miss Spalding's work as book-keeper and assistant secretary. If she does not Miss Spalding's work will show those who examine the books for themselves. Our grateful thanks are ex-

The Spiritualist Press.

tended to her.

A more noble, intelligent and unselfish press cannot be found in the world than is the Spiritualist press of America. Without exception every Spiritual president and secretary has sent to it concerning our school. Even matters which might properly have been called ment to any library. advertising matter has been published without charge.

Mr. W. H. Bach, the owner and editor of the Sunflower, at the request of Mrs. Stewart, undertook to raise money to pay off the small indebtedness of the Institute. It was not his fault that the money was not all raised. A goodly sum was raised through his efforts, for which he has our thanks.

Fully believing in this school and its following future success, and trusting in the wisdom and integrity of this association and its board of directors, and pledging myself to work in the future with the same fidelity and earnestness as in the past. I shall ever remain in the work. MOSES HULL.

A WEAK WITNESS.

W. F. Jamieson, the Irrepressible, Regarded as an Exceptionally Weak Witness-His Chronic Affliction.

he seems to be chronically afflicted, i. e., 'Weakness of Witnesses." I have been Books you may order, price 70 cents. indulging the hope that he was permanently cured of the disease, but this new eruption thereof has suddenly blasted it. An attempt at cutting it short, nipping it in the bud, or aborting it, is not likely to prove successful, for he informs us in advance that it will probably run a course of several weeks' duration, as follows: "I will prepare a few articles for The Progressive Thinker on 'The Weakness of Witnesses.' " It will thus pass through the papular, vesicular and pustular stages, in spite of all that we can do by way of prevention. The readers of The Progressive

Thinker will remember that Brother Jamieson frankly admitted or testified to the fact that there were genuine phe nomena known as Spiritualistic. The question now arises: How are we to know that Mr. Jamieson himself is not "weak witness" as to the correctness of his testimony, or of what he admits? How does Brother Jamieson know that there are genuine phenomena? It matters not what his explanation of them may be, we want to know how he knows there are genuine phenomena called Spiritualistic. Let us have the

proof. Brother Jamieson writes: "When Hudson says, concerning the phenomena, 'I shall attempt to explain their orgin on other grounds than the supposition that they are caused by the spirits of the dead,' that is my position exact But we have never been informed by Brother Jamieson just what his explanation is. It is high time he was do ing something in the way of satisfying our curiosity on this point. If he post pones his explanation much longer, I fear he will be regarded a "weak wit ness" concerning it. As near giving us his explanation as Bro. Jamieson ever got, was when he thus wrote: "I put my own explanation, that the phenomene are wholly of human origin, against the Spiritualists' theory of spirit outside of earthly body." Just what Bro. Jamieson means to

imply by this "wholly of human origin phrase. I cannot determine, because, in another paragraph, he says: "I give so many explanations other than fraud, that Mr. Hull complained that I had too many explanations. He said he was afraid they would kill each other!" From this it would appear that Bro. weak witness" upon it.

In my opinion, Brother Jamieson n getting started aright in any undertaking or research. He admits and testhrough that I deny the existence of through that I deny the existence genuine phenomena. He is entirely in conclusion, bear in mind since genuine phenomena. He is entirely postage on these Eleven Premium postage on these Eleven Premium Books is over ONE DOLLAR, leaving the same same series and series are series and series are series and series and series and serie therefore that Brother Jamieson him-self may be properly classed among the "weak witnesses"?

known before on this material plane.

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H. V. SWERINGEN.



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40 Loomis Street, Chicago, Illinois

### THE REVIVAL OF LEARNING

Old It Begin in Italy After the Four teenth Century, and in England About the Year 1500?

Further citations from Prof. John son's "Rise of English Culture": Englishmen were from the first too

near to the subject and too infatuated by national vanity to admit the plain fact that what we call English History is the poetic invention of the Tudor pe riod. It so happens that two foreigners approached the subject in a calmer mood and from a distance whence the truth could be more clearly discussed.

Chalcondylas, an Athenian, is be-lieved to have been living late in the fifteenth century. He gives a reverent and fair account of the religious belief of the Mohammedans, and is another witness to the fact that they were the true people of culture of his time. He sets down the little he knows about the West in the spirit of a Mohammedan. He knows nothing of Christians, but employs the term. "Nazarene" as the Moslem designation of heretics. draws a faint picture of Britain and speaks of their disregard of conjugal honor, wives and daughters being lent and borrowed without shame. Gibbon quotes Chalcondylas as a lesson "to distrust the accounts of foreign and remote nations." And yet Gibbon credited the histories of Great Britain as having been current for a thousand' years before Chalcondvlas.

and rightly so.

tute all the happiness we have.

A man may love himself, his integrity

of character, his honor, his conscious-

ness of being right, of knowing a truth, to a degree that he seems even to him-

ers, and may even suffer martyrdom

him his convictions of right and truth. He may even forsake father, mother,

is greater in many persons than the approbation of their few friends. A man

will brave the ice-bergs of perpetual

winter in a cruise in search of the North Pole—all for honor or approba-

tion. The soldier, prompted by the

praise of the press and the pulpit, per-

suaded that it is honorable to die for

his country, will leave all his dear ones

who own a country do not die for it.)

garded as a factor in sociology.

in their normal activities.

bativeness is another semi-intellectual

faculty of imitativeness which with the

former serves to set the fashions and are at the bottom of all conventional-

ism. Few men will dare to avow a rad-

ically new principle antipodal to conventional thought; so strong is the hab-

it of imitativeness and love of approba-tion supplemented by the ever vigilant

allied faculty of caution as a 'warning

descent is made from the greatest

man to the most inferior animal, the

periors and care less for that of their

Witness the monkey in the window

as he goes through his acrobatic feats

to draw forth the applause of passing

persons, and how easily he is taught

the dog, the horse, the elephant and other animals may by kind treatment

be taught to imitate many maneuvers

of man. Witness how readily the infe-

rior races rise to a level with the Cau-

casian in dress and manners. I have

heard it argued that the negro's seem-

ing equality with the white race was all imitation and love of approbation of his

superiors, and not through native intel-

lect and moral faculties. There is no

compulsory nor prohibitive statute prompting many of the conventional

usages of society, yet we see a growth

of the amenities of society and a re-straint of vulgarity among the lower

classes, owing entirely to their imita-

The worst characters we know, dress

as fashionably as their purse will allow, and use as good language as they can command. Grammar, the attempt to

reduce language to a science, is itself

derived from the usage of the best writ-

ers and speakers. There is no compul-

sion, yet we imitate the best writers

and speakers voluntarily, prompted by

our love of their approbation of our

language. The most ignorant people in imitation of their superiors use high-

sounding compound words without the

remotest idea of their meaning, to appear wise. Language evolves and dif-

ferentiates from the simple to the com-

plex and to the more definite more rap idly than morals and sociology for the reason it is comparatively unrestrained

by law. The expression of new thoughts in morals and sociology is restrained by coercive, prohibitive law. The power

behind the throne that makes our laws

example to control the weak and vicious

through their love of approbation, and imitation of superiors. They have no faith in the power of love and truth as

SINCE THE LOWER ANIMALS

MAY BE LED BY EXAMPLE TO IMI-TATE THEIR SUPERIOR MAN, MAY NOT THE IGNORANT, IMPRESSI-

BLE, INFERIOR MAN BE SO LED THROUGH HIS LOVE OF APPROBA-

NEVER BEEN TRIED TO ANY GREAT EXTENT, AND WHEN IT HAS, IT HAS SHOWN GRAND RE-

As we have faith in force, we relax

lawyer, Blackstone, to rend asunder the web of fiction about Henry Tudor's

title. He was a violent usurper; noth

ing could conceal the fact from the con

science of the English people. His fic-titious prototype, Henry IV, was also a

violent usurper, as Polydore calls him, and he is traced to a fictitious ancestor,

MM. HENRY BURR,

Edmund, son of Henry III. (To be continued.)

our faith in precept and example.

restraining influences in sociology.

has no faith in the power of precept and

tion of their superiors.

clever tricks in imitation of man.

equals and inferiors.

A little later than Chalcondylas there came to England Polydore Vergil, a scholar from the court of the Pope, and he tells Englishmen, in the plainest terms, that nothing was known by educated foreigners of their history.

Polydore Vergil's "Anglicae Historia" is dated August 1533 and is dedicated to Henry VIII. He insists that history is the one thing lacking to the glory of Henry's name and says there is scarce a work extant which gives information as to the nature of the soil, the origin of the nation, the memoirs of kings, the life of the people, the causes of the growth of the empire.

There was, indeed, Gildas, and there was Bede; there had been later obscure writers. Annalists had lately begun their crude attempts to record passing events; but those writers were as "meat without salt." They had, however, supplied Polydore with some materials which he compared with foras "meat without salt." eign annals. He has been busy for a long time with the composition of this new history, which he now offers to the public in a polished and ornate form. He is well aware that it will not be immediately acceptable to Englishmen, who have been given to credit the dreamy tales of their grandfathers. If these tales be omitted, good heavens! how will the people lash the author with their tongues. The words were prophetic of the treatment Polydore actually received at the hands of some of our most learned men.

Speaking of the reign of Henry VIII. (1485-1509) Polydore says: "In those times Perfect Letters (or

correct classical learning), both Latin and Greek, were cast out of the bounds of Italy by wicked wars. They poured over the whole of Germany, Gaul, England and Scotland. The Germans, having been the most illiterate, are now the most learned of all."

He then speaks about the beginning of learning in England. Margaret, the mother of Henry VII, built at Cambridge two magnificent churches with two colleges of disciples, dedicating one to Christ Savior and the other to John Evangelist. A little earlier John Alcock, bishop of Ely, founded Jesus college. Then William Smyth, bishop of Lincoln, after the example of Margaret, founded Brasyn Nose College at Oxford, and Richard, bishop of Winton, founded Corpus Christi.

Then follows the story of John Colet, "Dean, as they call him, of St. Paul," educated at Oxon and Cambridge, and Epistles in London upon his return, and often to preach in the temples. Sole survivor of a family of twenty-two sons, he was heir to his father's property. He founded the school on the east side of St. Paul's churchyard, and appointed William Lily, who had studied in Italy, first master. Lily was the first Englishman to teach the classics in England. Before him Cornelius Vitellius, an Italian of Corneto in Tuscany, had been the first teacher of "good letters" at Oxford.

Let me remind the reader that the exact year of the foundation of St. Paul's school has never been discovered still less that of any other learned foundation in England. The Italian scholar cannot be contradicted; he is decisively confirmed from every other available genuine source. The tales he writes down about British culture in distant times he has copied, as we shall see, from the historians of the great Benedictine collaboration.

Polydore is a decorous conventional churchman, with no particular interest in theology. Of easy temper he seems to have passed through an agitated time without trouble. It is probable that if he ever preached, he mingled good moral sayings from Cicero with passages from the Sermon on the Mount. He disappears from view under Edward VI (1547,1573), who grantder Edward VI (1547-1553), who grants him permission in his old age to visit

his native Italy.

Polydore is a witness, who cannot be shaken, to the fact that literary culture was merely beginning with the Tudor period; that the Benedictine writers were just beginning to be known; that about the year 1521, and later, writers in England and Scotland were in the full swing of those habits of violent invention which Polydore vainly strove by a better judgment and example to check.

Polydore writes the life of Henry VIII perhaps about a quarter of a century after that king had passed away, and he writes it, as usual, not from rec ords, but from reminiscences; and still more from theories current in his own time. Henry came to the throne by the will and providence of God, he says, because, 797 years before his accession, Cadwallader, last king of the Britons, had delivered an inspired prophecy to the effect that his stock should reign once more in the land. We are told that Henry was the first of English kings who surrounded himself with a bodyguard (of 50 men) in fear of assassination; an imitation of the French kings. How, then, can we conceive of a settled monarchy before him? The kings must have been temporary heads of what Hume calls a "Polish aristocracy."

Some writers, as Hume and Hallam. have preferred the "Life of Henry VII" written by Lord Bacon, to the more slender narrative of Polydore. But Bacon, writing for the pleasure of King James and Prince Charles, had discovered no fresh material. He admits that he is at a great distance from his object, and that the light is uncer-tain. The additions he makes to Polydore are either drawn from spurious records, or are of his own imagination. While Polydore seems to think that the title of Henry to the crown rested mere-ly on ancient British prophecy, Bacon makes out five titles for Henry, each of them bad, but together constituting what he calls a wreath of titles. It

# The Love of Approbation. DYSPEPSIA

"The reader will readily see that the | When we consider that ninety-nine gist of this article is an argument for things in a hundred that we do, is done the elimination of force against the unconventionally, without a thought as to fortunate so-called criminal class and a whether the act be right or wrong, lawsubstitution, of an appeal to their love ful or unlawful, and that the one thing of approbation by the so-called better in a hundred we do because the law class, for, indeed, the blameworthiness, compels it is oftener wrong than right, if any exist, is equal in all classes." may we not ask, why any compulsion? The man who says he cares not what If the leaders in society who insist on others think or say of him, if he is not restraining laws would exercise their mistaken, which I think he is, and if such a person exists, which I doubt, he is a dangerous man. The love of appropriate of others to a factor of the country of the c bation of others is a faculty of mind minds, might they not abolish all vioclosely allied to, and just as necessary lent crime?

to the existence of society as amative. The obvious fact that men are easier

ness or love of the opposite sex is. led than driven, and that few men The love of self dominates every think, but only feel, and parrot-like other faculty or love in every person, prate the platitudes of popular principles, should prompt the few thinkers, We can never get away from self—he and the better class who might lead or is the fellow we live with and sleep attract in the line of least resistance the youth and feeble-minded by precept The exercise of our own faculties and and example to a higher life, to try, and the gratification of our desires consti-tute all the happiness we have. abolish cruel force. If allowed to pur-sue happiness by the exercise of our faculties and the gratification of our desires in a free society, where masters have no monopoly and no protection by law, and slaves no longer subordinated self oblivious to the antagonizing senti-ments, opinions and convictions of oth-ties to exercise their faculties normally in freedom, no one could brave the odifor his principles, yet he labors to con-vince others, that they may share with freedom of any other person. In a soum of society by invading the equal clety where productive industry by ev-He may even forsake father, mother, ery one was popular, made so by the wife and children through his love of leaders of society, no one could refuse truth as he sees it. Yet there is hid in to labor a few hours every day in the ambush a love of the approbation of his production of a common wealth, fellows, if not soon, yet remotely. His prompted if by no other consideration convictions are so strong, accompanied than their love of approbation. But as with a hope, that he has a faith in the triumph of his principles and the approbation of the people at some future obvious to all that in a mutual society time. He desires the encomiums of voluntary co-operation, the highest low a conviction even to the scaffold and say as their dying words, "Our silence will speak louder than the voices you strangle to-day." The love of the would soon learn that to injure anwould soon learn that to injure anapprobation of many or all the people, other is to injure one's self.

The reader readily sees the gist of this article is an argument for elimination of force against the unfortunate so-called criminal class and a substitution of an appeal to their love of appro bation by the so-called better classindeed the blameworthiness, if any exists, is equal in all classes.

Chicago. J. C. BARNES.



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper cor rections as to dates, etc., can be made.

It may be seen by observation that as Mt. Pleasant Park, Clinton, Iowa The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will faculty of imitativeness increases in raopen July 31 and close Aug. 28. For protio, and that all nave the love of appro-bation. It is observable also, that all grammes address Mollie B. Anderson, beings love the approbation of their susecretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and losing Sept. 1. F. H. Sherwood, secre tary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday ings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y. This favorite place of resort opens July 15 and closes September 14. For full programmes address the president

Mrs. Abby L. Pettengill, Lily Dale, N. Y. Lake Sunapee Camp, N. H. Lake Sunapee Spiritualist campmeeting commences July 31 and closes

days, at Blodgett's Landing, N. H. For programmes address Lorenzo Worther secretary, Hillshoro Bridge, N. H., unti July 25; after then at Blodgett's Land

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting opens July 14 and closes August 28. For rograms and other information address Lydia Jessup, secretary, Chester

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass, commencing June 5 and ending Sept 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn,

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe ill ness of our secretary. Miss Victoria C Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, should be addressed. W. President, Cortland, N. Y.

Lake Brady, Ohio. The Lake Brady Spiritualist Camp meeting opens July 3 and closes Sept 4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans. This camp-meeting will begin August closing August 22. Address all communications to I. N. Richardson, secre

tary, Delphos, Kans. Grand Ledge, Mich. The Grand Ledge (Mich.) camp opens

July 31 and closes August 28. For full programme address J. W. Ewing, Grand



commences July 10 and extends through the month of August. For full pro-grammes address H. R. LaGrange, sec-

retary, 84 East Montcalm street, De-Harmony Grove, Cal. Camp opens July 17, and closes July 31. For particulars address Frank C Foster, secretary, Escondido, Cal.

Onset Camp. Commences July 24 and ends August For full programme and particulars address the secretary of the camp,

Franklin, Neb.

This camp commences July 29 and closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb. New Era, Oregon.

The First Spiritual Religious Association of Clackamas county, Oregon, will open their camp-meeting at New Era Oregon, July 2, and close July 26, in cluding four Sundays. Camp about 18 miles south of Portland, For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Forest Hame, Mich.

This camp-meeting, located at Snow flake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth East man, Secretary, Box 69, Mancelona

Waterloo Camp, Iowa.

The Central Iowa Spiritualist Associ ation will hold itsi camp at Waterloo, lowa, from August;21 to September 11, including four Sundays. For particu lars address J. F. Andrew, 205 E. Linn street, Marshalltown, Iowa.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wonewoc,

-- Ottawa Kans.

The seventhuannual encampment of the Ottawa Shirttenlist Association will be held at Forest Park, Kansas, Aug 20 to August 30. Send for programme.
Address H. W. Heiderson, president,
Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

The management of the Wonewoo camp take great pleasure in announcing the progress of their preparations for the coming campuscotics. the coming camp meeting at that place The grounds, beautiful in themselves are being put in better condition than

ever, and the talent will be of the best The meeting will open August 4, and close August 22, thus affording all an excellent opportunity to attend in the best part of the camping season. The camp grounds are situated upon a beautiful hluff, within the corporate limits of the town, the view from which is un-

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tellectual feast that has been prepared for you. Write now for further information. Watch for the publication of the complete list of workers. Address for full information and programs, MISS GERTRUDE SPOONER.

Wonewoc, Wis. Secretary.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Mrs. B. G. Simpson, a devoted Spiritualist, passed to spirit life, May 26, at Hennepin, Ill., and now recognizes the beauty and grandeur of the spirit

Passed to the higher life from his late residence; New Orleans, La., Dr. George P. Benson, at one time a Spirit-ualist lecturer and for 40 years a mag-netic healer of this city. He lived to the age of 76 years, ripe for the spiritual harvest. He leaves several chil-dren who fully realize their earthly loss is his spiritual gain. Services cor ducted by Reva Nellie S. Baade.

Mrs. Elizabeth Greer, widow of Dr. Cyrus Westerfield, passed to the higher life, in Chicago, May 24, in her 77th year of life. Dr. Westerfield passed over five years ago; and Mrs. W. has suffered sincerthat time until relieved by Nature's great work. It is sad to lose our dear ones out when suffering can be exchanged for happiness in the higher and broaderollie, we should all feel happy when our dear ones reach the other shore.

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VOL. 29.

CHICAGO, ILL., JUNE 18, 1904.

### MIND MARVELS.

### Curiosities of Mental Physiology.

Love, the Master of Arts, works his favorite miracle by fooling the wise; but has also recipes for endowing fools with transient wisdom, and weaklings with abnormal strength. Alfieri men-tions a Florentine school-girl who saved her lover's life by stabbing three bullies that had entered his louse with mur-derous intent, and in a crisis of the Peasants' war Baron Hugo von Hanstein carried his bride through forests and over hills to a place of refuge, and only after providing remedies for her sprained foot, admitted that he was in personal need of surgery, having been sorely handicapped by a bullet that had

broken two of his ribs. "Mothers make the best nurses," said 'Dr. Berthollet, of the Marseilles health' hureau; they seem able to resist contagion as long as their infants are in danger," and that ability has stood the of epidemics that depopulated whole hospital camps. The impassioned resolve to keep at bay really seems to enhance the resisting power of the or ganism, even in homes that violate all the principal laws of hygiene.

A friend of the Swiss naturalist. Tschudi, a few years ago received a South American souvenir in the form of a small, wire cage with two magnificent butterflies, both alive, the largest (the female), measuring nearly ten inches from tip to tip of the extended wings. In transferring his guests to a larger care, the recipient somehow un derrated their enterprise, and, to his extreme regret, one of them squeezed out, and, darting through an open window, shot off in the direction of a neighboring mountain range. The female remained, and her disconsolate landlord resolved to try an experiment. After improvising a "butterfly catcher" (a wire ring, with a gauze net and a six-foot handle), he look his remaining prisoner to the foothills of the thickly wooded mountains, and, suspending the cage in a bush at the edge of an open glade, sat down to await developments. An hour passed; captive and jailer were beginning to feel a triffe lone some, when the deserter suddenly returned. There was no doubt of it: both his size and color distinguished him from anything ever seen in that part of the world; the excitement of his better half, too, confirmed the proofs of his identity. He managed to rejoin her without his landlord's assistance, and for nearly five minutes continued to vibrate his wings with a low buzz-probably pleading a business engagement to

had he ascertained her thange of address? The probability is that love (the preservation of the speervation, now and then stimulates the 'sixth sense," the mysterious faculty of direction. Goethe, in a conversation with his Boswell, Herr Peter Eckermann, confessed a Leipzig amour, for the sake of mentioning a curious experience of that kind. For nearly a week the spite of circumstances had prevented a rendezvous, and his impatience rose to fever heat when he called at her residence only to-learn that she had slipped out in the hope of meeting him half-way. After an hour's zig-zag hunt through the labyrinth of all possible and impossible streets, he was on the point of relinquishing his search, when a sort of inspiration prompted him to turn a certain corner, and just in time to intercept his inamorata. "I had almost given you up," said he, "but I wanted to try one more street, and something told me I would find you this

explain the motive of his escapade.

King Harold's sweetheart found the body of her lover in the Golgotha of

Hastings, after

"Two friars and twelve forest men Had searched the field all day." but a more indisputable marvel is the achievement of the Guahiba mother, under circumstances which Humboldt ventures to relate only after cross examining numerous, and not always willing, eye-witnesses. Captured with two helpless children by a gang of Portuguese slave hunters, a starved, wounded squaw escaped repeatedly, in the desperate hope of reaching the haunts of her tribe in the far-off forests of the Rio Madera, but was as often dragged back, and at last shipped to the eastern settlements, while her children were sent in the opposite direction, to the mission of San Fernando. The floods of the rainy season had made the woods almost pathless; the thickets swarmed with beasts of prey; impenetrable mists hid sun and guiding stars; but in spite of all these obstacles, the captive again vanished, this time beyond the reach of her pursuers, till she was recaptured at San Fernando, more than hundred miles from the slave-pen of the little village where she had torn her fetters with her feeth and disappeared under cover of darkness-and

the Sahara. Mother love also inspires those reme dial instincts that puzzle routine doc tors, but serve their purpose where pathological emergencies feel a sudden craving for a change of diet or occupa tion, an irresistible aversion to certain kinds of food or medicine. How? may two lives are at stake, nature does not hesitate to effect the miracle of clair

all this in a country traversed by rapid-

narks as the sea of shifting sands in

ly rising rivers, and as devoid of land

Antojos, the Spaniards call these in tuitions, and have strange traditions of sick children recovering when a moun taineer risked his life to gratify their mother's hankering for a dish of Sierra raspherries or brook-front. In a little l'exas country town the wife of a Mexican stock farmer, in a fit of despond-ency, felt a sudden desire to see a bullfight against the law, on that side of the Rio Grande-but antoios must not be thwarted, and the neighbors promptly rigged up a ring for a matanza, and took up a collection to cover the amount S Ma expected him. Boing reassured

# FROM BEHIND THE BARS.

### A Prisoner's Vivid Spiritual Experience.

prison rules and regulations, we come out O. K.

I find a great many of the prisoners possess a Christian spirit belief, to the world. God bless the Fox sisters! is my prayer. and some of them have told me of great works accomplished within prison cells. When the evening comes and we are released from work, the long winter evenings. Should anyone care to write me, without exin the quietude of the cell one's heart goes out to the loved ones at home. peeting a reply; such letters will be appreciated. Most sincerely, Having become somewhat reconciled to my loneliness, and as I can see and hear, I have a great many chats about my loved ones, whom I know I shall not see for years, and who, I trust, will live this life to its full enjoyment, for their pleasures afford me gratification.

Not a few of my brother and sister mediums are writing about the great spirit workings, and it affords me pleasure to present a list which am certain will justify your readers in their belief.

While hoarding at the home of Mr. G., in Detroit, I held seeing and hearing circles, having a good class. Later, in my home circles, Mrs. W., a trumpet medium, who was finishing her development, came up, and we formed a seeing, hearing and trumpet circle, with most wonderful results. One evening, as I well remember, we held a circle after our friends had arrived. My dear friend Mabel, who afterward became my wife, usually sat beside me, but that evening, not feeling well, she had lain down on a couch in the next room.

I have a baby daughter in the spirit world, and she loved Mabel very dearly. So she said, "Papa, don't you finks dat mamma is sleeping, and she don't wake up for her baby Ella." Now my guide was called on to pray, and as he controlled me, baby rang the bell. So they told me. I am a full trance medium. When we had finished praying, they sang a well-known song, and she in her babyish way joined in, afterward saying, "Papa, why don't mamma come in here?" I told her to take the bell out and ring it for mamma. We waited in silence, and much to our amusement she had taken the bell into the other room, and such a ringing you never heard! as she was doing for Mabel, whom she loved so much.

I thought this a great test; it was surely a true proof to my class that our loved ones do return,

Shortly after this I was called to Grand Rapids by my partner in ousiness. On the evening of my arrival I called on Mrs. Spencer, and she held a trumpet circle. My guide was ready to give some tests and did. I was a stranger in the circle, but he told me the full name of every person in the room. Just as I had finished, baby Ella came into full view of every one in the room, and said: "Papa, come home to mamma.

I said, "I can't come home to-night."

"Oh, dear, you is a bad papa, isn't you?" I said I was.

You know you is, don't you?" she replied.

"Yes."

Now, believers of the great work, it is a wonder to me how so many people are interested in spirit working, yet go out and say it is the work of the devil. When you have passed into the hereafter, I trust that no one will call you devil when you return to earth in spirit form:

Many, many times my dear old mother has said to me, "Willie, you get away from the spirit business, for it is the work of the devil and his angels." But the next word would be: "Will, get Jim to tell you if Ella is coming home, and if Johnny is going to get well,'

Well, my Uncle Jim would read her and tell her a great many thing. about those days at home, yet she would always say, "Willie, it's all works of the devil and his angels." I would ask her how it was that she allowed Della McK. to come and talk to her, and she always insisted that Della was an angel whom God permitted to return to earth. 1 would ask her: "Ma, was Della my sweetheart?"

"Then it's very funny where Della comes from if the spirits are all works of the devil and his angels."

My mother was a Methodist and a good Christian, but a better medium never lived, for she could always read me to the soul whenever I went home to visit her.

So many people are walking in darkness because they do not know the truth! For my part, I believe that every true Christian Spiritualist ought to be careful in what he or she does or says, for it is not through works of darkness that the light has come into the world, but the light has come to us through those loved ones who have departed from this world, and entered that hereafter where there is perfect peace.

Now that I am for a long time dead to the world, I can look back and see the errors which I should have known better than to make. Is it not true that members of the Christian church in general neglect to guard against those temptations which ever are before their sons and laughters? To rightly bring up children in a Christian family, they must be taught that there is a soul, and to save that soul they must help the spirit that wants to help them, that they may guard against spirit punishment, and let me say that I know from my own experience that there is a spirit punishment, and if we continue to offend by cards, A little while ago I stood by the grave of the great Napoleon, a magdancing and drinking, we surely will offend the spirits of the light, for nificent touch of gift and gold. I saw him take an empire by the they want our conduct to be above reproach.

can use us to redcem the world. I don't mean that we are to wear long sonation of force and murder, known as "Napoleon the Great." 

fight, and only then the watchdogs of plunge baths in ice water, or drugs.

To the Editor :- As I am in prison and cannot call upon you in person, and solemn faces, but that our hearts shall be pure and our faces happy. thought I would write and give you some information regarding a And now, spirit believers, is a point to carefully consider. Christ and Spiritualist's life in confinement. By officials and officers the inmates his disciples taught the power of the true Spirit, and greater works of this institution are treated kindly, and, considering that we are pris- were never done than were performed by them. Remember that the oners, not a few very very pleasant times are enjoyed. Unlike the pris- Spiritualism taught by Christ was put down by the Romans, and was ons of a few decades ago, we now receive recognition as men-are not lost for two hundred years, but was recovered, though its finders did looked upon as dogs or other dumb brutes, but as long as we live up to not dare to use it or face the death which its use would have brought to them. At list it came to a Christian nation and was again revealed

In conclusion is enclosed a bit of poetry written in my cell during WILLIAM STANSBURY. Michigan State Prison, Jackson.

### From a Prison Cell,

Sweet spirit voices sing over me Tuneful and jubilant. How can it be That the songs of gladness which float so far. As if they fell from an evening star, Are the mates of one who never may see Visible music of flower and tree? Purple of mountain, or life of the free Or ruby and gold of the sunset's glow, Or never the sight of a loving face, Must not my cell be a desolate place?
For my soul is scaled with the scal of years: Mine eyes are opened only to tears. How can I live in the dark like this? Where is my fountain of life and bliss?

Oh! my spirit can see! My spirit can see, And its sight is strong, and swift and free. Never the ken of mortal eve Could pierce so deep, and far and high As the eagle vision of hearts that dwell In the lofty sunlit citadel Of Faith, that overcomes the world; Its banners of Hope and Joy unfurled; Garrisoned with spirits of perfect peace, Ringing with harps that never cease, Flooded with glory from throne above, Celestial kent of the Spirit of Love!

My soul can see! My soul can see! Well may I sing so joyously, For my guides themselves, with tender grace, Have shown me the brightness of spirit face. And who shall pine for a glow worm light, When the spirit goes forth in radiant might? I can read his word as a shining chart, "Thou shalt not from this path depart." Through joy and sorrow, every day His hand has written it all the way, And so from the path I'll seek not to stray.

My spirit can see, my spirit can see Beyond the gloom and the mystery Glimpses of glory not far away, Nearing and bright ning every day. Golden, erystal, and emerald bow, Lustre of pearl and sapphire glow, Sparking rivers and healing tree, Evergreen palms of victory, Harps and crowns and raiment white, Iloly and beautiful dwellers in light. And the holiest sight in that holy place Is the radiant smile on my baby's face!

That my ears can hear, my spirit see. . .

My darling Mabel, 'tis joy for me

I am drawn by love and faith so strong, That my thoughts flash forth on the pathway long. I am in prison, but you up there Dwell 'mid the spirits' tend'rest care. My prayers are for you whom my soul loves best, And I ask the angels to give you sweet rest. O Mabel, what shall our greeting be When our spirits shall meet and our eyes shall see, When the severing sea with its restless tide. Never shall hinder, never divide? WILLIAM STANSBURY, Medium of Spirits.

### INCERSOLL AT THE TOMB OF NAPOLEON.

force of his genius; I saw him upon the frightful field of Waterloo, Some years ago I was at a home in Eric, Pa., where all the family when chance and fate combined to wreck the fortunes of that former vere true Spiritualists. Every night at the retiring hour, a song was King; and I saw him at Saint Helena, with his hands crossed behind sung for the spirit world, and then a prayer offered to God for the three him, gazing out at the sad and solemn sea; I thought of the orphans and departed loved ones. In this family there was no sorrow, and the songs widows he had made; of the tears that had been shed for his glory and were happy and joyful. The daughter was an unusually good planist, of the only woman who had ever loved him, Pushed from his heart by but this evening there was no one at the piano. While I was singing, my the cruel hand of ambition, and I said, I would rather have been a guide, a Mexican, induced me to place my hand on the piano top, when French peasant and worn wooden shoes. I would rather have lived in from it there came such celestial music as I had never heard. I may a hut, with the vines growing over the door and the grapes growing in say that I have knocked about, all over the world, yet I never found a the amorous kisses of the autumn sun. I would rather have been that truer condition than existed at that home, and I was not a little ashamed poor peasant with my doving wife by my side, knitting as the day died to admit that their loyalty far exceeded nine.

Out in the skies with my children upon my knees, and their arms about Let us seek the truth and become true Spiritualists. Let us lay aside upe. I would take him to the man and gone down to the tonguethose things which to the spirits are displeasing, and then the spirits less silence of the drambless dust than to have been that imperial imper-

on that point, they arranged a second ever clamor for treadmill gymnastics, lips."

There are strange understrata of hu-ened by wounds or disease. the law emitted a growl, but the specific many philosophers with the paradox of crazed rufflian will stand aghast at pos. Santiago a gang of American explorers and child were off the sick-list, and a fainting fits. What can be their pur-sibly fatal results of his violence; but came across an emaciated dog sleeping donation of free beef smothered the rufposes under circumstances requiring even when the eclipse of consciousness in the sunlight near the porch of a feel feelings of the neighboring moralpresence of mind in a more than usual should fade into eternal night, an exserted Cuban highland cottage. See field feelings of the neighboring moral presence of mind in a more than usual should find effect in the feelings of the neighboring moral presence of mind in a more than usual should find effect in the feelings of the neighboring moral presence of mind in a more than usual should find effect in the feelings of the neighboring moral presence of mind in a more than usual should find effect by perils in the ing a chance for fun, they approached season, might look slightly suspicious in the fact that they simulate death, must often have awakened the desire whispered signal, blazed them off to a one-eyed man; but, as a rule anto and that death has a disarming effect of a swift refuge in the arms of death. The poor brute gave a start, jos deal with inexpensive ideals, such on various wild beasts. Bears have A fatal syncope, in such cases, would struggled for a few seconds, and then as a slice of musk melon, a bit of ice, been known to shrink from a corpse be analogous to the lethargy resulting expired with a curious group of the pis-

as a slice of musk melon, a bit of ice, been known to shrink from a corpse be analogous to the lethargy resulting expired with a curious groun—almost a half an hour's motion in some pleasant with a sort of startled snort. Even from wounds that preclude the hope of grunt of relief. Yet not one of the pistorm, say a ride in a country wagon. Cromwell at the coffin of Charles' the recovery—merciful nature granting the tots had been aimed in the direction of the motional hankering may take the First was seized with a sudden horror, oblivion of Mirana as a least evel. The house. It was as clearly a case of the house of a hunger for outdoor air and perhaps a premonition of a time. And it would be a mistake to suppose death from fright as the fate of an old woodland perfumes; strange echoes of when nosts would contrast the beet, that only human beings can be scared lady in a Pennsylvania hospital, where childhood years awakening with magic and blgotry visage of that Puritan but to death; many samilty efganized up a big owl came suddenly flopping attractiveness. It would be worth by, and the face of that silent king, with clear of our dust falls continued a window sill.

In wording if these remedial instincts the like of Melpomene on his pallid liable to that its section.

which may be a tumbling stone, per-haps, or an open umbrella, moved by a sudden gust of wind. That men in the prime of their vigor can die from fright, admits of no doubt Gibbon, in his notes on the curiosa of the Byzantine Empire, mentions a pi

scared to the extent of a momentary

collapse, but will often pull themselves together and fly out in comical fits of rage, biting their own paws, or chewing

away viciously at the offending object

rate who fell dead on the shore of the Mediterranean, when suddenly confronted by a nissing sea-monster, and a young officer in the suite of Mehemed All hung lifeless in the coil of a liana that had lifted him out of the saddle and barely scratched the skin of his neck, but probably horrified him with the idea of a gorilla reaching uown to strangle him in the grip of his superhuman fists. The liability to such results of fright is aggravated by circumstances that keep the nerves in a state of high tension, and, according to the chronicle of Judge Hitzig, as tough a customer as the chief of a Polish smuggler hand died from the effects of panic near the end of a perilous expedition. With a snug sum already to his credit, and on the point of retiring from active business, the stout contrabandist had been over-persuaded to invest his capital in a last venture; s guide was found, and after a week of stealthy reconnoitering, the outlaws agreed to try their luck under cover of a night mist. All went well for the state is a night mist. All went well for the state is a night hour. The offer of high bounties and doubled the vigilance of experts, who had learned the art of movements. ing with noiseless steps, and an hour before daybreak the frontier was almost in reach, when a young merchant, a chief stockholder of the enterprise. grasped the leader's arm, with a fright whisper: "There they are now," pointing to the ford of a little brook, a few rods ahead. Down went the vanguard, to dodge out of sight, after the fashion of their craft, but one of their guides ventured to advance a few steps and soon returned with a chuckle Come on, boys; it's nothing but a row of old willow stumps." The crouching forms then rose, with one exception: The chieftain, with all his earthly possessions at stake, had succumbed to the

Free nations might find it difficult to realize the possibility of a nervous collapse under trifling provocations, but such disappointments are often straws ided to an aiready staggering burder of wretchedness. There are thousands of Americans who would not give a penny for the privilege of examining the "Santa Claus Bargains of a drygoods shop; many of them would go out of their way, rather than see the mixture of misfits and mythology; but a few years ago, when New York citizens had to hide their jumping lacks on Saturday night for fear of harrowing the feelings of a saint, the next morning a little girl died from the effects of a rebuff on her way to a free Christmas exhibition of that kind. Her mother's refusal staggered her like a blow in the face: with a despair too deep for tears she groped back in the dark to the kitchen and swallowed what poison-like substance she could lay her hands on. including coffee grounds, ammonia and a few matches.

Help was instantly summoned, but the antidotes lacked the co-operation of Nature. Week after week the little daughter of Eve had had the promise of. a peep at the glories of paradise in that free Santa Claus show. On that hope the little girl's soul had been leaninglas on a staff, and its sudden removal acted as a collapse of all that had made life endurable.-Felix L. Oswald, M. D.

### "PRO ET CON."

A Comprehensive Letter on a Cyclonic Subject.

It takes a very little disturbance sometimes to stir up a great buzzing in a hive of bees; and generally the dis turber gets several smart stings before the irate colony settles down to house keeping again. 'Miss Harlow attacked quite a lively "hive" when she introduced that blue book to public notice Of course she expected the stingswould have been disappointed if she had not received a few, for it would have been evidence of a stagnant condition in the defensive force of the col-

However, the stirring up will do us all good drones and all. All cyclonic con litions leave the atmosphere clearer

when they have passed. Physical mediumship is the target just now under fire—probably inspira-tional speaking will be the next mark set up, though Moses Hull has already shot off several blank cartridges at that

phase of public speaking.

I am not trying to apologize for any thing false in mediumship—had I for ten years known of fraudulent practices among mediums, I would have given due notice to the public.

I have been victimized and knew was being cheated at a materializing seance, and I made it known publicly I have also been the recipient of genu ine manifestations; and I know just as conclusively.

There never ripened a field of wheat that some shrunken kernels were not found, but the pure kernels remained

uncontaminated. Spiritualism has always taught that ve are our own saviors. If there are Dam up a mighty river and it will force those in our ranks who knowingly practice fraud, they are covering their otherwise white garments with "scarlet letters;" and I fear we will none of us best we can. When an orthodox minister secedes from his church, or speaks of weakness within its ranks, how quickly the liberal press heralds the the spiritual ranks will meet the same fate, but it all serves to keep the pot boiling; let us hope when the froth and foam has all run off, there will be a few-drops left of pure Spiritualism.

FIAT JUSTITIA.

NO. 760

Eternal Justice, in whose hand The Scales are held o'er weak and

thou standest now in every land Their beam to poise 'twixt Right and Wrong, see thee look with face that frowns

O'er every nation ruled by kings. tho wear their titles and their crowns, Upheld by power that tribute brings.

Thy frown doth make these monarchs With fear and trembling in their

For revolutions it shall wake To hurl them from their gilded

thrones Too long they've held despotic sway, And peoples crushed to lift the crown,

But now, thank God, they've had their day; And soon Thy might shall cast then

The nations long have been the slaves Of tyrant priests as well as kings, And millions to untimely graves

Have gone through priest-made suf-

Thy sacred name has been profaned By drenching earth with martyr's

While priests and kings together And scourged mankind in name of

With thumb-screw, fagot, and the rack, They've held the mass in fear and

From truth and knowledge kept them And forced obedience to their law. They've tortured all who dared to doubt

That they held sway by right divine, And if distrust they could not root. Then blood has flowed as free as

O, Justice stern, in thy dread name What fiendish deeds have on been

Ten thousand here have buried in To find hell's torments just begun!

How hast thou been misunderstood By priests and rulers of this world; For vengeance here thy name has

Then souls to hell-fire they have hurled!

King Mammon, too, has ruled mankind And held the poor in bondage dire; With king and priestcraft oft combined, He's robbed the weak of righteous

hire. His golden sceptre long has swayed. Enslaving people, priests, and kings, Who have an equal homage paid
And given their souls as offering

The money-kings are tyrants bold Who hold the people in their power hold the land, and own the gold

Which ought to be the people's dowe They take advantage of the poor To make them work for wages small, And thus the wolf comes in the open Devours their homes and takes their

These tyrants three have held their And "dealt damnation 'round the

land." The people long have been their crey, And meekly bowed at their

mand. Of rights so long they've been deprived That still to wrongs they willing

Bad laws and creeds have thus survived Whose doom long since should have

The voice of Justice pleads in vain For truth and right 'twixt man and

While lust for power and greed for gain

Puts right and duty under ban. The Golden Rule is laughed to score Where selfish passions have full play And hope for justice seems forlow-While men believe it will not pay. In marts of trade, in social life,

In civic and religious schemes Great wrongs prevail, and selfish scrite Beclouds mankind from Love's warm The dogs of war" are being trained In ev'ry boasted Christian land,

Where Christ-like love has reigned Nor Heaven's kingdom that he planned. The "Peace on earth, good will to men"

Of which the angels sang of your. Can ne'er be heard on earth again Till all have plenty in their store. But strife and conflict will prevail Till equal rights for all are won

Till wrong is dead, and justice done Thy soul, O Justice, now is stirred

By these great wrongs that yet endure. And though the end seems long de-

'Twill come at last, though slow 'tis The reign of despots all shall cease

Such is thy flat and decree, and thy dominion shall increase Till all the world shall yet be free. DR. DEAN CLARKE. .

mediums all-engaged in this movement; not alone—but altogether they have made Spiritualism the leading fairtor in the progress of the age-and this No amount of lying will kill truth. a new channel. The spirit force buck of this movement will find its way; and time will be the great eliminator when all that is objectionable will be removed, and truth become too dear unto all to longer be subverted.

. He surely is in want of another's pa-

MARY WEBB BAKER.

tience who has none of his own. Lava-You gray lines that fret the clouds .

are messengers of day.—Shakspeare. People do not lack strength, they lack There are moble men and women-

# THE AWAKENING

One night I was engaged in talking to the spirits that gathered to receive the healing power through the word of truth, and the spirit of a fine looking intellectual young man of 26 years appeared. He had lost his body by a cancer, and his parents had cremated the corpse, which was against his wish and will. He was a very positive and dominant mind and the thought that his will had been set aside in the matter had roused him into a very disturbed state of mind. He had been told on the spirit side of life to seek admission to my class for the healing of the after effects of the cancer as well as for the quieting of his mind. While I was talking to him and getting his mind into a more harmonious condition the Mas-ters, one or more of whom are always present, discovered that he was a strong spiritual soul, and they began to pour over his personal spirit the living glistening light of the Holy Spirit. They held him in the healing rays of their soul-power as I continued to talk with him, healing all appearances of disease and quickening the soul consciousness in the inner recesses of his being, until there was unfolded a conscious link of connection between the inner memory of his soul and the outer memory of his personal spirit. Then, as he talked to me, he began to get revelation and revelation from his soul, and the reasons for many things he came clear to his mind. It was a marvellous experience to me

as well as to him, and these words are quite inadequate to make clear the wonderful scene, with Archangel Masters surrounding us all with the radiance of the heavenly worlds as they fed his soul with the renewing life from God. Neither can I express the beautiful language that flowed from his lips as he talked of scenes from the past that became clear and vivid as personal memories of a time reaching back for hundreds of years.

The Masters recognized him first as a chela or pupil of the past, and they quickly called together the whole order of which he was a soul member, bringing to this earth plane a group of celes tial souls from the highest celestial sphere, a gathering of beings whose majesty of bearing and glory of soul light rivaled the sun in splendor. But he did not see immediately the ineffable beauty of these celestials; he saw only the outer spirit forms clothed in the rich oriental garments of the Hindu race, until the deeper soul perception was awakened through the spiritual power brought to bear. According to the story which he told

that night and which he has not modified or changed in the three years that have passed since then, during the 17th century he was incarnate as a member of a mystic Hindu Order that worked in secret for the promulgation of the heaven-born truth that they had conserved on the earth plane by spiritual succession from the far distant past. He was a chela of the Masters at that time and when he entered spirit life the knowledge and power attained enabled him to live in the celestial state with the immortal members of the same order. Like many another soul he un selfishly desired to shine his soul light and power through the limitations of a personal form for the benefit of the dwellers on the earth plane, and he sought and found birth in an American family, becoming a minister of the gos-pel. When the civil war broke out he enlisted, and during the war was shot out of the body. (The reader will remember that the personal mind from the mortal parents and the personality and soul power from the past that reincarnates are entirely distinct and exist in different states of the complex spiritual entity. For the sake of brevity I use the personal pronoun he with-out explaining which part of the complex entity I refer to in each instance.) The lower spirit planes were greatly

disorganized by the hosts of spirits en tering them at that time, and this spirit suffering from the sudden shock of death in the prime of life could not re ceive the care and loving attention that would have received had he left the body in time of peace. He was greatly disturbed for a long time, a wanderer in spirit life, and his mental disturbance kept his soul from getting its bearings, kept it from recalling the divine association of the past, and he did not find his way back to his Father's house. He was practically lost to his friends of the past through the terrible com-motion in spirit life, and they did not find him because all their energies were directed toward bringing harmony out of chaos, and in creating conditions that would enable the newly arrived spirits to have the best environment possible for their healing.

He would have been attracted eventnally to those who could have taught him the freeing truth and he would, through the Spirit of Truth have been resurrected to his proper sphere of soul activity, but while he was much dis-turbed he met with a spirit, who be-lieved that the only method of redemption was through re-incarnation. He was one of a community of spirits of the same belief who held that there is an unmercifully just law, omniscient in its power, caled Karma, that sways the actions of all beings on all planes of life, and that all are bound by its power to reap what they have sown. This spirit told him that he was suffering from sins committeed in past lives, which was untrue, because his previous incarnation had been as near angelic and humanitarian as it was possible for a mortal to live, and previous to that his soul lived in the high realm in which it was originally organized, pure, and without stain of any cause that could possibly condemn it to reap evil. His soul was not under the compulsion of anything but love for humanity, so there was no evil karma about it. The hard experiences of the personality in earth life had no deeper cause than the undeveloped conditions of the race which comes from its ignorance of the laws of life, and the soul had been willing to undergo and contend with those limitations for the sake of the good will it bore humanity.

But this spirit adviser persuaded our

friend that reincarnation was the only path open to freedom, and he again took up a physical body and lived a noble life on this plane, doing good to his fellows and becoming a leader in all good works, until he was overcome by the disease which took him out while yet a young man. Thus we trace the three incarnations of a soul and see that in no instance was there a retributive jus tice working. The cause for the third reincarnation was the ignorance of a fellow spirit. But even from ignorance came good, the law of universal goodness by a spiritual alchemy transforms all the contradictory and apparently evil elements into the pure gold of good

# The Strangest Puzzle on Record.

the New York World.)

trolled the existence of Rev. Thomas Carson Hanna, formerly of Plantsville, Conn., now of Jenkinstown,

angles of the human brain. The case is referred to word Martinoe. by Dr. Boris Sidis, the noted psychopathic physician, in a book on multiple personality as one of the most I passed in my dream," in a book on multiple personality as one of the most 1 passed in my dream,"
remarkable instances of mental dual existence of A few days afterward Dr. Sidis, tried a new plan. which there is any authentic record. The book will He asked Mr. Hanna to close his eyes and to keep as

A minister of the gospel, strong-minded, clear-eyed some one sang a hymn he would tell Mr. Hanna to tell and alert, Dr. Hanna was thrown from a buggy while the thoughts that came to his mind as he listened. driving to the house of his fiancee.

to his former existence, but which he could connect but to him mechanically.

ence. These dreams came in his sleep, when his child- that he had once been a man, ish brain was lulled to quiet, and as his mind strengthened he began to wonder who he was.

### Coming of a Third Personality.

Then an amazing thing happened. Out of the dark his life up to the time of his injury. The secondary ened recesses of his mind there emerged a third per state dated from the time of the accident. sonality a spectral ghost which stood above and In the first state Mr. Hanna was an accomplished midway between the other two, trying to reconcile scholar, who could discuss theology, philosophy and the child and the man, trying to bring order out of metaphysics. mental chaos, making agonized efforts to gather up In the second state he did not even know the meanthe tangled threads of Dr. Hanna's past existence ing of those words. and to tie them to his present life.

of his dual existence.

It was on April 15, 1897, that the Rev. Mr. Hanna was injured. On that day he was driving to the member in the second. In fact, at this time he did home of Miss Anna Barnes Clark, who is now Mrs. not even suspect its existence.

he remained insensible for two hours. Then he Hanna awoke one morning and remembered who he opened his eyes, moaned and raised his hand to his was, but did not remember anything that had hap-

little child. The friends around his bedside addressed been ill and was in a hospital. a thousand questions to him, but he remained silent,

eyeing them with the steadfast wise stare of a baby.

how to do so.

Gradually he learned to drink water and to eat the induced sound sleep.

food placed before him. He has in bed two days be- Excepting necessary rest at night Dr. Sidis would cause he did not know enough to get up. At that not allow his patient a long nap when he was in contine nobody seemed to understand that he had entired dition to remember the past. The physician wanted be forgotten his not life. had to bind him and he wept.

ly forgotten his past life. Eventually he was dressed and raised from his bed. gulf of the past marvelous rapidity.

### In a Strange, New World.

Within a few minutes he found that he could stand, though he could not tell where the floor was.

He was in a world new and strange to him. He had This spectre hovering over all was conscious of the thousand dollars to any one who will

In a few weeks he had a fairly clear dea of his en-personalities as belonging to him.

Which of these is really me?" he would ask vironment and could talk a little. More slowly he learned to read and write. The commonest acts of through his third personality. And his third person-everyday life were a mystery to him and a wonder to ality, new-horn and weak under the imposed strain, 5 5 5 3

him. Then came Dr. Boris Sidls, the psychopathic physical in the dual personalities and to incorporate itself

Mr. Hanna's former personality still lives. I do not choose between them. think the accident has crushed it entirely out, but Gradually, however, as the days passed, the third rather has dissociated it from the rest of his conscious personality, which seemed to have taken the place of life and hidden it in some sub-conscious depth of his a soul cast out, became the dominating one in Mr. brain. It is plain, however, that it still exerts a great Hanna's life. influence on his new personality."

teenth street.

### Dreamed of Past Existence.

"What kind of dreams did you have last night, Mr. hiatus immediately following his accident.

the other I cannot."

br. Sidis understood that the clear dreams were mind which. But, of course, the houror of it has now the dreams born of brain impressions received since the accident. The indistinct dreams were dim pictures of his past existence. Of course Mr. Hanna did sonality Mr. Hanna was attended by his fiancee, Missington of the remotest hint as to their source. They sciousness returned there should be a quiet wedding the most facely and reful to him. were strange and wonderful to him.

the earth plane; and then, after three hours of spiritual communion, he was

taken by the Masters to the celestial

Temple of the order; and of the mys-

terious revealings that took place there

knowledge that the order has accumu-

lated through the ages, I will not write.

A few days later he appeared again

he was utterly transformed in appear-

ance. He had taken again the appear-

a gown of richest blue, elaborately

trimmed with silver. And since then

he has been a constant worker with us.

bringing the balm of healing to the suf-

and man's highest aspirations. A plea for justice and equality in all the rela-

WALTER DE VOE.

fering children of earth.

6027 Drexel avenue, Chicago.

(Copyright and Published by Special Permission of covered that Mr. Hanna hadeslowing and laboriously spelled the word, "N-e-w Brass-t-o-p J-u-n-e.". He For four months of his life three personalities con. did it unconsciously and did not know why. He understood the word "New" but the word Boston had 

His father enlarged upon the gream and the parties story forms a strange illustration of the many tient wondered greatly. Mr. Hanna, Sr., spoke the

"That is it!" exclaimed the son it that is the place

quiet as possible with the mind impassive. Then as

At such times, much to the surprise of his friends, Striking on his head, he was thrown into an Mr. Hanna would recall the names of places and of oblivion of the past from which his mind emerged as persons, of phrases, sentences and paragraphs from that of a little child.

Mentally a Child Again.

Thus page by page his former personality was unlinearning his letters slowly, writing crudely, laugh folded to him but as yet he had no connected memoing and erying after the manner of a child, he began ries of his former past. He did not inderstand what unconsciously to murmur names and places belonging 'Dr. Sidis was driving at. He answered the questions

to his former existence, but which he could connect put to him mechanically.

In no manner with a past life.

But the full strength of his double personality was But the full

### Two Persons Without Knowing It.

He now passed without exercise of will into two different states of mind. The primary state included

In the primary state his handwriting was fine and Now that he is cured Dr. Hanna firmly believes that delicate. In the secondary state it was awkward and this third personality was his soul—a spirit conscious childish. He had to print his capital letters, as his hand was as yet unable to form them.

Whatever he did in one state he was unable to re-

It was after much persistence on the part of Dr. He was taken to the home of his sweetheart, where Sidis, Dr. Goodheart, Dr. Deady and others that Mr. pened since the accident. He could not understand When he awoke on the following day he was as a his whereabouts until told by his brother that he had

Then followed a strange thing. Dr. Sidis noted that whichever state the patient went to sleep in he inva-He was motionless save for involuntary muscular riably awoke in the other. If he went to bed rememmovements. He was in full possession of his strength, bering the past he awoke as child if as a child he but he could not move because nobody had taught him went to bed he awoke as a man and an accomplished scholar.

In imitation of one of the physicians he at last Therefore Dr. Sidis did all he could to induce sleep In imitation of one of the physicians he at last resemble 17. Stills and all in the parties of fatigue himself. In wave his arms. He crowed and goo-gooed just as babies do, and lashed out with all his strength. They had to bind him and he wept.

the tentacles of memory to stretch but and bridge the

He could not walk alone. His efforts to do so were Mr. Hanna was, therefore, permitted to take only those of a baby. But, strange to say, in the remark- short naps. These were made shorter and shorter, able state of his mind, hours were as weeks and weeks until finally the patient was observed to go from the were as years to an ordinary child. He learned with primary to the secondary state and vice versa without going to sleep at all.

### Was the Third Personality His Soul?

Then came forth that third ghostly spectre of the says, "I have no time for this; my busibut when he attempted to walk he stepped high, as mind which, since his recovery, Mr. Hanna has termed his soul.

no realization of time, of the meaning of day and other two and yet distinct from them. Looking night, and, strange to say, he had no innate religious through the eyes and the understanding of this third personality, Mr. Hanna recognized each of the other

suffered intensely.

"I believe," said he, after an examination, "that with the remaining one, but somehow it could not

Almost imperceptibly it strengthened until it ab-

Then Dr. Sidis went to work seriously. Mr. Hanna sorbed the other two. All three consciousnesses was removed to the Psychopathic Institute, on Fif- merged into one and the memory and the mind of Mr. Hanna returned.

He was once more the virile, strong and energetic preacher, without memory, however, of the childish

Hanna?" he asked one morning.

"The agony I suffered when I realized my condi"Well," was the hesitating reply; "some are clear tion," said Mr. Hanna in Jenkinstown recently, "was and some are not. I can remember the clear ones but beyond all words to express. I knew I was one of those two personalites, and I could not make up my

ere strange and wonderful to him.

in Southington. It was attended by some of the most Watching him from day to day, Dr. Sidis once disprominent physicians in New York. and the cite .

Home—in What Does it Consist? trust—in short, the virtues or vices of Most persons have read, no doubt an individual. Constitute the spirit's namy articles upon the subject of home. many articles upon the subject of home. It is sometimes austartling question:

home; some describing its outward adornings, others its social and mental as he was again initiated into the enjoyments, and still others its moral influence, its restraint and protection on this plane to the psychic vision, but spiritual home, by which is meant ance of the Hindu of the past, robed in

neither locality, circumstances, nor surroundings. It is nothing less than a home in the eternal principles of truth weaknesses, the best parties as for-and righteousness; a perfect affinity eighers and trespassers; the soul whose with godliness; a spirit so firmly estab home is there would feel like a stranger lished on the rock of truth that it who had lost his way, if he should once would be at home nowhere else! leave its blessed for ters. Let us, dear Should it stray never so little, there young friends, having found our "Spirit home in the eternal principles of truth Should it stray never so little, there would be no rest, no contentment, until the wanderer should return.

How many of us, when thinking of Right Generation the Key to the home or when singing beautiful songs kingdom of Heaven on Earth." By upon the subject, think mergly of our outward surroundings and associations? upon the subject, think merely of our outward surroundings and associations? How many, when we sing. "I am on my journey to that beautiful land." have in

Where do our spirits dwell? And how shall we answer it? Is it in the world-ly element, in the ream of selfishness, weakness and gin, oat is it in the prin-The burden of this article is the true cipies of uprightness, purity and holl-

That is a gibrious and in which to dwell, where offices, it temptations and weaknesses, will be stregarded as for-Home," our "Holy Land," continue life's journey with gladness and zeal, our spir its securely resting in eternal princi-ples; and may our friends, both seen and unseen, always find us at Home

ELLA E. WINSHIP. West Troy, N. Y.

The Great Question Dispassionately Considered.

To the Editor:-We have carefully read Mrs. L. M. Hyland's paper in The Progressive Thinker, No. 758, and again re-read the articles referred to in No. 45, in relation to materialization and the exposure of such mediums as Mrs. Reynolds, but can see no reason why Spiritualists "should be ashamed" of that which as a body they neither produce nor endorse; a condition of affairs which, so long as the demand continues they cannot prevent.

As long as the spiritist or phenomena hunter makes a market for fraudulent manifestations, and as long as the various churches produce this class anxious for the slightest proof of continuous life, or curious to see some simple man ifestation thereof, willing to pay for the same (though belonging not to nor willing to contribute for the support of Spiritualism), the supply will be furnished and freak mediums found. Spiritualists do not cry "Peace!

eace!" but quietly investigate, searching for truth and proving the same to searcher after truth will offer a reward for manifestation of spirit return, thereby exciting the cupidity of the supposed medium and exposing the cause to rid-icule by non-believers, nor be conquered by his first or even second failure, but will-continue the search until Truth is found.

Every thinker can call to mind some test which will prove to himself the truth of the materialization presented, and such proof will be for the individnal alone, for one cannot dress himself

in another's experience. A spirit appeared at a circle held in Onset and I was called to the cabinet. He was dressed in every-day clothing, appeared weak and could only whisper, I took both his hands in mine and he seemed to gain strength. I said, "I do not know you, but you look something

like John Brown."

He nodded and whispered, "Yes." "Well," said I, "if you are John Brown (I knew John Brown when in earth life) you can speak three words

which will prove it to me." He whispered words in my ear which no one on earth knew or knew their connection (and behind which hangs a tale), words which fully proved his

At another seance, with another medium, he appeared in better form and we had a chat and laugh over the test I had required at the former meeting. "Hold onto the form." Yes, I hav Yes, I have

held onto the form, kissed the sweet lips and by tests from my own mind assisted by the loved one fully identified and proved the spirit to be the one he or she represented themselves to be. I am not a mere believer in Spiritualism, but a "knower" and know to a certainty by reason of a varied experience that materialization is a true manifestation of spirit power. The right conditions found, your friends can meet you face to face and prove that as they live so will you also live.

Mr. Hale's offer of one thousand dollars has not been and in all probability will not be accepted. A medium would not seek such notoriety as would result from the purely commercial experiment, that even if success attended it would make it a laughing matter among non-believers. "Twas a fixed up arrangement, gotten up to give new life to their cause," (and other similar expressions) would be the cry and suspicion would attach to the medium at once, But few would believe that the money was ever paid, but Mr. Hale would gain a vast amount of tree advertising, a notoriety he might not like. Unless understood and fully protected before hand a supposed medium would not dare to try. Mr. Aber's offer gives
Mr. Hale all the opportunity a true
searcher after truth needs, but Mr. H. ness is here." No time to seek for the truth as that would break into his business arrangements, but he will pay one bring the truth to him under his own conditions. Read Acts 8:18 and Matt.

Mrs. Hyland has evidently not read Mr. Burr's letters as published in The Progressive Thinker, else she would not bring the "blessed Lord" or "our Savior" into this question, nor has she studied the book from which she de-

rives these titles.

To me the New Testament Jesus and our Savior are mythical people. That a man named Jesus or Apollonius, a great medium, lived about the commencement of our era, is undoubtedly true, but the story about Simon (Acts 8:18) proves that there were commercial mediums even then. "Apollonius the Nazarene," was no savior of men, more than any other great medium of our day, and man needs no savior out side of himself except his loving spirit friends, who will surely help to him as far as conditions made by him-

self will permit. "Touch me not," quotes Mrs Hyland. "Behold my hands and my feet, that it is I myself; handle me and see," says Jesus, \* \* "and they gave him a piece of broiled fish and of an honey comb, and he took it and did eat before them.'

I also have seen a materializing spirit take a pocket knife and peel a large apple, cut it in pieces; he gave a piece to my wife, to others and myself; we ate it and he ate the pices he retained. At another time he left the room and returned with a plate, knife and piece of pie which he ate in the presence of all, remarking that "Sis (the medium) would miss her lunch to night." He then returned with the plate and knife, returning again to the cabinet room he did not enter the cabinet but slowly dematerialized and 'disappeared. Read Genesis 18 and 19.

Like many other friends, I hope that this discussion will not cease, but for a different reason. I have no fear that it will injure our cause, but on the contrary it will set non-believers and church people to thinking that "where there is so great a smoke there must be a little fire," and cause them to investi-gate and find the fire. 'Tis true that there is fraud and deceit standing in the way, but though brass be offered, if they continue the search, honestly looking for truth they will find the pure

The Progressive Thinker is doing a great work for humanity along this and other lines by opening its columns and giving to the world the opinions of believers and non-believers in the teachings and phenomena of Spiritualism. JAMES H. YOUNG.

Onset, Mass.

"After Her Death, The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can

Letter From Goshen, Ind.

To the Editor:-Mrs. Thiers always opeus her meetings with devotional service. On this evening she selected as her theme, "Our Loved Ones." The subject was beautifully illustrated by a picture of a soldier, an officer in our army, draped and garlanded with flow-The wife and children were grouped around and below his picture looking up with devoted love and admiration upon his noble and patriotic like-

This striking likeness was hung upon the wall of Mrs. Thiers' home, and sur rounding it were the beloved flags of our great nation. Mrs. Thiers' theme was highly patriotic and eulogistic of the brave deeds and noble sacrifices of our soldiers, and of how muchtine were indebted to them for their devotion to country and home. Then turning from the battles of car-

nage and death of the body, she as elomently devoted the remainder of her address to the bloodless battles of the Spiritualists for the nobler cause of friendship, love and truth, so beautifully demonstrated by spirit manifesta ions in so many ways to those in mortal life; if we would only make conditions for our loved ones to give us their inspiring messages.

Mrs. Thiers closed her address with

beautiful appeal for the proper under standing of the true relationship of spirit manifestation to our needs, and proper advancement in all that leads up to the higher and better life here, thereby better preparing us for the inestimable blessing of spiritual exist ence in the celestial spheres.

Mrs. Thiers spoke under inspiration fluently, and with good effect.

After the reading of an original poem by Dr. McDonald, entitled "Consecration," and dedicated to Mrs. Thiers, the dean of our spiritual circle in Goshen Mrs. Anna R. Seymour, whom we all love dearly and deeply respect, pinned a beautiful emblem of Spiritualism upon Mrs. Thiers' breast; thus with the nation's emblem upon the left, and the sunflower upon the right they made a striking and very pretty effect. Mrs. Seymour supplemented her graceful act by making a short and appropriate address, closing with a very earnest admonition to keep sacred her vows of consecration. I wish to here state that no doubt many readers of The Progressive Thinker will remember Mrs. Seymour as a veteran in the cause of Spiritualism, and if not active in the work, she certainly is deeply interested in all that pertains to the cause and its development. Her innate modesty, keeps her in the background; neverthe less she is a bright and shining star in the firmament of Spiritualism, and if she does not receive her full reward here for the good she has done humanity and the cause, she certainly will upon the celestial side of life. home, though modest like her own dear self, is a little heaven of sweet influences, to bless all who are so fortunate

threshold. After the consecration service was completed with a fervent prayer by Mr. Wm. Parfitt (who, by the way, is an investigator of Spiritualism and all libral thought, and was at one time a Methodist minister), Mrs. Thiers gave us some very convincing tests as evidence of her clairvoyant and clairaudi-

as to have the privilege of crossing its

ent endowments. The room was filled with pleased and interested visitors, giving evidence to the writer's mind, that there is now, or soon will be, an interest awakened in Spiritualism that has never been equaled in the "Land of Goshen." DR. B. P. McDONALD.

### Memorial.

The tidings have reached me of the passing over of our beloved friend and member of the Church of the Soul, Mrs. Catherine Davis, in the 87th year of her age, at the home of her daughter, Mrs. Falconer, at Jamestown, N. Y.

tion in Chicago, Mrs. Davis has been a devoted Spiritualist and member of the Congregation—only being absent when away from the city, or latterly from failing health.

Her rare nature, sweet disposition, cheerful temperament, her faithful friendship and steadfast devotion to the truths of the higher life and immortality, made her presence ever a joy to those who knew her and who love her.

Another daughter (Mrs. Knowles) is in this city, and there are children's children, besides a host of friends who will miss her genial and loving presence in mortal form.

The name Ouina gave her many years ago was "Purple Fruit," and now she goes to the higher vineyards of the spirit realm, bearing the rich fruitage of a lovely life. We shall miss her here, but shall know she is with us in the Band of Harmony and Church of the Soul. CORA L. V. RICHMOND.

### Wedding Bells at Rogers Park,

Amid the embowering trees and weet odors of a perfect June day, Miss Helen R. Richardson and Dr. Joseph W. Hartings of Chicago, were united in marriage by Rev. Cora L. V. Richmond, pastor of the Church of the Soul, at the residence of Mr. and Mrs. Richmond, 3802 Ridge avenue, at 2 o'clock, June 8 The bride was attended by her mother, sister and brother; a gentleman friend accompanied Dr. Hartings.

The bride and goom are regular mem bers of Mrs. Richmond's congregation, and their many friends wish them a joyous journey through life together. They will be absent most of the summer, returning to Chicago in the autumn, where Dr. Hartings has a large practice.

### What Is Spiritualism-Imagination, Fraud or Fact ?

The Sunday Sentinel on various occasions has been requested to open its columns to a careful, thorough and searching discussion of Spiritualism, its phases and phenomena. Sunday Seninel has decided to do. But. in so opening its columns it restricts those interested in the topic to a RA-TIONAL discussion and expressly provides that unwarranted attacks of pure ly prejudiced character by either side in the controversy will find no place in these columns. The Sunday Sentinel desires facts, obtained by investigators and experimenters in Spiritualistic phenomena. The plain recital or narrative of any apparently inexplicable occurrence observed in mediumistic circles or elsewhere is desired. Any article tending to explain such manifestations as may be described by those adhering to or leaning toward a Spiritualistic be-lief, attributing the enomena to nat-ural rather than to supernatural causes, will be printed with equal de-tail. The Sunday Sentinel desires the discussion to be thorough, scientific and just and especially demands that the comment intended for this column shall

Morris Pratt Institute Convention.

At the convention of the M. P. I. As sociation, held in Whitewater, Wisconsin, June 4, some good work was dong for the future of the Institute, and to wards establishing education as an important factor in Spiritualism. The vacancies on the board of directors occasioned by the resignation of Mr. A. Thompson and Mr. C. L. Stevens, because of inability to serve on account of business demands, were filled by the election of Dr. Geo. B. Warne, of Chicago, ill., and Mr. John D. Vail of Marshalltown, Iowa, both of them competent men, and giving to the school the strength of an efficient board of direct-

The old officers were re-elected, adding to the executive committee, Dr. Geo.

B. Warne. The secretary's report showed old bills all paid with the exception of \$250 that was hired one year ago to meet urgent demands; a bill of \$389 for fuel and repairs on roof, and \$150 for furniture, leaving a total balance of \$889. All running expenses for the year had been met except the bill for fuel, and some of the old bills paid that were carried over from last year would have more than balanced that

The number of students enrolled during the year was seventeen. Four of the first year's class graduated with honors and received diplomas which will be an endorsement from the institute as to their ability, and a recommendation for them to Spiritualists wherever they may present them. We predict that the class of 1904 will go forth in the power of the spirit, imbued with the knowledge they have gained during the two years' study and associations with the higher psychic forces, and become leaders and teachers of these grand truths so in demand in all parts of the country. The names of the graduates are Miss Agnes Chaffee, Miss Alfa Bullock, Miss Amelia Pfen-

ning, and Mr. B. K. Bowen.

An office to be known as Financial. Agent was created and Mrs. C. L. Stewart appointed to fill it. The duty of the office will be to solicit funds for the institute both publicly and privately, and she will visit different sections of the country for that purpose, and will call upon those who are interested in the cause of education and Spiritualism for any assistance they may give.

School will open September 27, 1904, and it is hoped there will be a large attendance. The term was shortened to 34 weeks instead of 36, and board and room fixed at \$3.50 instead of \$3 per.

Catalogues will soon be ready, persons, wishing them can address either the president or secretary and they will CLARA L. STEWART,

### Secretary. PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.

Mrs. Margaret Moon, wife of J. H. Moon, died at the family residence. Lit tle Rock, May 19. Mr. Moon and wife have lived in Lit-

tle Rock and Argenta for a number of years and their many friends sympathise with Mr. Moon in his sad reavement. We have often been asked since the funeral of Mrs. Moon, why she was

ressed in white, and the flowers, casket, hearse and horses white, and why mourning was not worn by the friends? This white funeral created much comment, and the reply an easy one for true Spiritualists, but not for others. Mrs. Moon was a devout Spiritualist and belonged to a spiritual circle of Little Rock, and Mr. Moon was conforming to the custom and ceremony of that body of religionists, and white is typical of that purity with which the spir-

its of those who pass away enter the With Spiritualists this life is only the development of the spirit, to prepare it for that higher life in spirit spheres, for the occupation of dwelling places not made with hands.—Little Rock (Ark.)

Sentinel. In regard to this estimable lady, Mr. C. H. Horine, of Chicago, writes: "Mrs. Moon has convinced hundreds of the science and religion of Spiritualism. By her request the funeral arrangements were all in white, flowers, dress, casket, hearse and horses. The cause generally and the Spiritualists of Arkansas have lost a rare instrument, yet it is the planted seed of the morning-glory multiplying its kind many fold. The attendance was very large, composed of members of the various churches, as well as Spiritualists; the pall-bearers and many others being converts through her ministrations."

Mrs. Josephine Tripp passed from the realm of earth to the realm of spirit, March 8, 1904, at her home near Rolla, Mo. Sae was a devout Spiritual ist, and leaves an aged husband and two daughters to mourn her earthly loss. She was 75 years of age at the time of her death.

Mr. C. B. Tripp, aged 88 years, was called to take his departure from the physical body, May 11, 1904, near Rolla, Mo. He was a Spiritualist, and welcomed the change.

### LOUIS J. BAUMANN.

Passed to higher life, Sarah L. Davis, of Grand Rapids, Mich. The Progressive Thinker was a welcome visitor to ner. She became deeply interested in the letters of Carlyle Petersilea. Mrs. Amanda Coffman spoke words of comfort at her funeral. · ARZELIA C. CLAY.

Passed to higher life, from her home in North Amherst, Ohio, on May 28, 1904, Mrs. Alden Bean, aged 63 years. Her knowledge of life's continuance beyond the change called death sustained her in the hour of transition. It was her request that a Spiritualist service

be held The funeral was largely attended by representative citizens, which was in evidence of the high esteem in which she was held. She leaves a husband who feels the loss keenly, but has the evidence that her spirit is still his counsellor. In addition to a sorrowing husband the departed leaves a brother and three sisters: Services were conducted by Mrs. Carrie Firth Curran. Toledo

MRS. CARRIE FIRTH-CURRAN. Ozias Tubbs passed to higher life. June 7, 1904, from the home of his daughter in Grand Rapids, Mich. He was converted to the beautiful philosophy of Spiritualism through the mediumship of that veteran worker, Mr.

### Samuel Smith. ARZELIA C. CLAY.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of evil elements into the pure gold of good in the end, proving the omnipotence of the goodness of God.

On that evently night when he was drawn, again into a close communion with his friends of the past, tates of his soul life, and we length the past states of his soul life, and we length the past states of his soul life, and we bridging the present and the past when he bridging the present and the past we were last together as brothers on the spiritual into and the past was defered by rich leading the presents and the past when he was drawn again into a close communion.

On that evently night when he was drawn, again into a close communion to the grave?

"Wedding Chimes." By Delpha Pearl built to be fed and delighted with this point and appropriate wedding souvenir. Contains mark that evently night when he was drawn, again into a close communion to the grave?

"Wedding Chimes." By Delpha Pearl built to be fed and delighted with this built and appropriate wedding souvenir. Contains mark than either of these another conception plant wedding souvenir. Contains mark that evently night when he was drawn, again into a close communion to the Stunday. By Delpha Pearl built to be fed and delighted with this built advanced ideas on the finer and extensive them of the success of his soul life, and we close the success of a spirit home. Mapt. Individuals riage ceremony, martiage ceremony, m

### -OCCULT FORCES.

They Illustrate the Existence of an Op erating Intelligence.

Mile. Nydia, a Swiss lady, recently gave a remarkable performance at the

Hotel Cecil, London, Eng. While hypnotized, and with her eyes bandaged with alternate black and white cloths, she played on the grand piano at which she was seated any piece of music which was placed upon the instrument.

Among these pieces were several original compositions, but it made no difference to Mile. Nydia, who played them as if she had known them all her

A still more remarkable feat was when Mile. Nydia, after a moment's hesitation played to the satisfaction of the audience a piece of music the name of which had been placed in a sealed en-

In the course of a conversation after the performance Mile. Nydia said that she neither recollected what she played nor knew what had happened. fact," she said, "from the moment I was hypnotized to the time I woke up I remher nothing."

Dr. Yorke-Davis, who felt the pulse of the lady, said, in reply to the question as to whether she was hypnotized or not, "I can't say, because I had not the opportunity of thoroughly examin-

The name of the hypnotist was not given. It leaked out, however, that he was Samson, the strong man.

The audience included many scien tists, musicians—among them Dr. Hans Richter-doctors, and journalists, the majority of whom tert the building

### Locates a Missing Person.

J. H. Wickwire, the veteran printer, relates to the Patriot the manner in which the body of James McQuillin was recently recovered from the river. Mc-Quillin had been an old friend of the

Wickwire family.
"Mrs. McQuillin asked Mrs. Wickwire to use her clairvoyant power in ascertaining her husband's whereabouts, when he disappeared," said Wickwire, "and she said she would do what she could if she was given some article worn by Mr. McQuillin. She also ascertained that McQuillin's usua route home was down the Saginaw rail-

road tracks from Mechanic street. "Mrs. Wickwire took the slipper and followed this route. But she no sooner reached the open bridge, spanning the riven just above the Jackson Lumber & Coal Company's yards, than she

stopped.
"You need search no further, she said: 'he's in the river.'

Mrs. McQuillin acted on this information, and secured two men to search the river in a boat. It was but a few hours later when the body was found at the Ganson street bridge.

Mr. Wickwire claims that his wife's clairvoyant power located the horse recently stolen from Fred Fisher of this city, and a boy drowned at Petoskey five years ago, whose parents believed he had run away.-Jackson (Mich.)

### Death Foretold in a Dream.

Hinton, Ok.—The body of Frank Lane, who was drowned in a creek three miles southeast of here Thursday, has not been recovered, although dragring has been going on continuously and night since that night. Lane's nother, who is a resident of Anadarko, reamed recently that her son seen drowned near here and last Monday she wrote to him, requesting him not to go fishing any more. shought little of the warning and on I'hursday went to his fate in the manper described by the mother's dream .-Kansas City Times.

### RUSSIA A CHRISTIAN NATION.

Yet Witness the Diabolical Cruelties Practiced in Its Name, Proving That its Officials Are About Equal to Sav-

Greek Catholicism, the state religion of Russia, is the simon-pure Christian-Roman Catholicism is a split-off. Russia, therefore, is the real Christian country of the world in this year of our Lord and Savior, 1904. In the dispatches from London, dated

May 26, we find the following items of information concerning the country: The recent disturbances in Warsaw have been tollowed by wholesale execu-

tions by administrative order without Six nundred persons were hanged in

Warsaw alone. There is frequent intelligence of persons suddenly disappearing from vari-

ens towns, presumably on suspicion of being implicated in political plots. There have been executions, under military law at Cronstadt, it being al eged that the persons executed unected with attempts to injure the

An informant in Moscow savs that he saw eighty cofilms escorted by soldiers out of the city at dead of night by an unfrequented road, which was picketed by troops. The bodies are presumed to have been buried in the

That is a picture of the conditions in the most Christian country in the world. Russia became officially Christian at the latter end of the tenth century, a Russian emperor being baptized into that creed in 988. For years previous ly, however, the religion had been disseminating itself throughout the country, as being better adapted to the say ages populating that realm than the old Northern mythologies, even with their fierce and bloody gods.

are constantly assured with domnable iteration that Christianity has civilized the world. Has it civilized Russia? Six hundred persons hanged without trial in one town only in order to keep the church and empire agoing. It reminds one of the Middle Ages in Europe when the state, slew without mercy at the behest of the church, that the church might not be overthrown by The church is back of these wholesale executions in reality, because it animates, guides, and sways the rulers in all their doings. The czar himself makes oilgrimages to shrines to obtain light just as the sandated nobles of Europe went to the holy tomb at Jerusalem in performance of vows made in their numerous wars. Russia is saturated with religion-superstition-and the people are governed

by the hangman and the army.
Russia is and always has been a na tion of savages. A Russian peasant is, as some one said the other day, a hundred and ninety pounds of meat. Christianity possessed any civilizing power within itself it had and has in Russia a glorious opportunity to show it. Instead, we see corruption, bestiality, cruelty, ignorance, superstition, tyranny, without limit. There is no liberty in Russia, no education excent in a few centres, and that among hereties, and it is in all respects a medieval nation.

What, then, becomes of the claim that

# An Earnest Pleafor Honesty

A Prominent Speaker and Medium Reviews the Situa- racity, must thereby show their assinine qualities. tion, and Shows the Existence of the Blue Book.

Progressive Thinker does, and at last it has hit hard fakes to squirm than most any other public advocate and well. The articles in Nos. 753 and 758 about the of Spiritualism. notorious "Blue Book" are to the point, and I have The other gentleman, Rev. N. F. Ravlin, whose arof business.

with the fact that many so-called mediums were using But loud be the praise of Editor Francis for allowwhat is to-day called the Blue Book.

Soon after this was told me another medium (?) made his appearance. This one was a wonderful. to see him.

A prominent Spiritualist of that same city who passed to spirit life but a few weeks since; told me 'he knew this same wonderful medium (?) was a fake, and used the Blue Book, and at the same time he was sure he possessed rich mediumistic powers."

Since the time of the above items, I have traveled almost constantly in the interest of Spiritualism in many states. I have lectured in small villages, and large cities, I have visited ten spiritual camp-meetings, and have found it to be an open secret that the many platform test (?) mediums who are hailed as guised herself, who paid her dollars, where before wonderful beings, "so closely are they related to the dear spirits.'

Now all these fakes must be supported. Who are their supporters? Let us see. I do not believe there is one prominent lecturer in our field to-day who will not agree with the following statement.

Let anyone say anything in a crowd of Spiritualists where a lecture is being held, and more especially at a making money. camp-meeting, about any certain medium that would tend to question their honesty, and there will always be one or more who will immediately become the champion of the medium and tell of the wonderful test he or she has received from said medium. If attempts to argue the case and prove his statement, then numerous others will join the first champion, and so, they are, of course, subject to all kinds of influences, and as there are evil as well as good spirits in spirit life, it is hard to tell what a medium will or may be influenced to do. "But as for them particularly, to deceive?

But who are these who offer such puerile argu-

attending camp-meetings to stay through the season she may be. when asked to attend the meeting at home and help tificate. been to camp and have got enough to last them until such a certificate. camp opens again next year.' These are not Spiritnalists; they are spiritists. 🥌

dark seances, etc., would not be, if Spiritualists would hope of purity. If the spirit world is not able to take not patronize them; and the general public, that is care of its instruments, then it is time mortals comtend such shows, if the Spiritualists or spiritists did in spirit life, then, as was said by one some time since, not first advertise said fakes, etc.

When such a person as Lizzie Harlow stands before thing should be repeated. an audience and says "she knows that the Blue Book Why not all become Christs, and standing upright is a fact." you may depend upon it that she knows in the image of the highest ideal of Christ, assert the what she is talking about. I know her personally. I mighty power of the eternal soul and banish the darkknow her to be a lady, talented. She has had a wide ness which seems now to overwhelm the greatest light field of labor, and her means of information have of time, and bring "Peace on earth and good will to been almost unlimited. Her integrity can not be man"? questioned, and he or she who dares to assail her ve- Galien, Mich.

The same with H. D. Barrett; his knowledge of fakes and fraud most likely has been one cause of his Thank God for so much! Probably no other paper being forced from a prominent position. He has in the world would dare to publish the truth as The written more over his own signature that has caused

been expecting to see something of the kind for a long ticle appears in a late number of The Progressive time, and now to read the names of such illustrious Thinker, I have not the pleasure of being personally advocates of Spiritualism as H. D. Barrett, Lizzie acquainted with, but he is honest in his purpose, as I Harlow and N. F. Ravlin signed to such articles must have heard many say who are of his personal friends. give honest Spiritualists courage, and cause fakes to He has become an advocate of Spiritualism because fear that a move will be made which will put them out evidently his former belief did not answer the question of a future life and he therefore would be the More than ten years ago I was made acquainted more apt to resent any imputation of his honesty.

ing such articles to appear in his paper. Spiritualism I was then in a prosperous city in Michigan, where has had many things to contend with. The Fox siswas informed by a venerable magnetic healer of ters came near being mobbed. Many other faithful good reputation, "that a noted medium had been at and true mediums have had to suffer simply because his home staying some two weeks and giving a great they were Spiritualists, and there are but few true number of private sittings. When this wonderful mediums in this country to-day that have a decent livmedium (?) left his home, he forgot to take a little ing by their own work, and these true mediums can book of perhaps fifty pages of closely and finely writ- be counted by the thousands, and the one great reason ten names and dates of deceased persons of that same why the decent, honest mediums do not succeed is becity, together with the names of many of their living cause there are so many traveling so-called mediums passing through the country filling the newspapers in every town they stop at with anywhere from four inches of space to two columns, telling the people they slate-writer, and also received communications from are the seventh son of the seventh son or daughter, or the dear spirits by the aid of a telegraph arrangement have appeared before the rotten royalty of Europe, he had rigged up in a very crude box; also answered and can tell all the past, present or future; can restore questions by ballots or pellets. (Others who have wit- lost lovers; can tell where your husband was last nessed such tests (?) will recognize these terms.) night, or where your wife went last Thursday; can This medium soon had big business, and scores flocked tell your name as you enter their presence. These are the principal fakes. They never attend a spiritual lecture or go to a public meeting; they are after the dollars, and they get them, too.

I knew a woman in a city in Massachusetts who was fairly good medium. She could not make a decent living by her mediumship at home. She had a cousin who was a traveling medium. They formed a partnership, and in two months afterward she showed me a roll of money amounting to over two hundred follars. How did she get it? "By fooling the people." So she told me. She had many people whom she knew call on her after she changed her name and disthis they could not pay her twenty-five cents.

One man I knew well called on her, and she charged him five dollars for a sitting of less than one hour. He refused to pay. Her cousin came in and they had an argument, and finally compromised for two dollars. This man told me she did not tell him anything past. present or future. This circumstance was five years ago. This woman is still a medium (1) She is still

There is not a public lecturer upon the spiritual rostrum to-day, hardly, that does not know of something

Don't let anyone say it is not the Spiritualists who some person actually knows such a medium is a fake, patronize these fakes. I know it is; so do the honest mediums throughout the country. How? Because these same dupes afterwards visit the true mediums in nine cases out of ten the argument will be brought and tell their experiences. The man who gave me his forward that mediums are very sensitive, and being experience told me in a public hall after my lecture. He was a contributing member of the society, and a laboring man, too. I told him "it served him right."

Now, what is the remedy for all this? There are many Spiritualists who say the N. S. A. is trying to they well know that their test was genuine." Would build up a creed, and so bind all mediumship to one their true medium be influenced to use the Blue Book common standard. Everyone who has a small modicum of common sense knows that cannot be done. What then? In union there is strength. Let every honest medium register with the N. S. A. or state as-Certainly not the skeptic. No! but usually it is the sociation, and let such state association or the N. S. A. oldest Spiritualists. They are the ones who will alissue a certificate. Let the possessor retain such cerways be found at dark scances, visiting new mediums, tificate and present it to the association where he or

always to return to their homes to relate the won- Then let every Spiritualist refuse to have anything derful things seen, and the test they received; but to do with any medium who does not hold such a cer-

support that, they will be so poor that they can't af- Then let every association in every state petition ford it, or else will be too busy; or, as I, and I know the legislature of that state to pass a law prohibiting my co-workers will testify, they will say, "they have the practice of mediumship to all who do not hold

Now, howl, oh, ye fakes! Say what ye may, but others are howling for pure Spiritualism, and until Fakes. Blue Books, undeveloped mediums, public the weeds are cut down and burned there can be no those who know nothing of Spiritualism would not at-menced to do something. If evil spirits predominate "Get thee behind me, Satan." It is high time the

M. F. HAMMOND.

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### A FEW SCRAPS

Years Ago.

could not comprehend them in their bearings, and I destroyed a great many from time to time, because they accumulated too fast. Now, as I have learned more, and also writers who relate self-acquired scientific knowledge, speak of such things, I realize how far ahead of the time these spirit teachings were, and especially ahead of my development.

Item 1. Creation rests upon and is governed by perfect science. The constituents of this perfect science are the principles of nature. Intelligent direction of these principles and forces applied, constitutes creative energy.

The working basis of creation is chemistry, etc. In one sense is God in action, because of the incipient their corresponding relations, connected and firm, and and constantly enlarged vibrations through form life which constitutes nature's or the cosmic laboratory. working correspondences of substances, forces, and Vibration is the beginning of incipient, hence manifested form-life. Electric impulsion gives to matter or substance its first beginnings of life, expressions in is the thing above all other things to which all outthe outer world. All substance crude or otherwise, is symbolized by its forms of expression. All mag- to, and appreciation of these wise provisions in hunetism from lowest to highest grades, are generated by frictions and repulsions of vibratory activity through form life.

quence in most part, to mortal view, are formations to sweet scented flowers may not exactly be termed a embody thus crude substances for refinement and assimilation, to start and promote this vibratory netsion.

We repeat that the living, pulsing organisms are, so things in solution. Christianity civilizes?—Truth Seeker. Ita see secture's chemical laboratory. In and through

these crucibles, amalgamations are outwrought.

Thus is obtained the chemical variety of elements From Automatic Writings of Twenty-five and Thirty and the vibratory ratios which mark the advancing grades of form life and manifested intelligence, all of which is dependent on vibratory activity which lat-These writings had no meaning to me then, because and electricities with their indrawn or inducted corter is in turn dependent on the generated magnetism

This natural bellows of pulse and breath in its vibratory relations and exchanges, is semething which invites the serious attention and study of the world's brightest minds. In it, a solvent of creation's mysteries will be found. The cosmical electricities, like the stratic ethers, are of marked qualities which are the legal marks of all succeeding planes of externalized life.

Ether is largely a magnetic substance and is the medium of and for the passage of substances and forces from which the magnetisms and electricities are generated. The other holds all things in solution and in who would dare say that these graded and perfectly elements were not wisely calculated, affixed and governed by supreme powers whose wisdom thus applied wrought results are due. Therefore, due obedience manity's behalf, are expected of it as a reasonable service.

Item 2. Ether is, so to say, essence per se. As the All creatures, animals, etc., of seeming inconse- odor or perfume of the rose and all delicate and more a quality or substance of spirit, therefore strong work of creative effort, progress depends on its expan- enough to hold the balance of power between all forms of life and world systems, as well as holding all MRS. M. KLEIN.

Van Wert, Ohio.

Notes on Matters of Interest, by Hud- epic of the Christian religion, more son Tuttle.

The Methodists assembled at Los Angeles, grew enthusiastic and claimed modern civilization and the great progress of the Americans to Christianity and especially to John Wesley. Well, it is an old claim so far as Christianity s concerned, but the appropriation of

derstanding of the Bible until he inter-

From the beginning of the Christian religion to Wesley's time, so far from leading in progress, the church and The priests played on the superstitions of the people to hold the tyrant rulers the power of the priests as the bulwark of their safety.

Despotism and Theocracy mutually supported each other, and the people were kept in ignorance and trampled

into Europe by the Arabians, with whom the ancient wisdom had been preserved, was met by the implacable hatred of the supporters of Christianity It is said in swelling periods that Roman civilization perished because of the inundation of the northern barbarians. It really perished because of the discus-Christian faith in its conflict with the old religion. The church hates Gibbon, and has no word of praise for his incomparable History of the Decline and Fall of the Roman Empire, because he tells the truth on this subject.

in the dust; substituting the priest for the philosopher: the lying chronicler the historian; the de-humanized nun for the ideal woman; the pale mother of pain, the impossible virgin for Ceres, the goddess représenting the ideal of strength, wisdom, and power, and self-reliance, the weak and boastful ideal of submission; after destroying all the writings of the ancients, and substituting the lying tales of monks and priests, the world had become reduced to the lowest depths of ignor ance and superstition. The splendors of the Augustan Age, had become shrouded in the night of the Dark Ages. Christianity had brought about the result for which its advocates labored. and had no other force been brought to bear, the Christian nations would to-day have been in a lower condition. They were redeemed by the advent of knowl-

edge. The fetters of religion were shaken off, but the conflict was terrible. Theology had mankind by the throat and like a sullen bull-dog would not release its hold. Every one who asserted speaks for itself. Galileo was thrown into a dungeon and Bruno burned, and a million others suffered by rack, gibbet, or dungeon. No war in ancient or modern times has had such a list of slaughter. Down to the present the combat has come, although the law restrains,

for the secular has triumphed over the church and the priest can no longer dethrone kings and emperors, or set up presidents, as in the past. But the through the streets of Boston, a minispreserved

convention. The big crowd gave them the impression that the whole world was coming their way. Instead of seeing themselves sitting on a bit of flotsam borne onward by the flood, they congratulate themselves that they. caused the flood, and are the "whole

The great flood of human advancement bears them on its tide, and they are moving because of the spirit of the

age, and cannot help it.

Was it Christianity that cut out of the Calvinistic creed the cruel section on infant damnation? Christianity put it there, and the tenderness of a higher education demanded it stricken out. A strong swimmer may be able to

stone. Humanity has sustained itself and carried the burden of superstition, like the swimmer the milistone, and now it is claimed that the stone is the buoy by which humanity has been sus-

Bunyan's Pilgrim a Cad.

For several generations "Pilgrim's Progress" has been taken as next the Bible as teaching heavenly wisdom in the conduct of life. The utter and complete selfishness of "the Pilgrim" was lost sight of because so perfectly in accord with the received scheme of salother. It has been reserved for a professor in the University of Chicago to come out and call the immortal Bunyan by his right name. He him a cad, and ine for ourselves, why not go to the forcefully says that the belief that a highest authority for knowledge? Why man must go through life, with the one idea of saving his own soul, is perniclous and harmful. This is rank heresy, and opposed to the belief and practice of nearly two thousand years. The se-cret of the popularity of "Pilgrim's Progress" lies in its giving in concrete form the Christian belief. It is the complete embodiment of the scheme of vicarious atonement. Pilgrim is the type for all Christians, and has been consolation to millions of doubting Times change, and the infallible

faith dragged forward to higher ground

Once it was believed necessary to escape the temptations of the world by fleeing to the desert, standing on the top of towers, wearing hair-cloth which cut to the bone, covering with ashes and dirt, and the saints boasted of their filth, rudeness and vermin. That stage of religious progress has gone by. Then came this "Pilgrim" idea of selfabasement to get "one with Jesus," to son." make one's self a cipher annexed to dependent of him. He had bought every soul by his blood, and obedience, absolute, was demanded, unquestioning obedience. It was a system of debas ing selfishness which in the full measure of its acceptance, blighted manliness of character and produced what the Chicago professor forcibly calls a

touchingly human, than the more ambitious poem of Paradise Lost. Both have been harmful, but let it be understood they were the embodied thoughts of an age, not the creations of the imagination of their reputed authors.

Amending the Bible.

Mother Mary Baker Eddy has had new revelation. Her infallible Bible the whole loaf by Methodism is rn as-like Jo Smith's book, had to be amendsumption quite astounding for its ed. Mrs. Eddy, or the ghost or divinity which speaks through her, has suddenly Was there no religion in the world taken a natred of all organizations until Wesley came? Was there no unwhich admit only one sex, and has declared that all believers must at once withdraw. The Masons for occult reasons are exempted. But a Christian Scientist must at once withdraw from clubs and organizations which do state united in oppressing the people. admit both sexes. As these clubs and societies will not probably change to please the Scientists they will, if they in power, and these rulers maintained preserve their standing withdraw. The medicine man with his gourd rattle loes not exercise more power over his levotees than Mrs. Eddy, and her controlled. To her disciples she is the most absolute power on earth. eave no appeal from her command. A The "revival of learning" introduced | very good object lesson, illustrating the growth of a religious system is fur-

uished by this high priestess. HUDSON TUTTLE.

### MATERIALIZATION.

Account of a Seance With W. W. Aber

To the Editor:-Weary of asking for pread and receiving a stone: thrown back upon the conviction that only in the aisles of my own heart could safe conclusions regarding Spiritualism be After trampling that old civilization found, or clear conceptions traced, it was with a sad and disappointed soul that I dropped into a seance a few evenings ago, and my delight and gratifica tion gives birth to this letter.

After years of investigation and anx ious seeking for knowledge, with in perfect type of woman: for Apollo, the different results, the miracle would prove itself in my keeping silent, which, probably because I am a woman, is impy sible, and I want to tell you about

in his pretty home at 3422 East 10th street, Kansas City, Mo., I met the sen sitive, the psychic whose name is Aber —a name not unknown to fame, and whom I consider stands clearly at the head of his cause and profession. Ut terly destitute of personal vanity, self esteem or appreciation; with but a meager knowledge of his own rare gifts betrayed, outraged and discouraged, found him clinging to one idea-adher ing to one thought—that of absolute honesty and the courage of his convic tions, that is, only in-so-far as he holds to the truth and purity of his purpose will he reap the fruits of his effortsthe high spiritual development, after the right to think, was relentlessly de- which, with the zealot's fervor, he so stroyed. In Spain, this process was so strongly and ardently longs and

In view of the fact so well known to all, that the generality of mediums transcend their actual gifts, with their opin ion of their power, to the end that they transcend their real ability, with the most deplorable results, this phase of Aber's character was, to me, and must be to every thinking person, most gratifying.

But to the seance. It fell to me to execute the test conditions, which I perspirit exists, and appears in the resist- formed under my own protest, doing ance offered every new thought. Slav-ery was supported in this country all These conditions consists in sewing its clergymen arguing from the Bible, him firmly to the carpet, and secondly until the latest moment. When a mob fastening his hands, which were then dragged William Lloyd Garrison filled with flour. The cabinet is built of some cotton curtains thrown over a ter of the gospel was its leader. The cord or wire stretched across a corner temperance movement, now almost about the room. There was one door—the sorbed by the churches, because it fur-room being a bed-room on the second nishes stock in trade, was not began by floor. The furniture consists of a table | HERESY, OR LED TO THE LIGHT. the clergy, but opposed in the good old times when the "decanter" of rum was fair with multitudinous drapery and evangelization and free though. doors or windows to be Our Methodist friends are excited in but the scant curtains and the little me- | 30 cents. dium, helpless, on the chair.

Results? By actual count fifty fully materialized forms. Many of them coming out three or four feet into the room. When not recognized, as most of them were, they told their names clearly and plainly. A good light burned all through the seance, enabling us to readily distinguish color of hair, jew-

els. etc. The writer was in Kansas City on business of great importance which entailed profound secrecy, and was an entire stranger there. To my surprise, the cabinet control took it up and discussed it, pro and con, keeping in view the necessity of secrecy, making herself intelligible only to myself. And this, with no power to read my mind, as I had completely dismissed all thoughts of business on entering the Aber home. This, and much more I could and would gladly recite—for much, in the way of startling tests came to us-did time and space permit: but, suffice it to say, that here was not, and is not a shadow of doubt ever in my mind to-day, as to the reality of this work that W. W. Aber is doing, nor, of the complete fluifillment to him of the promise made him for the great literary work he is now

about entering upon for the spirit world. In conclusion I wish to say to those who, like myself, are going here and there, seeking the confirmation of our hopes and desires along these lines. spending our time and money in fruitless efforts to see and hear and examnot see the best and the most authentic? Personally, Mr. Aber is a most genial, kind and generous gentleman and his wife is a charming hostess, and a visit to them inclines one to a speedy repetition of it.

Courage, Brother Aber, you have naught to fear—you, on whom the mighty gifts of progress and revelation are bestowed-you, who are of the chosen.

MARGARET MAYNE HELSLEY. Omaha, Neb.

BOOK REVIEW.

Success and How to Win It. By B. Austin, B. A., D. D. The Austin Publishing Co., Geneva, N. Y. Price25c.
This most excellent work of 67 pages comprises a lecture, and a course twenty-four Success Lessons given by Dr. Austin to his summer classes and through his monthly magazine. "Rea-It is one of the best works to place in the hands of young people, Christ, and have no will or thought in- wisely teaching the way to success, through proper mental culture combined with high ideals. It is worthy of wide circulation, and is commendable n every respect.

Healing Currents from the Battery

of Life. Teaching the doctrine of the Positive "cad." But we think the professor, and Negative Mind of God, and of the like several others of his class, who by Lord Jesus Christ as the Mediator hetheir crotic utterances have given their tween the two states of being; revealuniversity more actoriety than fame, ing how the Truth awakens the Soul to used a term unwaiventable and makes its natural inheritance as an immortal

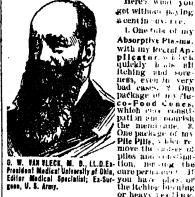
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# A New Light Here.

JALISM. IT HAS BEEN BROUGHT TO EARTH tablets. BY THE ANGELS AND GIVEN TO MRS. JOSIE K. Mrs. Folsom was then blindfolded by a skeptic and HONEST SPIRITUALIST.

### A REMARKABLE SEANCE.

### Fine Public Manifestations of Spirit Power.

To the Editor: One of the most remarkable manifestations of spirit power on record occurred at How- spiritual character. ard's hall, in St. Louis, on Sunday evening, May 29.

gestive lecture by C. W. Stewart and some readings during the most trying period of her life. by Miss Ella Preston, Mrs. Josie K. Folsom prepared was her first appearance at the hall for three weeks. tions for an hour at a time.

any writing on them or not. After a careful examition. nation the committee reported that there was no writ- St. Louis, Mo.

A NEW LIGHT IS BREAKING IN UPON SPIRIT- ing or other marks of any kind upon either cards or

FOLSOM OF ST. LOUIS. ON THE ROSTRUM, IN request from the audience. After giving messages THE FULL LIGHT OF DAY, MOST REMARK- and names to perhaps the number of twenty-five, ABLE MANIFESTATIONS OCCUR THAT CAN which were all recognized, she passed under the con-NOT FAIL TO CONVINCE THE SKEPTIC AND IN- trol of Spirit Carson, the expert in spirit writing, who VESTIGATOR THAT SPIRITS CAN COMMUNI. has been in spirit life since 1776. Mr. Carson then CATE WITH MORTALS. WITH THE BLUE BOOK tee to read the messages and deliver them to the par-ON ONE SIDE AND BOGUS MATERIALIZERS ON ties to whom they were addressed, and the medium, THE OTHER, IT IS REFRESHING AND ENCOUR- standing in the full glare of electric light, took the AGING TO WITNESS THE MANIFESTATIONS cards one by one, held them to her forehead for the THAT OCCUR IN THE PRESENCE OF MRS. FOLcommittee, with messages, pictures and flowers in-OSM. HER SUCCESS WILL CAUSE A HEALTHY, scribed upon them, some in pink, some black, and HOPEFUL VIBRATION TO ANIMATE EVERY some in gold. After giving fourteen messages on the cards, and all of the names signed were recognized, Mrs. Folsom, still under control, took up one of the tablets, and after more singing she held the tablet to her forehead, and began tearing off the pages until some eight messages were given in that form, all recognized. Some receiving them being entire strangers,

The messages were all couched in beautiful language, grammatical in construction and of a high It is only a short time since Mrs. Folsom received

After an exceptionally interesting, able and sug. this wonderful development and it has been evolved Mr. Carson has said that when she is restored to

to give her manifestations. Mrs. Folsom had but par- health, and with proper conditions, he will be able to tially recovered from a very serious illness, and this stand before an audience and give such manifesta-She first selected a committee from the audience, The convincing character of such manifestations

composed of two skeptics and one investigator, and ought to settle the question in the minds of all thinkplaced in their hands a number of cards and two tab- ing people, but like all other great truths that have lets of paper, with the request that the committee ex- come to the world, even this the highest and grandest amine them carefully and report whether there was must make a place for itself, along the lines of evolu-ON LOOKER.

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SATURDAY, JUNE 18, 1904.

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Editor at-Large for the National Spirituallat Association.

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New Religion of Japan.

the world. perhaps of deeper interest to Spiritual- cess of evolution. Well, is that belief that he became disheartened at the ists than any other, for the decided easier than the story of the creation growing listlessness in the church and trace of Spiritualism in the Japanese contained in the Bible? All foremost Shinto cult:

To a people expecting a great religious simplest.

"Man cannot believe what his rea-To a people expecting a great religious ious teacher, will not a great religious "Man cannot believe what his reateacher come? If thousands and thousands and thousands are speculating pro- when we are born again we shall under the company of the pope, and in Catholic France.

up within its boundaries? ors and the genealogies of the gods and demigods to whom the mikados trace tions.' Preachers who do that are fools. their derivation. Almost its only moral The writer of the letter goes on to ask: precept is: "Obey the impulse of your Though church, so many church members tolcalled the state religion of Japan, it is not so much a religion, placing man in reverent communication with God, as a reverent communication with God, as a contain formal. cult, impelling man to a certain formal church members would unite they could

Confucianism, reaching Japan at a larine of the church; it does not be sufficiently why do we need a human intercessor in the person of Jesus Christ? Well, that can hardly be called a religion, unless the word religious can be applied to the word religious can be applied to himself every night on his success or istics. To be a follower of Confucius is the opinion of the majority of men that to be, like Franklin, a follower of "what is best in the highest sense for one's ity and that attendance benefits a man. self." ism finds its final flower in the Japayou wish me to be concerned about death?'

Buddhism, dwelling on amicable terms with Confucianism and Shintolsm, has given Japan its poetry, its drama, its architecture, its present form of esthetic life. For such contributions to its welfare Japan can never cease to be grateful. But Buddhistic properly supported. pessimism accords ill with the temper of a debonair, chauvinistic people who that men should attend church." are eager to exploit all the riches of hu-

Bushido, the feudal code of ethics can almost be summed up in the word clippings when a attack is made, giv- loyalty. 'When dying fighting for one's master," says Bushido, "affection for parents and the love of wife and child are thought nothing of compared to loy-alty." It is evident that modern political and industrial conditions cannot be moralized by feudal principles of personal subordination.

Therefore Japan gazes longinglyand hopefully—into the future for the man who can apply eternal truth to new problems and who can give moral forces of democracy in government and competition in business. There could be no more startling indication of the serious nature of the Japanese char-

### A Sample Sermon.

As related by the Fort Wayne Journal-Gazette, of Monday, June 6, the Rev Thinker are already acquainted with A. K. Zartman, D. D., pastor of Grace church, gave the second of his series by its assisting, inspiring spirit-authors of sermons on the topic "Why. Men Do to furnish a compendium to the student Not Go to Church," last evening. His subject for the talk of last night was "Why Men Should Go to Church." Prefatory to his sermon Dr. Zartman read extracts from a letter he had received during the week in answer to his query. "Why Men Do Not Attend subjects it treats. Few questions will Church." The letter contained some arise in the minds of investigators forty reasons advanced in explanation that are not answered in its pages. of the non-attendance of the male members of a community and it was in rebuttal of these reasons that Dr. Zartman devoted the most of his sermon.

Dr. Zartman said in part "The writer says that 'the Bible is no longer considered infallible by advised thinkers and scientists.' That Empty benches Sunda An editorial in the Chicago Tribune is not so, for we have an example of the expresses some very interesting and the death of McKinley. Again he says deeply thoughtful and philosophical that the arguments of Huxley and ideas concerning the religious status Paine have never been answered in the that he would have to leave the church and outlook in a country which to-day pulpit. Yet these men died imploring attracts the sympathetic attention of God to have mercy on them. In regard to the creation, the writer states 'that men do not believe in the special crea Says the article referred to and it is tion'-that is, they believe in the proscientists say that the story of the creation as contained in the Bible is the

foundly on moral questions, is not an stand those things we don't understand Not until it discards its effete dogmas atmosphere created in which one may now. People can't believe the story and accepts the Spiritualistic evidence expect moral answers? Japan believes that the snake talked to Eve and that of a future life, will Christianity get a that it will give birth to a sage who will the whale swallowed Jonah. Why, there new start. melt Shintoism, Confucianism, Budare sea animals in the Mediterranean dhism, Bushido, Christianity, Positiv-to-day that can swallow horses and ism, and all other philosophies in a boats and the men in the boats. If A Menace to American Civilization." moral boiling pot and then, after the such be the case, and if we believe in a By Prof. W. M. Lockwood, lecturer elimination of the dross and the slag, God, He could keep Jonah alive for produce by purity of life and by reverthree days in the whale's belly. Men ence of insight a system respondent stay away from church because they lecular or spiritual hypothesis of naand suitable to new Japan and the don't believe that death is the result of twentieth century. Is not the first sin, says the letter writer. Well, what Price 25 cents. For sale at this office. requisite to such a development the caused death, then? "They believe that conviction that such a development is the preachers are not sincere,; they be

THE PROGRESSIVE THINKER religious truth and believing that the a higher to a lower salary. That is not revealer of religious truth is growing so, for I have known men who have gone from higher to' lower salaries. Shintoism has given Japan the cere- Men stay away because preachers give monies of adoration for glorious ancest- more attention to the rich than they do regard for his fellows and his predeces- drive the saloon out. 'Again,' said the writer, 'men do not believe this doc-Confucianism, reaching Japan at a trine of the church; if God is merciful,

Benjamin Franklin when he is ob why a man should attend church, Dr. served in his autobiography marking Zartman remarked; "Men need Christ as a savior as well as the women. failure in adhering to such virtues as he Many are indifferent until the end of thought would lead to the production in life, and then they plead with God to himself of effective personal character- forgive them their sins. Further, it is The hopelessness of such ego. The best people of a town are the church people. If this is true a man is nese saying, "I ignore life; why should under a moral obligation to God to go to church.

"It is a good thing for a man to go to church not only for his spiritual body, but for his physical as well. Going to church once or twice a day rests a man, as no picnic or other outdoor pleasure rests him. If the services are not helpful the man in the pulpit is not being For these rea sons, and many others, we conclude

Much might be said by way of comment and criticism on the Rev. D. D's.

The assertion that Huxley and Paine died imploring God to have mercy on them is among the stock false declarations made by orthodox preachers and writers concerning the death of "infidels" of note in general. And it will continue to be iterated and reiterated as long as orthodoxy is believed and

preached. Of course, if this D. D. believes there and religious cohesion to the jarring are sea animals in the Mediterranean to-day that can swallow horses and boats and the men in the boats, it is easy for him to believe that the snake Jonah or, if the Bible said so, that Jonah swallowed the whale and vomited it up on dry land.

> Great is faith! "Going to church once or twice a day ests a man, as no piente or other; out door pleasure rests him." Yes, verily; the picnic keeps a man wide awake, while the somnolent droning of the weary platitudes of an orthodox sermon will bring restful slumber to the eyelids of the ordinarily wakeful church-

> The few preachers that obey the call from a higher to a lower salary, are the exceptions that prove the rule.

### Will Not Be Sensational.

Word comes from New York that rather than be a sensational preacher, signed the pastorate of the Central Bap- lows:

Empty benches Sunday after Sunday convinced Mr. Knapp that he was not preaching the sort of sermons that could draw people. He told his frineds before he would resort to sensational methods to attract an audience.

His friends urged him to keep on just as he had been going, but it was said determined to resign.

And this in Brooklyn, the city of churches! Brooklyn, the home of a Beecher and a Talmage and an Abbott.

conviction that such a development is the preachers are not sincere,; they be impending? What more nutritious surloved the same of Jesus Christ. They roundings could be devised for the stay away because their ministers, of Mrs. M. T. Longier. An intensely intensely in a nation searching with all its heart for are careful that the call is never from and gilt. Only 50 cares.

### MEDIUMS RELIEF FUND, ETC

Important Announcements from the N.

To the Editor:—It gives me much pleasure to announce that the Mediums Relief Fund has so nearly raised the necessary thousand dollars, to secure the other thousand promised for the first of June, that the kind friend who offered the thousand, provided another like sum could be raised from the Spiritualists at large, has extended the time for one month longer, and he has authorized me to state that it will close the first of July. We are very grateful for this extension of time, as we now feel certain that we will raise the amount of less than one hundred dollars that we need for the completed sum, for it will give some of the friends who have not been able to contribute to the fund time to do so during June, while those who have signified their intention of aiding in this work, as soon as their spring debts were paid, will now have an opportunity to do so. If during the month, we should happen to raise a little more than the required sum, the contributions will be listed in the special fund, and printed in the spiritual papers. All will be welcome for we must not forget that the medium beneficiaries must be regularly paid, and that a constant expense for their care is going on. But a few days ago, the sum of \$24 was sent to aid a veteran medium in San Jose, Cal., who is quite disabled and about 85 years of age. All the time we are learning of cases that need temporary aid as well as those of regular pensioners. Please, friends, those who have not already contributed to this fund, send what you

sing your praise. The entire list, not before published, will be printed in the papers early in July. Summer Meetings in St. Louis. It gives me pleasure to announce that Spiritual meetings will be held in St. Louis during the summer, by the N. S. A. and its auxiliary, the First Spiritual Society of St. Louis, in the Temple of the said First Spiritual Society in St. Louis. Sunday meetings will be held, morning and evening which will be free to the public. Week evening meet ings will be held two or three times a week. The Temple will be open daily for the reception and registering of visitors, with a free reading room, where the Spiritual papers and other literature will be found, and also a list of desirable rooming-houses. The best of talent among the platform speakers and mediums of our cause will present Spir itualism at these summer meetings. Full particulars can be learned from Rev. Thomas Grimshaw, at 5835 Theo dosia avenue, St. Louis, Mo.

can, and the angels with mortals will

### Attention.

Anyone not able to show a plain and nequivocal endorsement from the N. S. A., has no right to claim to represen this association. All who truly represent the National Association have their certificates of endorsement signed by the president and secretary of the N. S. A., and bearing date of the pres ent year-fiscal year, to October, 1904only. Some years ago, the N. S. A. issued certificates for contributing mem-bership, but they did not endorse any one, but were merely receipts for money contributed. These certificates were abolished years ago, as we found they might be mistaken for credentials from a superficial examination. The public is warned against anyone who may pre sent such a paper as an endorsemen from this office

MARY T. LONGLEY, N. S. A. Secretary 600 Pennsylvania avenue S. E., Wash

Making War on Cruelty.

ington, D. C.

The annual meeting of the Illinois was held in Chicago Saturday, June 4. President Shortall reported on the work of the last year particularly against vivisection as practiced throughout the state, and especially in Chicago.

Ways to abolish fox hunting, vivisec tion, live pigeon shooting, and dog fighting were discussed. The meeting was held at the society headquarters, 560 Wabash avenue. "The horrors of vivisection empha-

sized by its comparative uselessness, continue to appeal to the sympathy and and deserve the condemnation of the benevolent, and to urge forward the compaign of restriction within prop said President Shortall. "The merciless experimenter continues talked to Eve and the whale swallowed in the name of science the infliction of agony heyond description upon sentient creatures, committing such offense that the sympathy and pity of educated humanity revolt at the contemplation of it all. Instances of revolting practices of this kind before the eyes of children in our schools could be cited without num-

"We have also had occasion many times during the year to prevent that deprayed species of so-called sport known as chicken fighting, and in this connection the highest praise is due our chief of police, Francis O'Neill, and the officers under him for their co-opera

Mr. Shortail also recited instances where the society has interfered with dog fights and fox hunts, bringing police interference to bear in their efforts to prevent the practices. Walter Butler, secretary of the so-

clety, furnished some statistics of the Rev. Edward Everett Knapp has re year's work. They are in part as fol-

Complaints of cruelty to animals. 2,306 Animals relieved. D. . . . . . . . . . . 4,385 Horses laid up as unfit for service 728 Disabled animals removed by am-231

killed. Cases prosecuted.

Fines imposed amounting to ...\$1,093 Complaints of cruelty to children 646 The organization has been strengthened and its scope enlarged by its consolidation with the Illinois Society for the Prevention of Cruelty to Children, and under the name of the Illinois Humane society fulfills the functions of both organizations. For the coming year officers will be

as follows

Secretary-Walter Butler. Treasurer-Charles E. Morrison. Executive committee John G. Shortall, John T. Dale, Miss Ruth Ewing, Walter Butler, Alson E. Clark, William L. Fuller, Henry N. Hart, Charles E.

New directors elected-Mrs. Philip

D. Armour, Mrs. George E. Adams, and

President—John G. Shortall.

Murison, William Penn Nixon.

Mrs. T. B. Blackstone.

"The Priest, the Woman and the Con-tessional." This book, by the well known Father Chiniquy, reveals the de-stading, impure lafuences and results of the Romish pensistenal, as proved by the sad experience of many wrecked lives. Prive, by mail, \$1. For sale as this owner.

B. F. Underwood Explains His Attitude on Materialism, Etc.

Editor of The Searchlight: - I appreclate the kindness of your remarks on reprinting an article by me from The Progressive Thinker, but I am not impressed with the great importance of making a statement of my views, in addition to what I have said and written from time to time the last few years. My general philosophical position, in opposition to Materialism, I have during the last quarter of a century, stated again and again in my lectures and debates, editorials and contributions. In the Boston Index, when I conducted that paper, 1880 to 1887, in The Open Court, in The Religio-Philosophical Journal, in The Arena, in The Meta physical Magazine, in Mind, in Intelli-gence, in Secular Thought, in The Investigator, in The Christian Register have appeared addresses or essays by me exposing the fallacies of Material

I was in my earlier life a Materialist and wrote in defense of philosophical Materialism, but the system never satmy understanding and with larger knowledge and more matured hought I came to see its utter unten ableness and for years I have advocated the philosophy which regards matter not as the ultimate basis of all phenomena and, in special organized forms, as the cause of life and mind, but as itself only a phenomenal manifestation of the Ultimate Reality. The philosophy of Herbert Spencer, thoroughly anti-materialistic in all its implications, has most commended itself to my reason. In exposition of this philosophy Lwas lecturing early in the 70s. In late years my own personal inves-

tigations have carried me into a field not explored by Spencer, Darwin, Huxley and Haeckel, and in which it was left for other observers and thinkers to blaze the way for future investigators. the life and intelligence of extra-mundane beings. My own observations and experiences, extended through years, and guarded with a care and precaution against self-deception or deception by others, increased by my skepticism and full realization of the liabilities of imposition or mistake, have satisfied me of the reality of such beings and of their agency in certain psychical and psychophysical phenomena with which I am familiar. I do not expect others to accept this statement as evidence. Certainly no such statement would have produced much impression on me in the absence of those personal experiences and proofs which have convinced me beyond all reasonable doubt of man's survival of death.

In saying this I do not, of course, indorse as genuine, all or most which passes under the name of Spiritualism, either as regards the bona fide character of the phenomena or the doctrines and theories which are advanced. I say this not because I think that all such phenomena are spurious or all such doctrines false, but to obviate the necessity of any critic citing against me the exposures, deceptions and frauds which commercialism and greed on one side and ignorance and credulity on the other have fostered in connection with

Much that I have said and written a to claims and pretensions made by many Spiritualists still expresses my views, and indeed knowing more of the subject than I did when I made those strictures, I could now speak with more positiveness and definiteness and could

explain where I once could only object. I will add that for me investigations of alleged spirit phenomena, as ordinaily conducted, have possessed little value and for years I have not cared to witness them nor have I wasted time

in reading reports of them.
This is just as true of sor estigations which have resulted in inferences of dishonesty, on the part of the mediums as of some that have been convincing to undiscriminating explorers in a field demanding patience, experience and judgment, as well as the scientific spirit and the determination to accept nothing as conclusive in the absence of unequivocal proof and of verification where it is claimed to be

The main point here is that my experiences and investigations have satised me-satisfied is the word-that death is not the end of man, but a transition to another stage of being from which, under certain conditions, come evidences of the continued personality of those who have lived and passed

away on this earth. It may be said that I should not expect my ex cathedra statements to be accepted as evidence. I certainly do ot. I do not ask, Ldo not wish it. No other person's word would have been proof to me. I can only expect that hose who know me will accord to me sincerity and truthfulness as to my convictions. To get the evidence, the evilence needed to satisfy them, they will have to make researches for themselves, without which they can get nothing except the testimonies of others who have examined the subject.

A record of my investigations and of my reasonings and conclusions based upon my observations and experiences, would require a large volume. It would be useless to attempt to go into any of the details except in a series of articles, which I have not the time to write at present, and which I will not undertake to prepare for publication until I can get the leisure to do the work, at least, fairly satisfactorily to myself. Those who wish more specific statements by me will have to wait until I can find the time and have the opportunity to write on the subject as its merits, and even justice to my conclusions, demand. At present, in the midst of daily newspaper work, I have little time or strength for anything else. B. F. UNDERWOOD,

Want More Power.

At the 19th quadrennial session of the Protestant Methodists, convened in Washington as we write, some 200 delegates being present, it is reported a project is on foot to unite that body with the Congregationalists, the United Brethren, and probably some of the other minor orthodox sects, with the view of strengthening their influence.

There is not a church in christendom, save the Roman Catholic, which does not feel the necessity of widening its borders to resist the inroads of Spir itualism and Agnosticism. By the lat ter we mean those who reject the teachings of Christianity, though many, per haps most of them, are believers in a continued life.

"Death Defeated; or the Psychic Se-eret of How to Keep Young." By J. M. Peebles, M. D. M. A. Ph. D. Price \$1. "Mark Chester; or a Mill and a Mill-ton. A Tale of Southern California." By Carlylo Potensika. A pure psychio ciser, elevating and psiormatory, Ra-per covers, 40 cents.

# A Plea for Honesty.

Mediumship.

To the Editor:-It is with no small appear from time to time, and while I regret that there should be any possimany who pose as representative Spiritualist workers, I am heartily glad that the time is arriving when Spiritualists the cause, and are taking steps to eradicate the evil that looms so great before our eyes.

are aware of the fact that fraud exists, entirely; moreover it seems to me emis to speak out and let the world see that we are alive to the needs of the

sooner we stop crying "fraud-hunter" vhenever we find a man or woman who While I am not in possession of much AGAINST CHARLATANISM! evidence concerning the matter of the Blue Book" aforesaid, I believe I may say that I have passed the "embryonic posed to mediumship. I often say to stage" as an investigator of spirit phenomena to such an extent as to be entered by the stage of the say to the stage of the say it is stage. The say it is stage of the say it is stage of the say it is stage. The say it is stage of the say it is stage of the say it is stage. The say it is stage of the say it is stage of the say it is stage. The say it is say it is

blaze the way for future investigators.
In this field are observed phenomena which purport to be manifestations of the life and intelligence of extrample.

Bitter facts though these things may the most sacred feelings are trampled be, it is not the part of valor, or a desire upon by those "seekers after pelf" it is to benefit the cause, that will prompt WORTH ALL THE TIME, AND HARD our keeping silence in the face of the flagrant practices of the many who are destroying the faith of people in Spirit. THAT FACT. We as Spiritualists do ualism. Not that I am afraid that Spir. not want to be humbugged-we do not itualism will fall, but I would much want the world to point at us and say rather see it built up by those who are that we are shielding fakirs. We need inside the ranks, than to see outsiders not be afraid that this stir is going to come, wrest our discoveries from us, injure the standing of Spiritualism. clean house and present the clean front On the contrary it will be tne life of it, to the world. SPIRITUALISTS CLAIM TO BE lic mediumship that is

LOVERS OF HONESTY—OF CLEAN cion. I am not afraid of the opposition MANIFESTATIONS—YET PUT A we may receive from the outside world PREMIUM UPON DISHONEST MEDI.—ONE FAKE MEDIUM, COUNTE-UMSHIP BY THEIR INORDINATE NANCED BY SPIRITUALISTS, DOES FEAR OF HAVING THE WORLD US MORE HARM THAN A HUNDRED KNOW THAT WE HAVE FOUND A TALMAGEAN SERMONS AGAINST FRAUD AMONG OUR RANKS. US. LET THEM PREACH,—BUT SHAME BE UPON US IF WE FEAR SPIRITUALISTS, FOR FREEDOM'S TO SPEAK THE TRUTH, SHOWING SAKE, DON'T BE AFRAID TO FACE TO THE WORLD THAT WE LOVE OVERS OF HONESTY-OF CLEAN clou. I am not afraid of the opposition TO THE WORLD THAT WE LOVE THE ISSUE; AS THE CIVIL WAR OUR SPIRITUALISM TOO MUCH TO HAS CEMENTED THE NORTH AND HAVE IT DESECRATED BY THOSE SOUTH MORE FIRMLY THAN EVER, WHO WOULD DERASE THEIR MEDIA AND PROSECUED THE NORTH AN WHO WOULD DEBASE THEIR MEDI. AND PRESERVED THE INTEGRITY UMISTIC POWERS TO THE VERY OF THE NATION, SO WILL THE LOWEST FOR THE PALTRY SUMS FIGHT FOR TRUE MEDIUMSHIP IN THAT CAN BE CAMUSED. THAT CAN BE GATHERED. The writer was once one who feared OF SPIRITUALISM.

o say that there were any Spiritual- As ever, yours for Spiritualism based ists who would do other than right; but upon actual phenomena thanks to the Angel world and their ministrations, that stage is passed, and

nobler ethics and in place of a cowardly

peers of any body of religious teachers

3. Provision is made for the punish-

ment of crime by the natural law of

cause and effect. The effect of sin in-

variably follows its commission and he

reason we recommend that mild educa

tional means be employed for the refor-

mation of the guilty, in lieu of we would supplant public vengeance with

kindness and fraternity and substitute

the gospel of love for the gospel of

4. Efforts to make mankind good by

legislation have always been and must

continue to be failures. Kindness and correct mental and physical education

are the only means known for the ac-

complishment of that object and hence

we recommend their adoption and the

repeal of those sumptuary laws that

abridge legitimate human freedom and

personal liberty. We hold that even

liberty to do wrong is a personal right

vors, constitute what we call religion.

harmless, good results follow, for they

merge into aspirations for better condi-

There is however great divergence be-

science to detect and uphold justice

and an affectional nature equipped to

excell all known forms of expression.

6. We are seekers for truth and

This position places us in direct con-

schools. We are cognizant of many

ases in which effective cures have been

accomplished by parties who possesse

no diplomas and had no training in

medical science. To such parties the

art is bestowed by inspirational power

and instead of being obliged to combat with persecution and suffer reproach

and obloquy they should have ample

protection by law and public opinion.

.8. We admire the zeal and energy dis-

played by the president, Moses Hull,

and his associates in establishing and to some extent endowing the Morris

may result is arousing among us a gen-eral desire for better educational equip-

better thoughts, better lives.

that ought to be deemed inviolate.

hate as taught in our jurisprudence.

and holy passover.

A Foremost Worker Declares for True silence will no longer be a part of the policy when it comes to the matter of a plea for the honest medium in preference to the counterfeit.

degree of interest that I read the various articles in The Progressive Thinker ous articles in The Progressive Thinker diums," that "all mediumship was gendered that we did wrong to make ble chance of imputing fraud among the be true (which it is not) it does not necessarily follow THAT ALL MEDI-UMSHIP IS ELEVATING AND MOR-AL. Nor does it follow that said meare beginning to see what is good for diumship is never subjugated to a base

I for one am glad that if Miss Harlow It is singular that so many of us are has the evidence she maintains she afraid to let the public know that we has, she was TRUE WOMAN ENOUGH TO SPEAK OUT IN MEETING. and that we are trying to stamp it out need just such representatives to further our cause. Our early workers like Warren Chase, E. V. Wilson Colby inently worse to try to conceal that Warren Chase, E. V. Wilson Colby fact when we know it to be true, than it Luther, and the many more who stood in the front rank, were noted for their heroic and fearless attack upon the inhour, and are determined to place Spir. congruities and inconsistencies that itualism upon the highest possible characterized old theologies and systems, and by the very force of their la-We cannot deny that there is fraudu. bors cleared the way for the world's adlent work done in nearly every quarter vanced thought. A crisis called them of the country, and it seems to me the CRISIS IN THE RANKS OF SPIRIT-UALISM IS CALLING TO THE FRONT makes a plea for honest mediumship, the better it will be for all concerned.

THE HARLOWS WHO DARE TO SPEAK FOR TRUE MEDIUMSHIP AS Because one speaks out against such

things is no evidence that they are op-

BUT ONE SPIRIT—AND THAT ONE ALL OUR TIME SPENT IN PROVING THE CONSTANT OCCUPANT OF THAT IT IS NOT." If then there be THE SO-CALLED MEDIUM'S BODY. fraud work passed off as genuine, and if we succeed in putting before the pub-OUR RANKS BE THE SALVATION

WILL J. ERWOOD.

LaCrosse. Wis.

OUR ELEVEN PREMIUM BOOKS. The Kansas State Spiritual Association.

Resolved, 1, That we hail with joy They are our own publications. and unspeakable satisfaction the dis-They are neatly and substantially covery made at Hydesville, N. Y., March 28, 1848, by which it became bound in cloth. known that death does not terminate No other publishing house in the United States excels them in the mehuman existence; that the so-called dead are living still and under favorchanical work-binding, printing and able circumstances may communicate paper. with their fellow-men, who have not passed through the experience called death. That discovery when properly dia of Death, and Life in the Spirit

The three volumes of the "Encyclope understood and appreciated greatly les- World," contain more valuable data on Death and Spirit Life th religious strife, promotes higher and dug up in all the libraries of the world. Then comes the valuable work by scene of fear, renders death a tranquil Hudson Tuttle, "The Religion of Man 2. Mediumship is a blessing of inesti- and Ethics of Science."

Then the excellent work by Dr. J. M. mable value to mankind, and should be encouraged, guarded and defended with Peebles. "The Seers of the Ages." zeal and energy. That the late assault by an anonymous book in which it is Then comes the "Great Debate Be tween Moses Hull and W. F. Jamieson. classed with crime, is a base and cow It will fill an important niche in your ardly libel, whose author is out of time and place while permitted to roam at library. large. Mediums, while not perfect are

Then follows "Ghost Land," "Art in all useful departments of life the Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus." All these ELEVEN PREMIUM

BOOKS are furnished to our subscribers for \$3.35 (postage prepaid) -a price comes its ample punishment. For this never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family. After paying postage about all we realize for these eleven books is \$2.22-an achievement only accomplished by The Progressive Thinker -a miracle in modern business enter-

Success, And How to Win It.

A little book with the above title has just been issued by its author, Rev. B. F. Austin, which should be in the library, but more particularly in the hands and open to the eyes of every 5. Human efforts to obtain Divine fa- young man and woman. more advanced in years would profit When such efforts are innocent and much by its perusal. It consists of a series of lectures and lessons given to his pupils on "Success, and How to Win-It," in the First Spiritual Church, Buffalo, May 9, 1904, and published by tween such religions and true plety, the request of those who heard them and it is the latter that forms the basis They are nuggets of pure gold from Mr. of all manly excellences. It is consti- Austin's rich cerebral mine. It is well tuted of an intellect, cultivated to dis- printed in clear type upon first-class cover and appreciate truth. A con- paper, and costs only 25 cents. H. V. SWERINGEN.

bestow a generous wealth of love. As | Spiritualists we should love religion ment and a purpose to make the acwhile our admiration for piety should quirement of knowledge a life-long oc-

cupation. 9. The National Spiritualist Associahence hold all opinions we now enter- tion has proved to be a universal blesstain ready to exchange for better ones. ing and merits our hearty co-operation. 10. Our thanks are merited by, and flict with written creeds, all of which are hereby tendered to President A. we would abolish, did we possess ade-guate power. They are fetters to hu-the able and efficient manner in which man thought, foes to progress and the affairs of this association have been friends only to superstition and bigotry.

7. Knowledge of the healing art is

Approved and adopted by the Kansa Approved and adopted by the Kansas not possessed only by those practition- State Spiritualist Association, in sesers who have graduated at medical sion, June 6, 1904.

JOHN BEYER, Secretary ro tem.

Weur Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on Pratt Institute, and trust their efforts of matter so well adapted to earlob the saind. Send in a subscription now.

# SPIRITUALISM. By Nora Batchelor.

mioral ideas.

One is, that all moral concepts are the result of re-Ligious training; that they have come to the world through revelation, through divine inspiration; that trine never was formulated by the mind of man. our knowledge of ethics is derived from certain commandments laid upon man by deity in the early hisgeneration; that without these sacred writings man would have been without virtue and without integrity, sunk in bestiality and crime, with no moral guidance and no knowledge of the right. This is the theory of all orthodox religionists, and is based upon muthority, tradition, supernaturalism. It looks upon the world as governed by a power outside of nature, who lays upon man his arbitrary commands, and enforces them by a system of rewards and punishments, im a manner similar to that in which the old-fashioned schoolmaster first laid down his rules and afterward emiforced them by the vigorous use of the rod.

### Ethical Theory of Modern Science.

'The other is the theory of modern science, of Spin manlists, Freethinkers, and liberal-minded people generally. It declares that ethics is a science—the science of human duty; that ethical truths are learned through experience, not through revelations from on high; that moral laws exist; that they are as unchangeable as the laws of mathematics, as inexorable in their action as those of physics; that they are not imposed by some supernatural divine power, but are a necessity of man's existence; that a revelation is no more needed to teach ethics than to teach astronomy, goology or any other science; that ethical truths are readily apprehended by the human mind as are physical truths; that just in proportion as man's inmilect and soul expands, does he grasp more and more of moral or spiritual truth.

immutable law; upon man as an intelligent being, that plan. If it were, there would be neither morality expable of ascertaining through experience, study nor justice in the world. No, if a study of human life, tress, and then swell with pride as having performed and observation, the operation of these laws, and of individual and social, teaches anything, it teaches our Christian duty. No! we have not discharged our regulating his life, individual and social, in harmony with them. It looks upon happiness, not as a reward ful, supreme. given for obedience by some power outside of nature, mut as the result of conformity to moral law; upon pain, not as a punishment arbitrarily imposed by a itual law; develop the higher side of your nature; wrathful deity, but as the inevitable consequence of receited physical or spiritual law. This theory is Emsed upon human experience, rather than upon so- ful, inspiring; live the spiritual life now, the life of exilled divine revelation; upon science rather than love, kindness, truth, purity, sincerity, the life of just appon tradition and authority; in short, upon naturalism rather than upon supernaturalism.

### Ethics the Product of Evolution.

If this theory be true, it follows that no one class of people, no one religion has any monopoly upon moral buths or their inculcation, but on the contrary, that every nation, every religion, has contributed something to our knowledge of moral law, that every people has had its great prophets, seers and teachers, who have grasped more or less of ethical truths, and emabodying these in written language, have handed then down to their successors. It follows that our present code of ethics is the result of slow growth and development, during long ages of human experience. Like everything else in the modern world, it is thre product of all the past. Like religion, science, arit, government, laws and customs, it is the result of evolution. Nothing comes down from the sky readymaide for man's acceptance. Moral laws are not writ tem on tablets of stone by the finger of deity, but in the eternal and unchanging order of nature, which man must study and learn through long and oftentimes painful experience.

These two theories are in the world to-day, but intalligent, thinking men and women are casting aside the old for the new. The well-informed, up-to-date student of nature and of man can no longer hold to the and spiritual truth; that to any one man, however mure in character and beautiful in soul, has been given the mission of sole spiritual guide and moral instructor to the race. All men respect the Bible for what good it contains; all men honor Christ for the mible ideal which he held up to view; but to the studennt of history it is a well-known fact that much of the moral instruction of the Bible is copied from the Effecture of other and older civilizations; that much off Christ's teaching had already been given the world by other great moralists and teachers who lived before his time. The fundamental principles of Christanity were taught by Zoroaster, Confucius, Buddha, Socrates, Zeno, and other "heathen" philosophers sees before Christ was born. The ancient writings of the Egyptians, it has been said, "fall short in nothing of the teachings of Christianity." And there are good grounds for believing that Moses in compiling his code of laws, did but translate into Hebrew the moral precepts which he found in this old Egyptian Book of the Dead." All this is not said for the purpose of belittling

Christ or his teachings, but simply to enforce the fact that moral truths have come to the world, not through divine revelation, but in a simple natural manner, perecisely as other truths have come, as from age to gre the minds of men were fitted to perceive them; tent ethics is a science, like any other science, and that principles are capable of being grasped, demontrated, taught and applied, without supernatural aid Spiritualism is the first great philosophy which has

given to the world a clear statement of these facts. It us forever divorced ethics from supernaturalism: has demonstrated the fact that it can stand alone on has been the interpretation of all nations and all peo own foundation, separate and apart from all reeds, dogmas and theological conceptions whatsoweer. It has swept away the rubbish and debris of thousand years of ignorance and superstition, and har given us in their stead new, fresh, clean, pure and called conceptions of life, of duty and of justice.

### Law in the Spiritual World.

spiritual world, no less than in the material stop to consider. That happiness follows obedience to spiritual law. That peace, harmony and sweet content are the result of a life lived in conformity to the highest moral ideal. That pain and suffering follow a violation of moral how as inevitably as effect follows cause. That neither God, man nor crucified Savior can step in between thre commission of a sin and the penalty which of nessity follows it. Pain follows a violated moral law are inevitably as it follows a violated physical law. people generally, are behind the few highly unfolded, But your hand in the fire, and you suffer the conse- spiritually illumined leaders and teachers in the field quence. No power in this world nor any other can of modern ethics. There is in the world to-day a class strip in and prevent those consequences. You have of men and women, small to be sure, but rapidly temnsgressed the law of your physical being and you growing, who have outgrown the narrow conceptions swiffer physical pain. Transgress the law of your of a barbaric past, and who believe in the principles amoral or spiritual being and you suffer just as surely, of universal brotherhood. To this small class of peo-

amped, is the most colossal fulsehood that the human | Again, we recognize the fact that society is one mind ever conceived. Yet this monstrous error has great body, no part of which can suffer without affectbeen taught by the Christian church for nineteen cen- ing the well-being of the whole; that men are bound carries, and is still believed by the majority of so- together in indissoluble bonds, and that only as we alled Christian people. And worse, it is held that an recognize these bonds, and the duties which grow out

There are in the world to-day two distinct theories of the whole world, and that through this suffering course of conduct is right which brings the greatest concerning the nature of ethies, and the origin of the real culprits may escape, and enjoy an eternity of happiness to the greatest number; that our duty is not bliss which they have not earned and do not deserve. alone to father, mother, wife, child and neighbor, but This is the creed of every orthodox church in Chris- to the whole of society. tendom to day. A more pernicious and immoral doc-

Nazareth, too high an opinion of his wisdom, virtue unrecognized or neglected. To the sufferer near at fory of the race, and which have been preserved in and exalted spiritual nature, to believe that he ever hand, the poor within our gates, the helping hand is senered books and handed down from generation to uttered one word which can be construed as forming extended; but to the poor of London or New York, a basis for the orthodox scheme of salvation. We believe that he was too well versed in the things of the spirit, that he had too clear an understanding of spiritual truths, ever to promulgate the hideous doctrine of "vicarious atonement." This is but one of the nightmare dreams of theology, one of the insanc phantasies of ignorant priests in an ignorant age-a man-made scheme, falsely termed divine. Christ never taught it. Nature does not teach it. The whole course of nature plainly teaches, that whoever violates a natural law, he himself must suffer the consequences. The real savior, and the only savior, is he who points the alleviation of suffering by means of almsgiving. out to you the law and teaches you how to live in This has been the ideal of the church for lo, these harmony with it. The savior is the man who points out the error of your way, and shows you the right depths of misery to-day than ever before. Why? course, the man who shows you a moral or spiritual Because the causes which produce poverty and misery truth. In this sense Christ was a savior, and in this sense only.

### The Only Salvation.

This, says Spiritualism, is the only salvation; to learn truth and to square your life in harmony with it; to learn to recognize and obey spiritual laws. The only salvation from sin is to stop sinning, that is, stop doing the things which bring upon you the inevitable penalty of wrong-doing. If you would escape sufferng, here and hereafter, stop doing the things that bring suffering. Don't insist upon committing the sin, and then pray for some divine power to step in and save you from the natural consequences. You This theory looks upon the world as governed by will be disappointed. The universe is not built on to give the dollar, to send a basket of provisions, a load that law reigns in the moral world, inexorable, beautifull duty until we take hold of this great human

> If you would win an eternity of happiness, says Spiritualism, attune your life in harmony with spirstamp out the animal passions; put down greed and selfishness; open your soul to all that is pure, beautiand upright dealing with your fellow man; cultivate the altruistic impulses; let your personal aims and ambitions lose themselves in a desire for higher, more impersonal and humanitarian ends; let your love grow broader, deeper and higher, until it includes nothing less than the whole of humanity, until you feel that you are one with the invisible forces of the angel world, whose one great aim is to guide, uplift, strengthen, purify and exalt the minds and souls would win a heaven of happiness, live the life that will bring that heaven—the life in conformity with spiritual law—and you may have your heaven here on earth no less than in the world beyond.

On the contrary, says Spiritualism, if you would prepare for yourself an eternity of wretchedness, ignore the law of your moral and spiritual being, go down into the mire of sensuality, give free reign to your animal passions, trample upon the rights of your fellows, pile up your wealth regardless of consequences, spare neither man, woman or child in your greed for gain; turn a deaf car to the cry of suffering and distress, give never a thought nor a word to any question involving the public good, refuse aid to every cause which does not subserve your personal the shores of the hereafter. It will not be one of fire and brimstone, but it will be in your own heart and conscience. Stripped of your earthly possessions, a peniless bankrupt in a country where there are none to bid you welcome, you will have no alternative but to take your shrunken and shriveled spirit to some hospital for undeveloped souls, and there under the guidance of angel instructors, with tears and bitter regrets, humiliation, and the sharp pangs of conscience, go back to the very beginning and learn the lesson of life all over again, strive to make reparation for the wrongs you have done, and beside the memory of every unkind act or heartless or evil deed, place one of kindness and sympathy and love.

Spiritualism has brought to the world new and ex alted conceptions in many lines of thought, but in none has she brought a clearer vision or higher ideals than in the domain of ethics.

### New Interpretations.

'We stand in mortal need of new interpretations, said a great philosopher, not many years ago. Spiritualism is helping to bring these new interpretations. "Do unto others as you would have others do unto

you." This is the old commandment which has come down with remote antiquity. Ancient civilizations, ages before the Christian era, had adopted this precept as their guide. Under different expressions we find the same commandment in all of the old religions. Probably no better general guide to right conduct can he given. We of to-day recognize its value, but we give to it a new and broader interpretation.

"Do unto others." But who are these others? Men of our own tribe, nation, race, color, religion? - This ples, until very, very recently. Men of another nation, of another race or color, and above all, of another religion, have no rights which we are bound to respect. The red men of America had none which Christian Europe was bound to respect. The black man of the South had none over which the Christian white man need trouble his conscience. The Boers of And what are these conceptions? That law reigns in South Africa, none which Christian England need

And to-day the Filipino has none which need trouble Christian America, nor the little yellow men of Japan any which need cause twinges of conscience in Christian Russia. All because of too narrow an interpretation of that old, old commandment, "Do unto others that which you would have others do unto vou.'

But the nations of the earth, and the masses of the There is no escape in this life nor in the life to come. ple, who would put into actual practice the teachings That the consequences of wrong-doing can be es- of the great Galilean, Spiritualists belong.

Remoccut man, by his voluntary suffering and death, of them, can we hope to attain the highest moral and devoting her highest powers, and her most comes. Hellas, the common ideas and practices of the less than taken upon himself the penalty for the misdeeds spiritual development. We have leavned that that crafted energies, with what result time alone can fell illised medium in which it had its origin.—Allea.

These immediate duties have long been recognized by the majority and lived up to in a manner more or Spiritualists have too much respect for the man of less perfect; but the more remote duties have been the toilers in the mines and sweatshops, the little children whose lives are being crushed in the factories of the South and East, but little heed is given. Is there no duty which we owe to these? Does duty to one's fellows extend no farther than the family dooryard, the neighborhood or the city limits?

But, it is said, what can we do for these people except to send contributions? Will contributions remove the evils unler which they suffer? It is not charity that earth's sufferers want, but justice. Too long has the Christian world devoted its energies to many centuries. And the world is deeper in the have not been removed. They never will be by any such system of teaching and preaching as we have had for the last two thousand years. Works of charity and benevolence are very good as far as they go, but they are not enough.

### Flaw in Economic System.

To every thinking mind it is clear that within our social fabric are deep seated wrongs which should be removed, that there is a flaw somewhere in our economic system which results in monstrous injustice and consequent suffering to untold thousands. Almsgiving is not a remedy for these evils. Nor does it embrace our whole duty to our fellows. It is not enough of coal and some cast-off clothing to a brother in disproblem and make some effort to right the giant wrongs under which our brother man is suffering, until we try to find some answer to the question of why, in a land where there is more than enough for all, thousands are ill fed, ill clad and poorly housed; shut out from all the enjoyments of life, chained to the wheel of endless toil, doomed to an existence worse than that of the savage in the heart of Africa. Verily, we stand in mortal need of new interpretations. That system of ethics which is not broad enough to include under the word duty our relations to the whole of society, which does not demand absolute justice to the lowest and the weakest member of the social organism, is not the system which Spirit

ualism teaches. Nor is it the system which Christ taught. Better for humanity if the church would drop her creeds and of men in this life and in the life beyond. If you dogmas and go back to the simple teachings of the great Nazarene. We have had nineteen centuries of churchanity, but the Christianity of Christ is someclass of people, at this late day, are beginning to un derstand the real significance of Christ's ethical teachings, are beginning to realize that the brotherhood of man cannot be established upon any other foundation than that of justice and economic equality.

"Do unto others." What others? Spiritualism would not only sweep away the old restriction of race, color, nationality, wealth and caste, but those of sex likewise. She declares that this old commandment includes not only man, but woman; that she, too, has rights which man is bound to respect; that to her, also, is due the right of suffrage and perfect equality ends, make your own selfish gratification the one before the law. If Spiritualists were in control of great object of your existence, and be assured you our legislative halls, the barbaric laws, which disstatute books. From the beginning, Spiritualism has And the man who calls her "terror," better search placed woman on an equality with man in all public work. A large proportion of leaders in the cause, speakers, writers and mediums, have been and are to-day members of the gentler sex. To the everlasting honor and glory of Spiritualism, let this fact be

### Humanitarian Ethics.

There is yet one other interpretation which we vould read into the old commandment. Spiritualism looks forward to the time when, under her uplifting and purifying influence, men will have progressed so far beyond the animal stage of development, will have risen to so high a spiritual plane that duty to others will not be circumscribed even by the words man, woman or children, but will extend to the lesser creation as well, to the four-footed creature, the little furred and feathered things of field and forest. She looks forward to the time when civilized man will no longer load his table with the broiled and roasted lesh of his "younger brothers;" when he will no longer find sport in doing to death the innocent, harmless things of the forest, the stream and the mountainside; when fashionable ladies will be ashamed to appear in public decked in the fur of slaughtered animals and wings and plumes torn from the quivering flesh of tortured birds; when little boys, fresh from the Sunday-school, will no longer seize the rod, the peagun or the bow and arrow, as the most delightful neans of spending a holiday.

The old conception of ethics is giving place to new and higher ideals. Into the old interpretations of the words love, justice, duty and brotherhood, we are reading new and wider meanings. There is to-day in the hearts of men a rising tide of humanitarian feeling which is destined to increase in strength and volume until it sweeps away the old boundaries of race, religion, nationality, rank and caste, and fuses humanity into one great brotherhood, having a common aim, and interests and sympathies in common-a protherhood that is founded upon the principles of absolute justice! that will brook no wrong to even the lowest of human kind; that will include within its protecting arms of love every living, harmless, sentient thing-a brotherhood that will do away with the horrors of war and the horrors of industrial competition; that will do away forever with the curse of poverty, wipe out the distinctions between pauper and millionaire, take the children out of the mines and factories, abolish the sweatshops and the slums, give to every man a just compensation for his labor, an equal right to the earth and its bountiful resources, and see to it that every child born into the world has an equal right with every other to life, liberty and the pursuit of happiness, along the lines of education, culture and true spiritual unfoldment-a brotherhood that is in harmony and conscious co-operation with the invisible throng of workers in the spirit world, whose one aim is the uplifting, purifying and spiritunlizing of all life everywhere, on the earth plane and in the worlds unseen.

To this work of broadening the minds of men, widening their sympathies, deeping their love, enlarging their conceptions of duty and of right, Spiritualism is

Spiritualism Garners All Good.

Now in conclusion: Spiritualism throws away nothing that is of value in the religions and philosophies of the past; but gathers and hoards all the golden grains of truth garnered by every nation, tribe and people. This grain which she has gathered from all corners of the earth, she has threshed and winnowed, preserving the precious kernels, and blowing to the four winds the uscless chaff. Spiritualism presents ethical conceptions that are scientific and up to date. She represents the latest and best thought of the world. To the old moral teachings she has added new interpretations. She was not born in the middle ages; she is the child of modern thought. She does not cling to the dead past; her face is toward the fu-

As this age is superior to any previous age in intellectual achievement and in spiritual unfoldment, so must the conceptions, the ideals, the philosophies, the ethical systems of this age rank highest; so must they be broader, more complete, more nearly perfect. To deny this is to deny the fact of progress. Evolution goes on in the moral world no less than in the material, "And the thoughts of men are widened with the process of the suns." NORA BATCHELOR.

Ashland, Oregon.

### THE MOTHER'N-LAW.

There's a person meanly rated who is oft without a And that's no other being than the average mother'nlaw. Oft the papers madly roast her when they try to be

real smart. But they cannot altogether know the fullness of her

When a husband goes to dinner, if a husband good

He expects his wife to meet him in a manner that is

But he oft lets passion rule him as he fills his empty craw, And skulks off to some gay club-house to escape his mother'n-law.

He can joke his wife and tease her, he can take her witty flings; He can give and take with kindness many kindly cut

ting things, But his feeling rises madly to the level of his jaw, At a cut from her old mother, for she's his mother'n-

He forgets 'twas she who gave him that "dear treas ure of his life"

He forgets that she's the mother of his tender loving He forgets that his own coldness makes the bonds the

tighter draw; He forgets that his own mother is his wife's own mother'n-law.

Man may win a girl's affection and by law make her thing which the world has never seen. Only a small But the law of love and duty are the mother's law alone.

> Men oft leave their wives for trifles, some imaginary Then lay all domestic troubles to "an awful mother'nlaw.

But the angels are not truer in their watchfulness and Than a mother to her children; she will all man's

curses dare. Ah! the child that once she fondled lies forever near And no man by club-house tactics e'er will pull the tie

apart. will find your hell all ready for you when you land on criminate against woman, and which are a disgrace to There may be times when she is wrong, but oftener

> for inner light, For the chances are, within himself there is the awful

That he'd point to as a mountain-within his moth-DR. T. WILKINS. er'n-law.

### TWIN-BORN.

Greeting to thee, O Death, angel divine Whose hand of healing charms away our tears. Hopeful I wait the hour thy welcome sign

Shall seal me safe throughout eternal years. For me thou hast no terror. This, the dream. And that wide door where others shrink aghast Shows to my soul a lovely morning gleam In promise of these tempests overpast.

Welcome, my brother Death, twin-born with me, And walking this hard pathway by my side. Thy face hath lost its veil of mystery And in thy faithful promise I abide. Ever thy low voice murmurs, "Patience yet; I wait the appointed hour. Be brave of heart For soon the little sun of earth will set.

Then shall I draw the gates of life aside.

Behold, they walk in fields of asphodel All whom thy soul held dear. They wait for thee. Listen, and thou shalt hear them as they tell The gladness of their rest and victory.

I, Death, am but the underbreath of life; The soul's companion on a weary way, Leading the wanderer from a scene of strife Into the splendor of immortal day,'

Brothers and friends are we. The way is long But he is faithful ever, and I go Gladly, with heart of courage, lips of song What way he leads me from the rocks below, Knowing that hour when he shall loose my hand And lay aside the wardship of my soul. My feet shall press the fadeless Summer Land, My brow be crowned with Love's pure aureole Kenilworth, Ill. BEATRICE ST. GEORGE.

When a man wants to murder a tiger, he calls it When a man wants to murder a tiger, he calls it lustrated. Drawings by Watson Hesport; when the tiger wants to murder him, he calls ton. With Critical and Humorous Comferocity. The distinction between crime and justiness upon the Texts." Heston's t ferocity. The distinction between crime and justice is no greater.-G. Bernard Shaw.

The age of chivalry is never past so long as there is a wrong unredressed on earth, or a man or woman left to say, "I will redress that wrong or spend my life in the attempt,"—Rev. Charles Kingsley.

When, through your bigness of heart, you give this office. a wrong unredressed on earth, or a man or woman left

When, through your bigness of heart, you give more of yourself to another than he is capable of understanding, and because of his ignorance he takes advantage of your bigness, then it is that you have cast pearls before swine. - H. C. Morse.

Christianity surged up from below, from the dregs of the world; it arose among an obscure sect of local fanatics, even in its own narrow provincial birthplace; and it brought with it, to cultivated Rome and Hellas, the common ideas and practices of the less civ-

Some Experiences in Spiritualism. To the Editor: - I first began to inver tigate Spiritualism about 1874 or 1873 When I was yet at home in Baden. Ger Orleans, La., two years before I came to America. Two years after that vision I arrived at New Orleans. There was the city before me, everything just as saw it in my vision. At Quincy, Ill. about 1874 or 1875, my spirit sister. with twenty-two more spirits with her, spoke to me, just as natural as if in mortal body. There they were in full form; I had no light of any kind burning in my room, but the immortal spirbrilliant light. I was the only mortal in that room. My sister and I spoke on Spiritualism and other religious matters. She advised me to keep on that I was on the right track-Spiritualism. She had not been acquainted with Spiritualism while in the mortal body,

tualism before I came to America. · Another time it was my spirit father. mother and two brothers who appeared before me in full form, arm in arm; they stood and looked at me. I in return looking at them, not a word was spoken by any of us. I had no light burning, but the moon was shining through the came just as they went, through the locked window. No chance for fraud here either, as I had doors and windows shut, and I was the only mortal in that

neither did I know anything about Spir-

Another time the immortal spirit form of my grandfather appeared be-fore me, in broad daylight, in his big Napoleon hat and his knee pants with buckles; and every thing just as he wore them when he was in mortal hody in Germany. While I was practicing medicine through Missouri and Illinois, had my horse in board by a man in Lewis county, Missouri. I mysolf was in Quincy, Ili. I received a notice from the man with whom I had my horse, that my horse was gone—stolen. I went to a girl medium, aged 12 years, here in Quincy, Ill., where I received a spirit message telling just where my horse was taken to after it was stolen. I sent notice to the man in Lewis county, Missouri, to go and get the horse, there where the spirit message had said to go, with the result that my horse was found just exactly where it was said in spirit message

While I was practicing in Missouri I was called to Illinois to see a very sick man. When I arrived there I attended to the patient, then I retired in the same house. Just as I had retired, there appeared before me three immortal spirit M. Ds., also one Indian. They correctly diagnosed the case I had just attended to; they told me that the man would be a cornse within forty-eight hours. This man was a corpse within the time stated by the spirits.

These are only a few of my many experiences in Spiritualism, at sickbeds, and otherwise. I believe because I positively know that Spiritualism is solid truth, and that the return and communication of immortal spirits with moric or anti-Spiritualist please explain the foregoing on the "subjective mind theory," or the "wholly of human origin theory." DR. F. BACHER.

Spectacles a Thing of the Past.

'Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

ting or drugging: It is a simple contrivance, known as the Actina Pocket Battery, and through it the patients cure themselves in the privacy of their own homes. It not only abolishes the butcheries and torturous methods practiced by oculists, and aurists, but at the same time perfects a positive and lasting cure. Rev. W. C. Goodwin, Moline, Kansas, writes: "My honest opinion of "Actina" is that it is one of the most marvelous discoveries of the age. It saved my eyes from an operation."

Mr. F. W. Barwood, Springfield, Mass., says that "Actina" cured him of deafness of nine-years' standing.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixtylive years old.

Robert Baker, Ocean Park, Cal., writes: "I

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# .. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER. 

CONTRIBUTORS, -Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade quate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do act comply with this request will be east into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned I we have not space to use them.

ANNOUNCEMENT-Harrison D. Bartett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse spon reasonable terms. Address him at ince for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 162, Syracuse, N. Y.

Dr. Green, secretary of the Missouri State Spiritual Assaciation, with headquarters at 518 Commercial building, is arranging a World's Fair Parliament of Advanced Minds. Dr. Green is well known as a student and lecturer on spiritual, occult, new thought and brotherhood topics. His original plan was to have a world's international convention of Spiritualists, but this has been abandoned with a view of making it more general to a Parliament of Advanced Minds. The meetings will be held in the auditorium tent at the Canvas Cottage City, north of the World's Fair. Dr. Green has been corresponding with the advanced thinkers and a large gathering of these bodies is expected.—St. Louis Post Dispatch.

Because they were superstitious and wanted their jewelry made into fetiches such as are worn in some of the far eastern countries, Mrs. Fannie Moul, 1622 Calumet avenue, and Mrs. J. F. J. App, of the same number, are bemoan ing the loss of their valuables and are woman with so-called occult powers, who was formerly at 1806 Michigan avenue. They say they were hypnotized into giving the woman \$500 and \$1,000 | Sollinger, Cleveland; corresponding worth of jewelry. But this time it was secretary, Mrs. Anna E. Baird of Elyria; not the magnetic eve which did the trick. It was the pleading and seductive voice. According to the story told the police the two women heard of Mrs. Sabin's occult powers and visited her out of curiosity. Then they were aypnotized by her voice and re-turned. They wanted "other deeper mysteries revealed." and they were. They left their jewelry to be "fetichzed" so it would ward off trouble, and tion given some beautiful discourses, instead it only "dematerialized." Now the woman has disappeared, too .-- Chi-

Six weeks, to the very day, after the foretelling of her death at a local Spiritualist meeting, Mrs. Mary L. Orchard. of 332 East Second street, died at her home after an illness of more than two years. Mrs. Orchard came to Los Angeles about five years ago and with her husband took up spiritualistic work with members of the cult. At a meeting held in Harmonial Hall six weeks ago persons present were requested to write out a question regarding their future, which they desired to have answered. Mrs. Orchard was ill at the time, but her husband was there and sent in a request to the leader of the meeting, asking for a prediction of the result of his wife's illness. Without looking at the paper bearing the question, the medium said there was a member present who desired to know the outcome of his wife's illness. She then turned to a table near by and put the question to a supposed spirit, stating that the answer would be given in raps indicating the number of weeks Mrs. Orchard would live. Six distinct raps leader announced that Mrs, Orchard would not survive. Exactly six weeks after the announcement, Mrs. Orchard became unconscious and died within three hours of the time of the day that her death had been foretold.-Los An-Wilkesbarre, Pa.-After four years

spent in an insane asylum, Mrs. Patrick Carey, of Ashley, near here, has been restored to health and mental sound ness, and her friends believe it is due to a special mass said for her about ten days ago at St. Leo's Church, Ashley Mrs. Carey returned a few days ago and has been kept quiet since, but she is in ... every way restored to health, and there is great rejoicing. The Rev Father-Hussie, of St. Leo's, says he has heard that people believe the woman had been cured by a seeming miracle, but he did not care to discuss the matter. Mrs. Carey was badly injured five years ago in a street car accident.-New York Herald.

Dr. Beverly writes: "The Spiritual Science Society of Arlington Hall, 31st street and Indiana avenue, has secured Dr. Temple, of Washington, D. C., who has lately returned from Texas, to serve them for two months. He can not be excelled in his public tests that reach the life and heart of every one. Walter DeVoe will lecture every Sunday evening, and you will always enjoy a rich feast at the table he sets for his hearers. His expositions of spirit and astral life are the deepest and most profound. Our meetings will be open all summer, and we invite all to come and enjoy themselves in our large, cool and comfortable hall."

J. W. Bettison of South Wellfleet, fass, expresses his high appreciation of cor promium books.

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. - During June, July and August the Progressive Lyceum will be sent to Lyceums for one cent per copy. This will enable you to increase your subscription onehalf its present number, with no extra expense. Address J. W. Ring, care of the Spiritualist Temple, Galveston,

Dr. Watkins wishes to announce to hose interested that he is again located in Boston, and will devote his afternoons to experiments in independent slate-writing at his home in "The Westland," corner of Westland and Massachusetts avenues. In reference to the seances he wishes to state that this is the first time in fifteen years that he has given private seances for independent slate-writing for the general public. He makes no charges unless the experiments are successful. Engagements for a seance should be made in advance. Address all letters to C. E. Watkins, M. D., "The Westland," Bos-

ton, Mass. Mrs. R. S. Lillie, the well known medium and teacher is again on the eastern side of the Rocky Mountains, and her address for the month of June is 358 West Robie street, St. Paul, Minn. Mrs. Lillie is one of the most eloquent and logical speakers in our ranks, and we bespeak for her a most cordial reception among her old friends and admirers.

Mrs. Emma Hess writes from Peoria, Ill., that the circle held there has been named by a spirit, The Rosebud Club, and excellent results are anticipated. Virginie Barrett, residing at 835 Broadway, Indianapolis, Ind., sends the following, which appears in an Indianapolis paper under the head, "Death Blow is Given to the Ghost Trust." "The proposed 'ghost' trust sustained a death blow at the hands of the city council last night when that body passed an ordinance imposing a tax of \$50 a year on all practicers of the oc-cult. The ordinance is directed at all those carrying on, practicing or professing to practice the business or art of astrology, palmistry, phrenology, reading, fortune telling, clairvoyance, cartomancy, crystal gazing, hypnotism, mediumship, prophecy, augury, divination or necromancy. It is estimated that 150 persons of this professional sort will be affected. The original ordinance provided for a tax of \$15 a month, but the finance committee thought this exorbitant and unjust." Mrs. Barrett will answer any inquiries in reference to the law, which, so far as the genuine mediums are concerned, is most infamous, and should be repealed at once. She exhorts the voters to see to it that friends of mediums are in the future elected to office. All such odious laws should be vigorously fought. Mrs. Barrett will accept a few engagements

at camps, also fall engagements. Address her as above. Officers of the Ohio State Spiritualist Association: President, Mrs. Carrie seeking the arrest of Martha Sabin, a Firth-Curran of Toledo; first vice-president, Harry E. Boerstler of Columbus; second vice-president, Mrs. Hattie G. Webster of Columbus; secretary, C. A. treasurer, F. D. Dunakin of Antwerp; trustees, Thomas Bellis of Cleveland W. V. Nicum of Dayton: Mrs. Elizabeth Schauss of Toledo; Mrs. J. Q. Bartholomew of Geneva, and Mrs. Anna M. Allen of Cincinnati.

Mrs. A. A. Cawcroft writes from Jamestown, N. Y.: "Chas. Theo. Schneider came here from Warren, Pa., a perfect stranger. He has through inspiraand his tests were all recognized. He will serve societies anywhere. Address him at Gen. Del., Jamestown N.

Y., near Lily Dale. Under the auspices of the Lynn Spiritualists' Association, Unity Camp, Saugus, was successfully and auspiciously opened to the public, June 5, and the several meetings were well attended. At two o'clock a conference meeting was held, which was opened with an invocation by Mrs. Ida P. A. Whitlock who afterwards extended a cordial welcome and greeting to those present, to the privileges of the camp and the beautiful Grove, and to one and all who may desire to visit the camp during the summer season. Remarks were also made by Mrs. Maud Litch, Mrs. Hurd, J. S. Scarlett, of Cambridgeport, and Mr. Baker. The regular meeting of the day was held at four o'clock, when Mrs. Whitlock read a poem entitled "Progress," after which she delivered a forcible and interesting address on Spirit ualism," and gave many instances which went to show the progress and advancement which had been made since Modern Spiritualism was first introduced, and she defended it from the unjust attacks which had been made upon the philosophy by people of skeptical ideas and of other beliefs. Mrs. Whitlock followed her address by giving a number of tests. At 6:30 o'clock a song service was held. At 7 o'clock the evening meeting was begun, which was addressed by Mrs. Whitlock, who gave a short address along Spiritualistic lines.—Lynn (Mass.) Evening

News. L. S. Burdick writes from Texas. Mich .: "I had the pleasure last Sunday of attending, on the spacious lawn of John Dewel, in Porter township, a combination meeting, consisting of the so cial and spiritual. This society holds meetings at least once a month at central farm-houses. On this occasion over one hundred gathered in picnic form, spread a table corresponding in quality and quantity to their religion. Mr. H. L. Chapman, of Marcellus, and Miss Gibb of Grand Rapids, were the speakers. Music by Mrs. Goodrich of Mar-

cellus, and Alexander's string band." E. W. Sprague and wife, N. S. A. missionaries, are now at home enjoying their vacation. Their camp-meeting engagements are as follows: Snowflake Camp, Central Lake, Mich., July 31 to Aug. 5; Vicksburg, Mich., Aug. 7 to Aug. 12; Haslett Park, Mich., Aug. 14 to Aug. 19; Ashley, Ohio, Aug. 21 to Aug. 29. They will spend the first three weeks of July between Jamestown, N. Y., and Central Lake, Mich. Societies or individuals wishing their services en route, please address them at 618 Newland avenue, Jamestown, N. Y.
Goldwin Smith, writing on "The

Bible, Its Critics and Its Defenders,"

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than the previous Saturday morning. Bear this in mind.

man. A single error or immorality is fatal to the divine origin of the whole. That a divine being should err or mislead is inconceivable. Not less inconceivable is it that he should have subjected himself in his operations to such a law as evolution, and then waited for Darwin to explain the dispensation to mankind. Gladstone, maintaining the divine source of Genesis, in effect makes the Creator guess at the process of creation and come strikingly near to anticipating the Nebular Hy pothesis.

J. O. Stephens writes from St. Joseph Mo.: "Our society has decided to continue our meetings through the month of June, having engaged Mr. J. A. Bailey, who has served us so satisfactorily as speaker for the last month, to remain with us through June. Our society at present is in a very satisfactory condition. When Mr. Bailey came here we were divided, but we soon consolidated, and are all working for the success of the cause. Mr. Bailey will answer calls for week-day meetings or lunerals within a reasonable distance. Address him at 8th and Olive street, care of Windson Hotel." Alister Evans, son of Dr. John Henry

Evans, Marquis d'Oyley, died at No. 4 Rue Oudinot, Paris, from the effects of a revolver shot. It is as yet uncertain whether it is a case of accident, murder or suicide. About six months ago Mr. Evans became acquainted with a Mme. Oyaga, a native of Peru, and about thirty years of age, who was separated from her husband and traveling on the continent with her two children. Evans fell desperately in love with her, and they lived together at Cannes till Dr. Evans stopped his allowance. They they returned to Paris and took up residence at the Hotel du Rivoli in the Rue Jean Guoyon. On Wednesday evening last at 10 o'clock a shot was heard in their room, and Mme. Oyaga, a moment later, burst out and called for assistance, saying that Evans had shot himself. He lingered for four days, being at times delirious, but several times ejaculating, "I did it myself; accidentally." Dr. Evans alleges that his son has been under hypnotic influence for several months, and that it was exerted by Mme. Oyaga. This is so far confirmed by Dr. Berillon, the hypnotic specialist, who found traces of mesmeric influence and by the fact that the wounded man felt no pain, although the bullet pierced the intestines and lodged in the kidneys. A post-mortem examination is being made by the authori-

ties.-World, Toronto, Can. Mrs. L. Robinson, speaker and medium, writes from Baltimore, Md.: "It is with great pleasure that I send another subscription for our beloved paper. Words fail to express how deeply I appreciate The Progressive Thinker. It is rightly named. It is without doubt the redemption of Spiritualism from the degradation to which it is daily and hourly subjected by fakes. Let the good work continue. All honor to Mrs. Laura Hyland. She is a brave woman She is making history, and opening the gates to thousands of people who, while they are connected with their churches have progressed along the lines of religious thought, and who are looking to Spiritualism for soul food."

Taking with him to the woods his son "Dody," who is a cripple, has St. Vitus' dance, and is an imbecile, John Dayton' of Walcott, N. Y., left word behind that ne would kill the boy and himself as a "sacrifice unto the Lord." Neighbors found the father and son in the woods praying, and took away the old man's intended to perform the sacrifice. How differently this case strikes us from the way we were impressed by the story of Abraham, which we heard read in Sundayschool! And yet if the Bible narrative is historical, Abraham was indubitably as crazy as John Dayton.—Truth Seeker.

Amos Stackel (orthodox) writes: "I have been paying for three months at a time for your paper, expecting to quit at the end of the time, but when the time is up I feel as though I wished to see what else some of your patrons and friends will present. There are enough wonders disclosed in print to revoluionize religion every few weeks, but there is one trouble, as yet, like there was at the building of the Tower of Babel—what one builds up in one article another is apt to knock down in another; or, it may be nearer like the war news from Russia and Japan-the fact asserted one day is deserted the next. I am, however, ready to receive light from any source. I have learned from a two-days' calf that when the cow does not give down the milk it bumps its nose up into the bag and that makes it come; and so I do the same way, only instead of the nose I use my fiet. I am not afraid to learn from Smitualists as an orthodox believer; but some of your soldiers hit us pretty hard sometimes; but you remember the an-been serving the Conneaut society for cient confusion of tongues is what ruined the Tower-you must look out!"

Sparta, Wis.-Dr. H. B. Hicks, who, with his wife, has been in the city, for three weeks, and claims to be a clairvoyant, secured \$500 from Martha J. Perkins of Caston and fied to Winona, where he and his wire were captured by Sheriff Cossells. Mrs. Perkins had had her fortune told, and, having sold a piece of preperty for \$525, brought the money to the doctor for safe keeping. He told her, it is alleged, if she would leave the money with him he would send her a draft for \$1,000 in a couple of days. Hicks admits that "Queen Mineta," his wife, told Mrs. Perkins' forune, for which a fee of \$2 was ceived, but he declared that was all the money they received from her. When asked why he had changed his name after leaving Sparta he said it helped in his business sometimes to change his

name. News, Wilwaukee, May 30. I S. Gitchell, president, writes: "The Spiritual Science Society of Rockford, Il., had with them on May 8, Rev. E. W. Sprague and wife, N. S. A. missionaries, it being the first anniversary occasion. At the afternoon service several new members were received into the society by a very impressive cere-mony, and in the evening the infant son of Mr. and Mrs. Gitchel was christened by Mr. Sprague, flowers being used in profusion. The service was greatly enloyed by a large and appreciative audience. As our plan for conducting the society has gone beyond the experi-mental stage, and believing it may be helpful to others, I would say that we have a 50-cent membership fee; 25-cent quarterly due, and take a 10-cent collection at all our public meetings. With this seemingly small financial plan be ing burdensome to none, our auditing committee has reported that during the year we have raised \$586.78; paid to talent \$301.64; for hall rent \$175.34;

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-PUBLICATION, OTHERWISE THEY HE IN OUR cause to expose the Blue WILL FIND THEIR WAY TO THE Book and the Insude that infest our ranks, you will find them almost inva-WILL FIND THEIR WAY TO THE WASTE BASKET.

that meets once a week, and although it only takes a 5-cent offering at its meetings, after assisting in many ways financially, it now has some \$35 in its treasury, to say nothing of visiting the sick and the many things the ladies can do to promote an interest in the soclety. We have endeavored to organize to work, and with all our old officers reelected (with the exception of vice-president), new members joining our ranks at nearly every meeting, and perfect harmony reigning, we feel that we have much to be thankful for in the past; we are looking forward to better things in the future."

San Bernardino, Cal.-Hiram Jones,

May 31, created considerable excitement by capturing his 10-year-old daughter near the postoffice, and taking her, despite her struggles, to the Catholic convent, three blocks away. The little girl, who had been living with her grandmother, resisted with all her might. She clawed and kicked and fought every foot of the way to the Sisters' school. The pair were followed by a large number of the girl's schoolmates in the Fourth street school which she has been attending. The father finally landed his daughter hind the door of the convent. The grandmother, Mrs. Huffman, was soon apprised of the action of the father, and she immediately applied to the District Attorney's office for assistance. District Attorney ordered the Mother Superior of the school to keep the little girl within the walls until he could investigate the matter. Jones and his wife have parted. She has left the city on a visit, and the little girl has been living with her grandmother and attending the public school. The District Attorney believes that the case is one for the civil courts.

A. C. P. writes: "Mrs. Kate Henry, the well-known inspirational and clairvoyant medium of 71 Thirty-first street, will leave early in June for the East, where after a visit with New York friends, she will sail June 4 on the steamer Arabia of the White Star line, for Queenstown. Before leaving Ireland, she will visit not only the many spots of interest and rare beauty which attract the ordinary tourist, but some of the places especially noted for spirit manifestations, where pranks and exhibitions of intelligence and power are commonly attributed to the brownies and fairies. She hopes to visit some of the 'wishing wells' and those whose waters have healing powers, and, with open spiritual vision and clairaudient powers, penetrate some of the mysteries of the lovely sea girt island, whose sensitive, warm-hearted people are once more beginning to lift their bowed heads in hope of better conditions. The best wishes of Mrs. Henry's many friends for a safe and pleasant voyage attend her, and they will await her return next fall and a recital of her experiences, with great interest."

C. Buss writes from San Diego: "The spiritual work is making good progress with us. Mrs. Florence White of New York is occupying our rostrum at present; an excellent worker, especially in the messages. Brother Hodge is in Oakland, Cal."

Camp Progress, Mowerland Park, Upper Swampscott, Mass. Correspondent writes: "This society for summer open air meetings for promulgating the ten-ets of the sect called Spiritualists, as our state charter reads, held its first meeting for this season on Sunday, June 5. It was a grand success, both in interest, quality and numbers. The auditorium was full and large numbers were standing listening, while still more were strolling among the trees and enjoying the beauties of ature The association is taking on a new lease of life, and is rapidly increasing its membership, and has well arranged plans for its future usefulness and prosperity. Our president, Mr. B. calculated to build up and build well. Our vice-president, Mr. E. H. Holden, is music to a high standard of excellence. The other officers have held office before and have proved themselves to be good workers. We shall be glad to welcome any speaker or medium who will kindly visit us, and if they will come to the office they will be cordially comed. We have on sale on the grounds spiritual papers. For the inner man we have fish and clam chow der, tea, coffee, ice cream, cake and cool drinks on sale. Admission to the grounds free. Lynn and Salem electrics pass the gate. B. and M. Swampscott station ten minutes' walk." John Wallace writes from Ashtabula,

Ohio: "The society in Ashtabula, has been very successful. It has passed through a critical stage, and is now do ing nicely. Mrs. Schauss and Mrs. Curran, of Toledo, are the speakers, and they seem to have the faculty of interesting people of all beliefs, as the attendance is always good. D. A. Herrick, of Grand Rapids, Mich., who has the month of May, found time to make us some very pleasant calls. He also held some very successful trumpet seances. He goes from here to Kent, O., and is engaged for the month of June by the Akron society. The cause is by no means on the decline; it is steadily growing the same here as elsewhere. While theology is struggling in her efforts to patch up her crumbling creeds, our beautiful philosophy shines brighter and brighter as the days come and go. There is always a little discord in our ranks, it is true, but this is necessary for our growth and will have a tendency to invigorate instead of destroy. Wherever we go we find a class of persons who rank themselves among Spiritualists, who make a practice of casting reproach upon mediums and mediumship—sneer and ridicule communications. We all know there is deception. We also know that quite often gnorant spirits communicate, and that there is an abundance of fraud, but as Hudson Tuttle says, 'What of it?' Are all books written by men free from faults? Are the usual conversations at social circles so transcendently above the messages of spirits? Our good Brother Tuttie in The Progressive Thinker of Septi 1, 1903, says, it appears as self-evident that Spiritualism rests upon the phenomena, and these can be investigated by and through mediumship. The genesis of Spiritualism with its sublime philosophy was its meliumship; without the facts furnished thereby, that philosophy would be a dream, and thus to degrade and ignore mediumship, is to destroy the move ment which draws all its supporting facts therefrom."

Arzelia C. Clay writes from Grand Rapids, Mich.: "Yesterday, an attorney, who is a Spiritualist, went before Judge Jewell and he, with friends, took off the fetters which have bound me in the says: "Inspiration must be universal or miscellancous expenses \$50.94, leaving and then a brother became guardian fraudule; as belance in our treasury of \$58.86. We over me. I have got to struggle for a fraudule; large out certain passages and pronounce; have held 70 public meetings. We few months, but I think the future will large them divine waite the rest are humbered and working Ladies. Assiltary to prosper us some time. past. I received illegal imprisonment,

Ever remember that when you hear AND ADDRESS WHEN SENDING NO. anyone denouncing The Progressive TICES AND COMMUNICATIONS FOR Thinker for allowing prominent work. riably dishonest in heart and purpose Each one who writes for the paper is responsible for what he (or she) says, and not the editor. The discussion they have inaugurated will result, no doubt, iu good.'

The Harmony Grove Spiritualist camp-meeting Association, of Escondido, Cal, will hold its yearly camp-meet ing on July 17 to 31 inclusive. The management is making an effort to have this season's camp-meeting the best in the history of the camp, and has already secured the services of some very able workers, such as Rev. D. W. Hull, Mrs. Nettie Allen, Mrs. M. C. Vlasck, of Los Angeles, Mrs. Ella W. Marchant, of San Bernardino, and a number of San Diego county home talent, who are fine rostrum workers. Everybody is invited to come, with the promise of a rare spiritual treat for all. The officers are J. L. Dryden, president; Mrs. C. A. Dodge, director, and T. J. Mc-Feron, secretary, of San Diego, and E. B. Lowman, Ezra Foster and C. H. Lewis, directors, and F. C. Foster, assistant secretary of Escondido. Mrs. LeSieur writes: "The third ben-

efit Band of Harmony sociable was held at the home of Mr. and Mrs. Druliner, Thursday, June 9, No. 93 Bowen avenue, South Side. We enjoyed every moment of the time, and our program was an inspiration from first to last. We were glad to welcome home Mrs. Cooley after her long absence. We are obliged to say good-bye to Mrs. Richmond, and bid her good-speed for a little while, as she goes forth on her mission of love to bless others with the light of the gospel of truth. The parting is not a sad one, as we are inseparable in spirit. We are cordially invited to the home of Mr. and Mrs. Dexter, No. 1000 N. Halsted street, Thursday evening, June 23, our next sociable."

T. W. Sherk writes: "Services Sunday, June 5, at the Church of Spirit Communion, 4308 Cottage Grove ave. consisted of conference in the afternoon and in the evening a lecture by Dr. Randali. The subject of the lec ture was 'Materialization, Its Science and Philosophy. The doctor has not only made a thorough study of the subjuct, but has also had a number of experiences that enable him to speak authoritatively upon it. A very interesting incident bearing upon materialization was related in the afternoon by Mr. Martin.. He has for some time been at tending one of Mr. Coates' classes, very earnestly endeavoring to learn more of spiritual things. Being in his own room one evening last week, alone, he was looking at the portrait of one who comes to him as an inspiring spirit when he distinctly felt a hand upon his shoulder, becoming at the same moment conscious of a presence. Upon speaking he received repeated reponse by the patting and caressing of the materialized hand. Next Sunday the lecture will be delivered by H. F. Arnold, subject, Overtones or Forgotten essons in Spiritualism."

Mrs. Isa A. Cross writes: " The Hyde Park Occult Society will give a social on Friday evening June 17. We will have a short musical and literary program; then the rest of the evening will be given over to Mrs. Georgia Gladys Cooley, who has kindly consented to be with us on that occasion. We Chicago people know that means something good, and that one can depend on; lots of strawberries and cream and cake afterwards. On Sunday evening, June 19, we will be favored by a lecture from Mrs. Irene Smith of Seattle. Her subject will be 'The Duality of Forces, or Man Made in the Image of God.' She calls this her best lecture, so all Spiritualists and those who are not also, better come and hear it. You will have to come early to get a ways draws a full house. Services at 319 East 55th street, at 7:45 sharp."

C. P. Follett writes from Minneapolis, Minn.: "Mrs. R. S. Lillie of San Francisco, Cai., who is on her way east to H. Blaney, is an advanced thinker, and a broad, liberal-minded man, and is well ing the summer, is at the present time a broad, liberal-minded man, and is well ing the summer, is at the present time. visiting relatives in St. Paul, Minn. She lectured for the St. Paul Spiritual also our musical director and keeps the Alliance the last two Sundays in May The last Sunday in May being the clos ing Sunday for the year, she took for her subject, 'A Review of the Work, and the lecture was fine! As she did not like to be idle on Sunday evenings she made arrangements to hold meetings every Sunday evening during the month of June. The missionaries of the Minnesota State Spiritualist 'Association, Mrs. Jos. P. Whitwell and Mrs. John Sauer, were called upon to perform a very pleasant and agreeable serice, the occasion being the dedication of Temple at the Minnetonka Spiritual Association, Long Lake, Minn. The services were very impressive, but on account of rainy weather the attend ance was not as large as was expected, but what was lacking in numbers was made up in enthusiasm. This society deserves great credit for they have been doing a grand and noble work and we should be and are proud of them." In the United States the Baptists pro

pose raising a million dollars for the purpose of training natives for the ministry in China and other so-called heathen countries. The money might be used to better advantage, says the New Denver, B. C. Ledger, by training the thirsty souls of America to always drink water, instead of attempting to upset the religions of other lands by telling the people that the only sure route to Jesus is over a wet trail.-Fruth Seeker.

Dr. J. M. Peebles, the Pilgrim, will ecture two Sundays in St. Louis, dur-

ng the exposition, Georgia Gladys Cooley will give a social and test seance for the benefit of the Universal Occult Society, in Hall B, 77 Thirty-first street, Wednesday evening, June 22. A splendid literary and musical program will be rendered, followed by messages from Mayflower and the guides of other workers. Come and bring your friends and enjoy the pleasures of a happy evening. Admission 25 cents.

Josph Lloyd writes: "The North Star Spiritual Union Society had its semi-annual meeting on Saturday, June 4. The members concluded to continue their services through the summer months at Peri's Hall, 1546 Milwaukee ivenue. A hearty welcome will greet all Spiritualists and investigators. Mediums that are staying in the city are invited to pay us a visit to help the good work along. We hold developing classes, one each week, and two test circles for the public each month; classes for members only. Mrs. E. J. Hanson, pastor."

Delevan Bates writes from Aurora, Neb.: "The information in No. 758 about the 'Blue Book' is worth a year's ubscription."

We hear many words of commends ion for Mrs. Isa Cleveland the pastor of the Society of Psychic Forces. Being a genuine medium herself, she is in harmony with those Spiritualists who are exposing the Blue Book and the fraudulent methods adopted by trick-

# BOOKS FOR ALL SPIRITUALISTS TO PERUSE

A Conspiracy Against the Republic. By Judge C. B. Waite, author of "History of the Christian Religion to the Year 200. Price 25 centse A Few Words About the Devil. By Chas. Bradlaugh, the great Enger lish freethought leader, with a story of his life as told by himself and a history of his Parliamentary struggles. Price, 50 cents.

After Her Death. The Story of a Summer. Pervaded with pure and sublimely spiritual thought. Something to make the reader pause and reflect almost to entrancement. By Lilian Whiting. Price \$1. After the Sex Struck, or Zugassent's Discovery. This book is in-

tended to teach husband and wife how to agreeably adjust their differences. Highly agreeable is its contents. By Gco. N. Miller. Price 25c. Age of Reason. Being an investigation of true and fabulous theolpgy. A new and complete edition, from new plates and new type; 186 pages. By Thomas Paine. Price, paper, 25 cents; cloth, 50 cents. Ancient India, Its Language and Religions. Translations of the articles "Religion of the Veda," and "Buddhism." The Study of the

Sanskrit. By Prof. II. Oldenberg. Price 25 cents. A New Catechism. By M. M. Mangasarian. A book suited to express the thoughts of men, women and children living in the new times. Price, cloth, 75 cents; paper, 50 cents.

Angell Prize Contest Recitations. To advance Humane Education in all its phases. A book especially adapted to Lyccums. Full of enthusing ideas. By Emma Rood Tuttle. Price 30 cents,

Antiquity Unveiled. Ancient Voices from the Spirit Realms. An intensely interesting work, carrying one deeply into the mysteries of the past. By J. M. Roberts. Price \$1.50. A. P. A. Manual. A complete exposition of the principles and objects

of the American Protective Association, with a vivid description of Romanism as it is to-day. Price 15 cents. Apocryphal New Testament, being all the Gospels, Epistles, and other pieces now extant, attributed in the first four centuries to Jesus Christ, His Apostles, and their companions, and not included in the New Testa-

ment by its compilers. Translated from the original tongues, and now, collected into one volume. Price, \$1.50. Apollonius of Tyana. Identified as the Christian Jesus. A wonderful communication, explaining how his life and teachings were utilized

to formulate Christianity. Price 15 cents. Aryan Sun-Myths. The Origin of Religions. A valuable compilaion of historical facts relating to the ancient conception of the necessity, for saviors. By Sarah E. Titcomb. Price, cloth, \$1.

A Scientific Demonstration of the Future Life. By Dr. Thomson J. Hudson. Price \$1.50.

A Sex Revolution. By Lois Waisbrooker, author of "Helen Harlow's Yow, 23 The Occult Forces of Sex," "Perfect Motherhood," and many other works. Price 25 cents.

As It Is to Be. By Cora Lynn Daniels. This is a most spiritual book and gives a beautiful account of the process of dying. Price, \$1.

Asphodel Blooms and Other Offerings. A book of short poems by Emma Rood Tuttle. Neatly bound in blue gloth with silver letters. Price \$1.

Astral Worship. With a chart in the front cover with signs of the Zodiac. By J. H. Hill, M. D. Price \$1.

Atlantis, the Antediluvian World. By Ignatius Donnelly, is a book frare thought, proving the existence of a continent by the name of Atlantis having existed years ago. Price \$2. Auras and Colors. An Esoteric System of Teaching Concerning

Halos, Aureolas and the Nimbus. By J. C. F. Grumbine. Price, 50 ets. Automatic or Spirit Writing, with other psychic experiences of the author. A book well worth the price, for its valuable suggestions to others wishing the phase. By Sara A. Underwood. Price, cloth, \$1. Behind the Veil. Written by a spirit in a most interesting manner,

and describing his life in the spirit world. Price 75 cents. Beyond the Vail. A Sequel to Rending the Vail, given through the mediumship of W. W. Aber. Price, \$1.50; postage 25 cents.

Bible and Church Degrade Woman. By Elizabeth Cady Stanton. Comprises three brief essays on The Effects of Woman Suffrage on Questions of Morals and Religion. Price 10 cents.

Bible Marvel Workers, and the wondrons power which helped or made them perform mighty works and utter inspired words. Personal characteristics of prophets and apostles. By Affen Putnam. Price, 75e Bible of Bibles, or Twenty-seven Divine Revelations containing a description of twenty-seven bibles, also a delineation of the character of the principle personages of the Christian Bible, and an examination of their doctrines. By Kersey Graves. Price \$1.75.

Big Bible Stories. Placed in the crucible of Mathematics, they are made too absurd for anyone who can count on his fingers, one, two, three, etc. New and unique. By W. H. Back, Price, 50 cents. Body and Soul. A series of lectures by J. Clegg Wright. Price, \$1.

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Character Building, Thought Power. A delety little book and helpful. By Ralph Waldo Trine. Price, 35 cents. Conflict Between Religion and Science. By J. W. Draper, Price, \$1.75.

Child Culture. A small book giving a treatise on how to rear children according to the laws of physiological psychology, and mental suggestion. By Newton N. Riddell. Price 60 cents. Children's Progressive Lyceum. A mamial, with directions for the

organization and management of Sunday-schools. Something indispensable. By Andrew Jackson Davis. Price, 25 cents; postage, 5 ets.. Christianity a Fiction. The astronomical and astrological origins of all religions. A richly sarcastic poem, by Dr. J. 11. Mendenhall. Price Christs of the Past and Present. By Rev. Moses Hull. A valuable

pook. Price, cloth, 35 cents; paper, 25 cents. Clairvoyance. A book of 109 neatly-printed pages, pertaining to a ystem of philosophy of clairvoyance, its law; nature and unfoldment.

y J. C. F. Grumbine. Price, cloth, \$1.50. Coming American Civil War. This excellent book is written in the interest of humanity, of liberty, and of patriotican. By Burton Ames Huntington. 300 pages. Price, paper, 50 conts. postpaid.

Common Sense. A book of the Revolution, and yet adapted to the present day. A book to inspire the reader to love his free America. By Thomas Paine. Paper, 15 cents.

Concentration. A series of six symbol cards and a valuable pamphlet on concentration, meditation and inspiration, with instructions how to conquer yourself and develop your innerwest faculties. By Laura G. Fixen. Price 50 cents.

Continuity of Life a Cosmic Truth. By Prof. W. M. Lockwood, the well-known lecturer. Those who have had the privilege of hearing Prof. Lockwood lecture will understand and appreciate the character

of this work. Price \$1. Contrasts in Spirit Life, and the Recent Experiences of Samuel Bowles. Given through the mediumship of Carrie E. S. Twing. Price, 50 cents.

Cosmian Hymn Book. A collection of original and selected hymns for liberal and ethical societies, for schools and the home. Compiled by L. K. Washburn. Price, cloth, \$1; paper, 50 cents. Crimes of Preachers. This book is just what its title indicates-a

thorough exposure of the inner life of those efect of earth. A very interesting book. Price 25 cents. Cultivation of Personal Magnetism. By Lelloy Berrier. Price, 50c.

Death and the After-Life. An excellent work relating to the transition moment; scenes and society in Summer-land; Winter-land, By Andrew Jackson Davis. Price, cloth 55 cents; postage 5 cents. Death Defeated, or the Psychic Secret of How to Keep Young. By Dr. J. M. Peebles. Cloth bound. Price \$1.

Death, Its Meaning and Result. By John K. Wilson, a member of the Pennsylvania Bar. Cloth. Price, \$1.25. Diakka and Their Earthly Victims. A very interesting and suggest-

ive work. It is an explanation of much that is false and repulsive in Spiritualism. By A. J. Davis. Price 50 cents. Dictionary of Dreams. One Thousand Dreams and Their Interpreta-

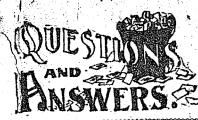
tions. By Dr. Robert Greer, Price, 25 cents. Discovery of a Lost Trail. By Chas. B. Newcomb. A book that will elp you see the beauty and joy of life. Price, \$1.50.

Easy Lessons in Psychometry, Clairvoyance and Inspiration. By J. J. F. Grumbine. Price, 50 cents. Echoes from the World of Song. A collection of new and beautiful. songs, with music and chorus, in book form. By C. P. Longley. Price, \$1: postage 15 cents.

Edith Bramley's Vision. A thrilling appeal to all who are interested in learning how the great forces of the Roman Catholic church are seeking to prevent the progress of liberalism. Price 15 cents. Elsie's Little Brother Tom. An interesting story for children. Allen

Thurber, author. This book fills a need for literature for small folks as there are but a few books, and we recommend this as being interesting and instructive. Price, 75 cents.

(Continued on page 2) (New Yrea bestited)



'This department is under the man? uzement of

HUDSON TUTTLE. A ddress him at Berlin Heights, Ohlo,

NOTE-The Questions and Answers have called forth such a host of re-proondents, that to give all equal hear ing compels the answers to be made in the most condensed form, and often chearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby asscertive, which of all things is to be deprescated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is dways saveral weeks ahead of the space given, and hence there is unavoidable delay Rivery one has to wait his time and pliace, and all are treated with equal

NOTICE.—No attention will be given ever information I am able, the ordimary courtesy of correspondents is expected. HUDSON TUTTLE.

/A. C. Dunn: Q. How is it that you not believe in the power of the spirit to manifest its presence thirough the phase called materialization? Your statement to that effect has a twonderful influence with investigatours-and with my experience I can finirdly reconcile your experience with mine if it has led to the conclusion it has with you-and to such a different one with myself and friends in this neeighborhood.

A. Our esteemed correspondent will, if the reads carefully the answer to which he refers, see that he has misunderstood. The possibility of materialistition is not denied, but some of the forms in which it is presented. There Itano doubt as to the ability of spiritual fixings to draw around themselves a sufficiency of matter to reflect light and thereby make themselves visible.

1P. K. Hammerls: Q. Why are there me writings by Jesus Christ? What is meant by the Holy Ghost, and what is thre sin against the Holy Ghost, which A. Neither Christ, nor his apostles

wrote anything, the books referred to them were written many years after their death. The apostles were rude, unneducated people, and there is no account of Christ having been educated. The many god-men, or saviors of the world, contented themselves with teaching the followers gathered around them, and wrote nothing. These disciples might write of what they said and did; the miracles they performed, and in the guthering gloom as time receded the the mosquito netting test the phase of materialization. The Editor appended stories grew into marvels; there was materialization. The Editor appended unit occasion for the "saviors" to write to Mr. Langdon's article a suggestion

received more attention, been more beforged by speculation, and remained more completely incomprehensible than form: began with the earliest Christians and continued until the repeated decisions councils made it damning heresy to wa otherwise than these hodi

As defined by a leading theologian, "The spirit" (Holy Ghost) is the infimite personal "Breath" of God, as the Shon is his infinite personal "Word." The Athanasian creed says: "The Holy Chost is from the Father and the Son. weither made nor created nor begotten existence of genuine mediumship in any finit proceeding." Exactly what is meant by "proceeding," has never been made clear. The trinity is made up of conditions before a committee into three factors all as powerful as the ortiginal, for a mind not cultured in the schools of theology is difficult to com-

The early Christians were constantly disputing as to the nature of the three persons of the trinity, some declaring ome and some the other superior, but the majority settled down to the dogma thrat the son was subordinate to the Weather and the Holy Ghost to the Son. The Gnostics advocated that both the terms Holy Ghost and Christ meant Econs. The Aryans held that the Holy Ghost was a creature of Christ, Ger mean theologians have defined it to be thre "spirit of God in nature," and in

The fact is that this Holy Ghost has no reason for being, and can find no place unless embodied in a dogma which is held too sacred to question. -The sin against the Holy Ghost, is the resjection of the spirit, and heresy. Esne-cially after once believing, becoming am apostate. This sin is so hemous' and dreadful it is never pardoned. The weakness of this belief required special strengthening by the priests.

Ht is peculiar that there is only one sdin in the world that is not pardonable, identification with it, let him place his for which an excuse will not be reagainst a being which is entirely the creation of speculative theologians.

There can be but one Supreme God and as supreme and infinite, He can not be subject to division. If divided earch part would be infinite or large as thre whole.

C. C. Ames: Q. Is there any scientific explanation for the apparent fact tient intermarriage among near relations, as first cousins, etc., often produces inferior offspring, idiots, etc? The same effect is seen among animals. Although the marriage of those near related has been considered detrimeental, and so recognized by law. the divjection does not rest against the re-Indionship but similarity. People as By J. K. Wilson, of the Pennsylvania mear related as brother and sister are. Bar. An absorbingly interesting vol. ofiten more widely different physically ume, of decided value. A narrative of and mentally than those who are not, wonderful psychic events and often those not related are almost thor's experience. Cloth, 560 pages, lifitentical in temperament and mental lustrated, \$1.25. endowments. The distinction made by this law is arbitrary and coarse. Or W. P. Pholon. gamic beings gain by a distinction of Price 25 cents.

the sexes. Only the lowest species combine both in the same individual. The differentiations of functions al ows a greater variety and opportunity Cach offspring starts as it were anev as a new creation, whereas in the animals multiplying by division, there is constant continuance of the original being. The stronger and more pro-nounced the characteristics of the father and mother the more conspicuously will these re-appear in the offspring. If the deficiencies of one is op-posed by excess in the other, the offspring will inherit a balance of these qualities. If there is excessive activity or development in any direction, or deiciency, this will be intensified in the offspring, becoming even a deformity physically or mental aberration. Near elations, in the olden times when the opinion which the law embodies, were more alike-more nearly related—than at present. When people lived in ribes, the whole tribe became related

closely, and often descended from a single family. As a rule with exceptions as statedhe deficiencies and excesses, tendenies to certain diseases, etc., are alike in families and hence for members, even of branches remote as cousins, to unite may produce offspring with these traits intensified. Nature, however, is wonderful conservator, and often unnotice.—No attention will be given grading the grading stances produces attention results. Full name and addiress must be given, or the letters will accord planted in the crevice of the mot be read. If the request be made, tooks on a bleak mountain side, and cradied, by storms, may by her foster-ing care develop into a magnificent tree. Men like Stanley, who blazed there of inquiry requesting private an the way for the advance of civilization into the heart of "darkest Africa," may be presented as the local products attended in the crevice of the most disadvantageous cfreumstanding results. der the most disadvantageous circumbe born in an almshouse, and grow strong by neglect until they come to their great achievements. In a careful study of this subject, the

onclusion was reached that the stress laid on this marriage of cousins was too strong to be warranted by the facts. A standard example of writers on the subject is the intermarriage of the reigning European families, especially the Bourbons. It probably had some influence, but there were other causes more po-

In the animal world there is no attention given to kinship, but there is a vigorous selection, of the strongest The weaker are driven from the herd. In breeding under the care of man; when desirable characteristics are obtained it is essential that both parents possess them in order to insure their preservation in the next generation. When possible distinct strains are selected from, but it is often necessary to blend, even to brother and sister. This might be injurious if continued, but under my own observation, four genera-tions of such intercrossing resulted in most perfect animals, and with robust constitutions,

### Has He Flinched or Fled?

The Progressive Thinker of three weeks ago published a request from Wm. F. Langdon of Chicago, that such of your readers as were interested should name the time and place, or appoint a committee to take charge of and report upon the success, or failure, of his attempts to demonstrate under test conditions "that there is such a thing as genuine phenomenal mediumship," and further offered to submit to Brooks. The writing was an after that the Illinois State Spiritualists Astronght. The biography of one of sociation should furnish that gentleman threse "sons of God" happily applies to with the opportunity for which he sought. The officers of that body knew Perhaps no question of theology has nothing of his proposition until it appeared in type. An offer of its service was promptly made in the following

> May 26, 1904. Wm. F. Langdon, Esq.,

70 East 24th Street,, Chicago. Dear Sir and Brother: - My attention Thinker, date of The Progressive May 28, and also to the note of suggestion following thereafter.

The object expressed by your offer will certainly command the approval of very many Spiritualists, indeed of all who are anxious to be assured of the and all of the phenomenal phases.

 Is it your pleasure to submit to test this Father, Son and Holy Ghost, and named by the official board of the Illi-how an infinite God can be separated nois State Spiritualists' Association? How many sessions, and how many hours in each one will you devote to the committee?

> In what phases do you wish to be tested, and if in more than one, in what order do you wish them taken up? Any indications of particulars deemed necessary by you for such work will be promptly submitted to my fellow officials on my return to the city next week. Fraternally yours, GEO. B. WARNE,

President III. S. S. A. Not a word in answer has been re ceived from Mr. Langdon. Has he been suddenly stricken deaf, dumb and blind or is he lost, strayed or stolen? Did he write his communication in good faith or with an eye to judiclous advertising on distant fields? His brief article seemed so impressed with the stamp of sincerity that it is too bad to even think that he yielded to the second thought that he who bluffs and runs away may live to bluff another day. There were Spiritualists who believed a few years ago when Mr. Langdon re tired from professional mediumship that he had acted for the best good of their cause. If he again courts public efforts on a plane that will disarm all GEO. B. WARNE. suspicion.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whit-ing. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich thoughtful spirituality. For sale at this office,

Price \$1. The Attainment of Womaly Beauty of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hygiene and Health Culture. By twenty physicians and specialists. Edited by Albert Turner." Of especial interest and value. For sale at this office.

"Death, Its Meaning and Results."

"Love—Sex—Immortality." By Dr. W. P. Pholon. For sale at this office.

# "How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, its Conditions and Cultivation;" by Hudson Tuttle, Price 35 Send to Mr. Tuttle, Berlin Heights, O.

# Metaphysical Phzzle Solved.

a man thinketh, so is he," or words to that effect. With which the concept that this was a "made" world which in time will become free from Now, Thomson J. Hudson has written yoluminously: was affined to by so many able minds. In reading all imperfections. Progression and He has also invented an idea that surpasses in its over this Suggestion notice of Mr. Hudson's last book, working even the trinity. That idea is the "objective" in addition to the above quoted paragraphs this one ress. The evil you encounter will at and the "subjective mind." As to an explanation of was found. He says: this invention that is another thing. The practical "The man has a soul it is of the working is that the objective mind, or "self," makes "him that he should know it," been a matter of curiosity how Hudson came to conceive or propound the idea. And it is so yet.

We had been used to the trinity riddle; to the us read it as Hudson does: change of shortenke and wine into a flesh and blood repast, but this two in one, always in opposition, has not yet outgrown its novelty. True, we had been taught that marriage made one out of two, but our divorce courts have exploded that idea. But how did with a luminosity that needs no farther explanation, Hudson get his?

A chance copy of a magazine called "Suggestion," suggests a plausible solution of the conundrum-in a short sketch of the now deceased author, Let us put two or three of his propositions together. In one place he says like this:

"The man who denies the phenomena of Spiritualsm to-day is not entitled to be called a skeptic; he is simply ignorant."...

Now, stick a pin there to hold it, and note what he

next says; "Science has at last succeeded in unraveling the whole mystery, removing every phenomenon from the

No comment will be made here on the grotesqueness all that follows. of such a statement, or in criticism of the mental co- "When you think "has!" Dr. Hudson's theories are

In the last contribution of this scribe to The Pro- eth, so is he.

To the Editor: - Somewhere it is written, that "as gressive Thinker, attention was called to the tenacity man thinketh, so is he," or words to that effect. with which the concept that this was a "made" world

"Y'III man has a soul it is of the utmost importance

a statement and the subjective fellow contradicts it. He Now, read that over carefully and if you are cu-The logic of the operation is that the subjective rous parse the sentence - and get the scope and comknows more, always, than does the objective. But to pass of the logic involved, and then look at the openthis writer, both objectively and subjectively, it has ing one of this notice-"as a man thinketh so is he." The difference between the Spiritualist and the old thue thinker can be stated in very few words. Let

"If man has a soul."

And then as the Spiritualist would state it: "Man is a soul."

The "has" and "is" explain the whole question Discussion would only confuse the thought.

It is just here that the trouble lies. After God had made light, land, grass and fruits, sun, moon, whales, birds, cattle and man, he closed up the work. And then he added an appendix: He breathed into living soul."

And from this has come to us the idea that the body is first the man, and that he got a soul as an additional thing, after he was man.

This idea is the basis of all orthodox creedalism-Christian or Mohammedan-and has held not only domain of superstition, and demonstrating that all theology and Hudson, but many text-book scientists the manifestations of whatever name or nature, of our endowed colleges and universities. And it is proceed from the subjective minds of living persons." the one main obstacle to spiritual thinking—coloring

hesiveness that indites it, but to get a clue to its 'readable, but when you think "is" they are mere curiosities in dogmatic speculation. "As a man think-SAR'GIS.

# Another Proposition.

Presented to the Public for the Good of the Cause. think all genuine mediums are willing to do so when

In view of the unreasonably severe criticism of materialization, it is nearly time that mediums for that Nearly a dozen different contributors to The Prothe hostile conditions that would be encountered may this anticle is written. deter others from accepting the offer, and this is also reasonable excuse.

But this does not remove the responsibility of meliums for this phase to give a scientific demonstration of the truth of their work and thus silence the opposition and doubt that has arisen concerning all mediams for this phase of work.

well-known book. The Missing Link in Modern Spirmor vender of the Progressive Thinker, itualism, when speaking of materializations. The Missing Link in Modern Spirmor vender of the Progressive Thinker, itualism, when speaking of materializations is that one or all of these meditively, my sugestion is that one or all of these meditively, then, why should there be any need of so ums in Chicago step forward, and show their regard

wished to give every satisfaction in my power. I be- of many Spiritualists in this class of phenomena. every other test had been applied."

cabinet seances. We, for our part, never used cabi- eircle and perfect conditions in order to dispel the nets nor had occasion to do so. I know, through the doubt and skepticism concerning this phase that is best of testimony, that with honest mediums and se- constantly increasing. The ordinary public circle is and an enjoyable time; hope to have lect confidential circles, marvelous phenomena have held before an audience of mingled doubt and credul- all the friends with us this year." taken place through that means since my day. But ity, of doubtful character sometimes, while in a test I do disapprove of such scances before promiscuous circle under the conditions named above, spiritual parties, when not accompanied with precautions gifts should be at their best and conditions would be against the possibility of deception; for when test a thousand times better than at the ordinary material conditions are not required by the sitters, or insisted izing scance. tions."

truth of their manifestations, should not mediums of outcome. the present day be willing to do likewise? And I Grand Rapids, Mich. 

they are assured of fair and honest treatment in retulin.

phase of phenomena endeavored to give satisfactory gressive Thinker have made the fair and honest sugproof of the genuineness of their manifestations. I gestion that mediums for the phase in question hold agree with many contributors to The Progressive scances under the mosquito-bar test, but thus far, to Thinker that the acceptance of Mr. Hale's offer would the best of my knowledge none have complied. This be to make merchandise of mediumship and for that may had use in part to the fact that they have generated an able manner, and clothed her centre an able manner, and clothed her centre and should not be accepted. Mediums who refuse ally been approached in the astile mood, and without thoughts in beautiful language. In or 1. The reason should not be accepted. Mediums who refuse ally been approached in a stile mood, and without for that reason are actuated by noble motives and their unselfish example should be emulated. Then, conditions. With this idea in mind the balance of

Affithe same percentage of mediums for materialization prevails in Chicago as elsewhere, there should be from twenty-five to fifty of these mediums in Chicago alone.

Geo. B. Warne, of 4203 Evans avenue, Chicago, vice-president of the N. S. A., and president of the I.S. S. A., is a firm friend to all true mediums; he understands the requisite conditions for the production A. Leah Underhill, one of the Fox sisters says in her of genuine phenomena, and he also has the confidence

conducting circles for manifestations as to cause sus, for the cause whose interests they should be endeavpicion or leave the minds of investigators in doubt? oring to promote, and dispel once and for all time Should a medium be allowed to enter a cabinet with- these doubts and objections to materializations, by arout any precantions on the part of the sitters to re-ranging with Dr. Warne to hold a seance under the quire test conditions, and deliberately clothe him-or mosquito-bar test, he to select a place where there is herself in the habiliments of angels, and then softly no possible chance for confederates, and also with glide forth into a dimly lighted room, searcely visible the understanding that if successful readers of The to the eye, and call it, a 'materialization' or a 'trans- Progressive Thinker are to be made acquainted with figuration " Shame on such cruel deception. I am the facts. I make this suggestion without consulting astonished that people are willing to be so imposed Dr. Warne, but I am quite certain that he would be upon. When I was before the public, I expected and willing to do this much to confirm the wavering faith

lieve all persons who wish to know the truth, and are And the conditions under which such a seance willing to pay mediums for their time and trouble, would be held would be entirely free from unreasonshould demand their rights, search the cabinets, and able skepticism and adverse conditions of any kind, hold the mediums by joining hands until they are for the circle could be composed of staunch and imfully satisfied of the truthfulness of the manifesta- partial Spiritualists. There are several Chicago Spirtions. We have never objected to being held, and we itualists well-known to the public, such as Mrs. Richhave even submitted to being stethoscoped and mond, Harry J. Moore, Drs. Conger, Dr. Wilkins, gagged to settle the question of ventriloquism, after Walter DeVoe, Dr. Hewitt, A. M. Griffen and many others; and I have no doubt that they one and all "I do not wish to be understood as condemning all would be willing to attend and form a harmonious

upon by the mediums as their only protection against Such a circle would be above the plane of mercemalevolent suspicions, they open the door to fraudu-nary-motives; and I have unwavering confidence that lent mediums for the practice of abominable decep- every genuine materializing medium in Chicago will he willing and anxious to hold a test seance under Are these words from one of the pioneers of Modern these conditions, and thus remove the sentiment of Spiritualism worthy of attention? If the Fox sisters opposition so prevalent at the present time. And were willing to undergo test conditions to prove the mentwhile the entire Spiritualistic world awaits the GEORGE B. FERRIS.

### A LITERARY CURIOSITY.

The following poem was sent by one of our sub-Vile insercourse where virtue has no place;—Somerscribers with the statement that its composer spent a result of Talle.

year in its compilation. It is a mosaic, each line be ruigh the passion down, however dear, ng taken from some well-known English or American ing taken from some well-known English or American author, whose name in every instance is given. The Thou pendulum betwixt a smile and tear.—Byron. compilation of the poem is not only a tribute to the Helf sensual snares let faithless Pleasure lay,—Smolpatience of the author, but the perfection of the rhyming and the fitness of each line to the other in produc- With cast and skill to ruin and betray; -Crabbe. ing complete sense makes it a most decided novelty. Some not too high to fall, but stoop to rise; Mas-It is entitled

Why all this toil for triumphs of an hour!—Young. Life's a short summer—man is but, a flower.—Dr. Rithes Pave wings and grandeur is a dream.—Cow-Johnson.

By turns we catch the fatal breath and die Pope. The cradle and the tomb, alas! how nigh. - Prior. To be is better far than not to be, -Sewell. Though all man's life may seem a tragedy; - Spenser. But light cares speak when mighty griefs are dumb,-

Daniel. Raleigh,

Thy fate is the common fate of all ;- Longfellow. Unmingled joys here no man befull; -Southwell. Nature to each allots his proper sphere, -Congreve. Fortune makes folly her peculiar care. - Churchill. Custom does not reason overrule, -Rochester. And throw a cruel sunshine our fool :- Armstrong.

Milton. They who forgive most shall be most forgived. Milton. Builey, Lancia

Sin may be clasped so close we cannot see its face ;-

Wett.

singer. We masters grow of all that we despise. - Cowley. Objection, renounce that odious self-esteem; -Beattie.

Think not ambition wise because 'tis brave, -Sir Wm. ... t. Fanvenant.

The paths of glory lead but to the grave ;- Gray What is ambition? Tis a glorious cheat, - Willis. Only destructive to the brave and great. - Addison. What's all the gaudy glitter of a crown?-Dryden. The bottom is but shallow whence they come.—Sir W. The way to bliss lies not on beds of down.—Quarles. How long we live, not years but actions tell; - Wat-

That man lives twice who lives the first life well .-Herrick.

Make, then, while ye may, your God your friend,-Wm. Mason.

Whom Christians worship, yet not comprehend. - Hill Live well; how long of short permit to heaven .- The trust that's given guard, and to yourself be just, —Dana. For live we how we may, yet die we must -Shak-

The Unique Monthly:

Advice From a Spirit.

The sting of conscience brings us wis dom. Sin, though evil, is a savior, for from sin comes knowledge of things hurtful to both soul and body. Man has from the Father a germ of divine essence ever prompting him to do right ress. The evil you encounter will a last bring you light. Each day is more heautiful after the night. Sorrow

a blessing; it sets life currents flowing more true. Look into the depths of external nature and find the reality; it is the supreme voice of the absolute in the heart of man. When you can perceive the unity of nature, the elements of the sunbeam and the starbeam, then will the soul be carried by inspiration to the great truth that spirit is all and in all of nature, it makes nature spiritual and divine. Man is nature, organic, selfconscious, akin to God. The body is the secreted shell of the soul. Be passive to the spirit of nature, purify the

heart, ennoble the soul—this is the true meaning of life. The soul is that part of our nature which aspires to the lofty, the divine. You may greet her with the freshness of childhood or the earnestness of ma-ture life, yet you cannot penetrate the divine mystery that created it, Adhere closely to nature, try to realize her simplicity and beauty; the nearer you get to her the happier you will be. In her you realize your relation to the divine universe and are surrounded by unseen intelligences.

Take heart and be glad, we are not dead. On some bright morrow the clouds wil be lifted and joy will break as sweet rain on thy head. Sit with us in the silence and try to understand. If you would see beyond the mists of blue you must be patient until it grows into the gladness of eternity; and though it may be hard to understand, the way through which he leads you will be mar velously sweet, like lilies that eternally unfold. Deep down in thine heart welling up through thy daily life, let love and kindness to others rule; this is spirituality.

A SPIRIT FRIEND.

GENERAL SURVEY. (Continued from page 6.)

J. C. Andre writes from Grand Rap ids, Mich.: "We hear and read a great Read our Premium Offer, AND DO deal in regard to Spiritualism being NOT WRITE TO US FOR ANY OTHER dead. We felt so here in our city, but discovered that we were only sleeping. To awaken ourselves, on May 1, we or ganized The New Thought Spiritual Society, and engaged Mrs. D. A. Morrill for the first month. Her splendid work as lecturer and message bearer won er, and who desires only ONE premium for her the admiration of the best citi-book can make his selection from the zens. She presented our cause in an

der to continue our high standard of lectures we engaged Lyman C. Howe. whose work did not lessen the interest. On May 1, we held a great mass-meet ing for the purpose of raising money for the Mediums' Home at Lansing. This meeting was conducted by the president, Mr. Carpenter. Speakers, Lyman C. Howe, Mrs. Carpenter, Mrs. Dorothy Daley, of Detroit, Mr. Martin and Miss Gibbs of this city; messages by Mrs. Blake, Mrs. Carpenter and others. The work was all splendid, and our people demonstrated that they are above, the price is 40 cents each.

In sympathy with the efforts made by the state president and wife, as the col-books, and you can select from them at ection was beyond expectation. Mrs. follows: Blake has done our message work. She has done credit to herself. We think more of her as a test medium fran ever before. We held our last me ing for the season last Sunday. The hall we full. We raised in cash and pledit

\$60 to open with in the fall." Dr. Beverly writes: "Mr. Langdon, the noted slate-writing medium: will a public scance at Arlington Hall, 31st street and Indiana avenue, Sunday, July 26. Collection at the door only 25 cents. He has no superior as a medium in his phase. He sits outside the cabinet in the light so that everyone can see there is no faking, and everyone called to the cabinet will get a message upon their slate or a painting of

Ella Wheeler Wilcox was so charmed with Dr. Bland's spiritual book, "In the Europe. Our principal aim is to sent World Celestial," that she wrote him an them out as nearly as possible at actua autograph letter about it, in which she cost price. speaks of it in terms of highest praise. The book is for sale at this office

Emily E. Philp writes: "The Engle-wood Spiritual Union holds its annual picnic on the Fourth of July at Jackson Park, just north of the German Building. We always have a nice crowd C. H. Toler writes: "Mrs. E. J. Dem-

orest, the noted medium of Pittsburg Pa., is now with us in Marietta, Ohio, and is in much demand for seances. Mrs. Demorest is stopping at the home of Mrs. J. J. McNanna, 620 Second street, and is giving parlor talks, spirit messages with tests in numerous private homes of highly respectable peonle. Some of these circles are quite large, and all are greatly enjoyed by everyone present. Mrs. Demorest has often been here before and is well appreciated by Spiritualists and enjoys the Science, by Hudson Tuttle. esteem of many other good people who have frequently met her at seauces."

J. A. Toren writes: "Mrs. Nora E. Hill, pastor of the Rising Sun Spiritual ist mission, will lecture at Wilcox Hall Sunday evening, June 19, at 8 o'clock for the society of the Psychic Forces, of which Mrs. Isa Cleveland is pastor: Dr. Louis. H. Freedman will occupy the same rostrum on Sunday evening, June 26. Both of these lecturers are well known, and all who wish to hear them should Mrs. Cleveland's control, White Star. will do her best at these meetings and give the usual convincing tests, which are such a prominent feature, of her work. Strangers and skeptics are especially invited. Remember the number. 361-363 .East Forty-third street, three blocks west of Cottage Grove avenue. No stock tests or Blue Book information is necessary at these meetyou the better are the results obtained or you. Come and convince yourself. Scientific tests' not given."

### KEEP POSTED in Current Spiritualistic and Occult

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The Progressive Thinker. The Philoophy and the Spiritualistic and Occult henomena it contains each week, is the marvel of the age. No one can at-ford to be without the paper. Its price. is within the reach of all.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply

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# Inventor's Tragic Death Foretold in a Dream

Do dreams come truci? This question has been debated for years, and the conclusions have been far a dream came true in Philadelphia only a few days play up and down the backbone. In this instance the story possesses more than one feature of interest.

It concerns Alexander Hemsley, the inventor of flashlight powder, who met with a sudden and terrible death while experimenting in an endeavor to strengthen and improve the mysterious formula which he brought into existence, and which has proved so valuable for scientific and commercial pur-

The incidents connected with the life and death of Inventor Hemsley will recall to many minds Mrs. Shelly's strange and beautiful story of "Frankenin which it will be remembered that the young student of this name made a soulless monster out of fragments of men picked up from church yards and dissecting-rooms-a monster that was destined to become the instrument of dreadful retribution on the genius who had created it and given it life.

The case of Inventor Hemsley does not quite parallel this story of "Frankenstein," but it brings to mind the fate of scores of inventors who have lost their lives by the very instruments which they brought into existence after much labor and painstaking care. Innumerable inventors have been martyrs to science just in as high a degree as men have been martyrs for church and state.

Alexander Hemsley was a man who possessed many of the distinguishing traits which mark out Thomas Edison from among his fellow-men. He became interested in the invention which was to make him famous through his love of photography. His family was distinguished among the Americans who achieved fame in the early government of the United States, and two of his friends and classmates at school in the Quaker City were Bishop Potter of New York and Bishop Coleman of Delaware.

In his laboratory at Lansdowne Mr. Hemsley had the assistance of two bright young women, Miss Minnie Lichtenwaller and Miss Mary Morse, Both had assisted him in his factory for years, and besides having an unusual order of intelligence, they had manifested deep interest in the scientific aspect of the The inventor's hair turned gray when he realized work. During the time they were associated with the what he had done; and he went home and destroyed inventor several serious explosions had occurred, but all of his tools and never invented anything after fortunately no loss of life had resulted.

Some weeks before the last fatal explosion occurred Miss Lichtenwalter was seized with a presentiment that a terrible catastrophe was to occur, and a result of it Mr. Hemsley would be killed. This weighed on her mind constantly, and one night she dreamt that it had come true. The thought of this terrible visionfor it had appeared to her in this realistic formhaunted the girl and made her almost fearful of the shock that would await her on her arrival at the laboratory. She forced herself to go to her employment as usual, however, and on arriving there was delighted to find that the dream, after all, had only been a dream; but the memory of it could not be shaken off. It seemed to weigh her down, as she expressed it, "like a lump of lead."

She mentioned the subject of the dream to one of the members of her family, but was told that it was nonsense to permit such a trifle to affect her spirits. being assured that dreams never come true; or at least when they did come true it was in the very opposite manner than the dreamer anticipated.

Finally the acute recollection of the vision wore off and Miss Lichtenwalter continued her daily avocation celebrated his seventy-second birthday, the dreaded event occurred. The inventor was in his laboratory at Lansdowne, mixing powders, with a view to increasing the strength and efficiency of his original creation. The two young women were in another part of the same room, engaged at work at a table. He was about to place the powder on paper when a spatula fell from his hand upon the marble slab where again clothed with a material body. he had been mixing the ingredients.

Instantly a spark arose, lighted the powder, and set

grasping the burning paper, threw it on the fire, crying to the girls, "Look out!"

The words were scarcely out of his mouth when the flame struck the powdered dust on the floor, and there was an illumination, followed by a terrible crash and a roar that was heard for many blocks in that section of the city. The roof of the building went up in midair as it had been a chip. The sides of the building fell out as it they had been constructed of cardboard, and in a shorter time than seems credible to the human mind the whole thing was a blazing mass of

By what seemed to be almost a miracle, Miss Lichtenwalter and Miss Morse managed to crawl out of the burning building; but above the roar of the flames and the noise of the falling walls could be heard the dying groans of the imprisoned inventor. Miss Lichtenwalter instinctively turned to go to his assistance, but several persons in the crowd that had assembled by this time forcibly prevented her from doing

Miss Lichtenwalter's experience was thrilling in the extreme. When the explosion came she was carried to the ceiling of the room with a velocity that was intense, and then immediately she fell down again, going through the floor of the second story to the bottom of the building. When she was asked to describe the peculiar sensations that she must have experienced during those awful seconds she said that it was simply impossible, the thing was too dreadful to understand, and too terrible to realize.

-Her mind, she said, was filled with a vague sense of horror; but there was no feeling of physical pain in the fearful flight. When she came down finally she Oh, I can bear to think of it when summer's warmth is was so dazed that she did not know what she was doing. Indeed, if it had not been for the quickness and presence of mind of a number of bystanders she would have jumped into the Darby Creek, a familiar stream of water which flows by within a short distance of the factory where this dreadful tragedy occurred.

It was characteristic of the courage and chivalry and thoughtful nature of the dead inventor that the last words he was heard to utter were, "Girls, are you safe?"An effort was made to reach him after this, but it was too late, for before human aid had reached him he had passed into the great hereafter.

- If a collection of the stories of inventors that have been suddenly killed by their own inventions could be gathered together and put between the covers of one book it would in all likelihood make one of the most fascinating volumes that was ever published, and the most fearful part of the story would be in the fact that it was a chronicle from real life. -

In the same category with the inventors would have to be placed that long line of physicians who have died from their own experiments and with their own formulas—sacrificing their own lives for the benefit How wearly, how drearly the moaning winds are blowing! of their fellow-creatures and for the sake of thougands and thousands of persons who are yet unborn,

Jerome K. Jerome, the well-known humorist, tells story of a German toymaker which is far from being from satisfactory. But there is one instance of where humorous, and which is worthy of the pen of the most tragic writer that ever gave the creatures of his imagago, and it proved to be of such a tragic nature that | ination to that world. According to the narrative, the very telling the story causes a creepy feeling to the old German, who was innocent and simple-minded, as most of his class are, stood one evening watching the movements of a dance that was going on in his own home. He noted the awkward movements of the men, and, turning to a bystander, laughingly said:

"I could invent or manufacture a man that would dance better than any of the chaps who are here tonight." The other said:

"Impossible. That is a power that no human being The more the toymaker thought of his idle remark the deeper it became impressed on his mind, and final ly he went into his workshop and stayed there for

days and nights, closely occupied in some mysterious Some months later another dance was held at the house and just in the midst of the affair the door opened and the toymaker entered with a strange man in his arms. Those present noticed that the stranger, who was attired in conventional evening dress, and who wore a mask, walked rather automatically, but

otherwise he seemed to be the pink of perfection. As the story goes, he walked up to a young lady, and, with a bow, motioned his desire to dance with her. Entering into the spirit of the movement, she complied, and the figure putting his arm around her waist, started off on the dance. The girl and the machine whirled around the room with such precision that everybody was delighted and amazed. In the meantime the old toymaker had gone to his room to smoke a pipe with a friend that he had met, and when the girl desired to stop the dance she found that it was not possible to do so.

Around and around the two whirled, the machine grasping her so tightly that it made her wince with pain. Finally, she became pale and exhausted and then fainted, and some one ran in alarm to get the inventor. When he arrived on the scene a little thread of red blood was running from the girl's white lips. He was too late.

What had started as a farce ended as a tragedy. that, and was a melancholy and unhappy man until the day of his death.

### CLOTHED IN MATERIAL BODIES.

### 'No Materialization as Commonly Accepted," Says One Who Is in Touch with the Spirit Side of Life.

There has been a great deal of speculation among Spiritualists and other truth scekers relative to what is called the materialization of the shades of those who have experienced that change which we call death. The world is full of mediums who profess to have the power "to call spirits from the vasty deep," clothe them in material bodies as they were in their earthly life, and exhibit them to their friends who still inhabit this vale of tears.

It cannot be that the spirits of the former inhabitunts of the earth, when they have once laid aside the mortal coil, will again be clothed in material bodies. Such an idea has no scientific support. It is not in accordance with common sense. When the materialbody is laid aside at death it is laid aside forever. in a fairly well contented frame of mind. One bright According to the teachings of the great Apostle of the morning last month, just after Inventor Hemsley had | Gentiles, there is a natural or material body and there s a spiritual body, and corruption does not inherit incorruption. The natural body is subject to decay and dissolution, the spiritual body is eternal so far as we can know. The soul clothed in the spiritual body exists forever, in that higher and holier state which is reached through the portals of death. The soul after deliverance from its earthly body is never

Do the souls of those living on the earth ever see the spiritual bodies of those who have passed away? From evidence which must produce conviction, it is The aged man realized the danger instinctively and clearly established that they do: But they do not sor any materialized bodies because the souls of the sparted have no use for them after death.

Whether the spiritual bodies of the blessed can be seen by the incarnate soul depends entirely upon the state of that soul. If it is clairvoyant and enrapport with the world to come, it may and does under proper conditions, behold the spiritual bodies of its friends on the other side of the line; behold them as they are in he realms of heaven clothed with spiritual bodies and not in hastily improvised material bodies.

Whether we can see the angels of the upper world and hear the music of heaven depends upon us. The fault is in man; and not in the laws of God, that we are unable to commune with the inmates of heaven. Angels can be seen by him who has a clear spiritual sight. They whisper cheering words of hope to the pure in heart, but they never assume material bodies to gratify the curiosity of those who consult material-

If we would have a glimpse of heaven and its inmates, we must build well the conditions which make possible such a happy consummation. We must make ourselves worthy of heaven, if we would enjoy it. It all depends upon us whether we enter the kingdom of God during the pilgrimage of human life.

"The fault, dear Brutus, is not in our stars, But in ourselves, that we are underlings,' CARL C. POPE.

### HER GRAVE.

glowing

In melting clouds, and shining dews, and tender floods of grief:

When the violets are living, and the fragrant clover blowing

know that, though I sit and weep as mournful as a shadow The hand of Grief upon my heart, her anguish in my eye, The robins are rejoicing and the larks sing in the meadow, And the air is full of music in the churchyard where you

I half forget that you are dead, our pretty, blue-eyed darling, With an oleander blossom resting on each rounded cheek; And your red mouth sweet and mobile, and your volce a singing starling,

And your soul a very angel, looking through your eyes so

can think of it in summer, but this winter night 'tis snow-And all the life of nature like your young blood is con

gealed; Your grave is just a snowdrift heaped upon a barren field. A 14 EMMA ROOD TUTTLE



LIST OF CAMP-MEETINGS.

Send in Your Dates and Names of Secretary at Once.

Interest in the various Spiritualist camp-meetings has commenced, and secretaries of the same should report at once to this office, so that proper cor-rections as to dates, etc., can be made.

Mt. Pleasant Park, Clinton, Iowa. The camp session of the M. V. S. A. Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson, secretary, Clarksville, Mo.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. F. H. Sherwood, secretary, Mantua, Ohio. The grounds will be open for family reunions, Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Lily Dale Camp, N. Y. This favorite place of resort opens July 15 and closes September 14. For full programmes address the president,

Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H.

Lake Sunapee Spiritualist campmeeting commences July 31 and closes August 28-four weeks and five Sundays, at Blodgett's Landing, N. H. For secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Land-

opens July 14 and closes August 28. For programs and other information adlress Lydin Jessup, secretary, Chesterfield, Ind.

Chesterfield, Ind.

Chesterfield i-(Ind.) camp-meeting

Unity Camp-Meeting. The Lynn: Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42. Smith street, Lynn,

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y. Jare: from July: 23 to Aug. 22-four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore. I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio. meeting opens July 3 and closes Sept.
4. For full programme address A. G. Keck, Akron, Ohio.

Delphos Camp, Kans. This camp-meeting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Grand Ledge, Mich. The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full programme address J. W. Ewing, Grand Ledge, Mich.

Islam Lake, Mich.

The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full pro-grammes address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

.... Onset Camp. Commences July 24 and ends August For full programme and particulars address the secretary of the camp

This camp commences July 29 and closes August 15. For full partticulars address D. L. Haines, secretary, Frank

New Era, Oregon.

The First Spiritual Religious Associa-tion of Clackamas county, Oregon, will open their camp meeting at New Bra, Oregon, July 2, and close July 26, in-cluding four Sundays. Camp about 18 miles south of Portland, For further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Forest Home, Mich. This camp meeting, located at Snow-flake, Antitin county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth East-

SecretarysiBox 69, Mancelona Waterloo Camp, lowa. ation will Hold lits camp at Waterloo Iowa, from August 21 to September 11,

Wordowcc, Wis.

street, Marshalltiwn, Iowa.

including four Sundays. For particulars address J. F. Andrew, 205 E. Linn

The campimenting of the Western Wisconsin Camp Association will open Aug. '4, 1904, and will close Aug. 22 For full particulars, write Miss Ger trude Spooner, secretary, Wonewoc

Ottawa, Kans.

The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug 20 to August 30. Send for programme. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Sec-retary, Carbondale, Kans.

· Vicksburg Camp, Mich.

This excellent camp opens July 31, or full programmes address Albert P.

Harmony Grove, Cal. The Harmony Grove Spiritualist Camp-meeting of Escondido, Cal., com

nences July 17 and closes July 31. For ull particulars address T. J. McFeron, secretary, San Diego, Cal. Winfield Camp, Kansas. Opens July 16 and closes July 26 For full particulars address Mrs. Maud

K. Gates, 133 South Manning street, Winfield, Kansas. Southern Cassadaga Camp.

The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in Apartment House or in cot tages, also for programmes, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

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